Tradition and Change in East Asia

In the early modern age, powerful dynasties emerged in both China and Japan, featuring centralized, autocratic governments and efficient bureaucracies. In China, the Ming dynasty drove out the Mongols in 1368 and rebuilt the infrastructure of the empire, including the Great Wall, the Grand Canal, and irrigation systems. Ming emperor Hongwu built a large navy and sponsored expeditions to southeast Asia and the Indian Ocean. However, later Ming rulers reversed this policy, destroyed the fleet, and restricted foreign contact.

In the mid-seventeenth century, Manchurian tribesmen invaded China, overthrew a corrupt Ming state, and established the Qing dynasty with a Manchu ruling class. Also in the seventeenth century, the Tokugawa shoguns of Japan broke the power of the provincial lords (the daimyo) and created a centralized military government. Although Chinese and Japanese traditions are very different, there are some common elements in this period, including the following:

- **Centralized bureaucracy.** A hierarchy of Confucian-trained administrators ran the Qing empire from the new capital at Nanjing. The Tokugawa shogunate required regular attendance by the daimyo at the capital city, Edo.

- **Neo-Confucian values.** Confucian teachings were appropriated by the state, stressing duty, order, and submission to authority. The patriarchal family was the basic social unit. Patriarchal values were grotesquely expressed in China in the practice of binding girls' feet.

- **Agricultural economies with limited trade.** Peasant farming fed the state, and crafts and luxury goods provided additional wealth. Both states severely restricted foreign trade to a few, carefully controlled port cities.
- Cultural insularity. For nearly two hundred years, Chinese and Japanese citizens did not travel abroad and had little knowledge of the outside world. By the eighteenth century, both dynasties had fallen behind the west in science and technology.

**SUMMARY**

In 1368, the Ming drove the last of the Mongol Yuan dynasty out of China. The Ming restored traditional Chinese culture, centralized the government, and because they still faced invasions from the north, rebuilt and repaired the Great Wall. The Ming Dynasty suffered as pirates on the coast attacked cities and interfered with trade. There was also government corruption, a series of famines and peasant revolts. In 1644 the Manchu came down from Manchuria and, with the help of the peasants, brought an end to the Ming Dynasty.

The Manchu, pastoral nomads with a strong military tradition like the Mongols, started the Qing Dynasty. They had first captured Korea and Mongolia before coming into China. They remained in control in part because of a policy that forbade intermarriage with the Chinese that kept the Manchu an ethnic elite. Among the best known of the Qing emperors were Kangxi (1661-1722), an effective ruler who conquered Taiwan and extended his control into Central Asia and Tibet, and Qianlong (1736-1795), a sophisticated and enlightened ruler who extended the Chinese empire south into Vietnam, Burma, and Nepal.

Both the Ming and Qing emperors adopt the idea of the “Son of Heaven,” meaning the emperor had heavenly powers but also an obligation to maintain order. The scholar-bureaucrats who were trained in Confucian ideas and had passed the civil service exams did the real governing of the empire. The civil examinations, based on Confucian texts, created a meritocracy in which the brightest men in China became part of the government. The Confucian-based exams also gave China a sense of common values.
The basic unit of Chinese society remained the family with filial piety, respect for the oldest male, and, by extension, the emperor was held in the highest esteem. It was a strict patriarchal model. In it, boys were preferred over girls. Marriage was seen as a way to continue the male line and widows encouraged to commit suicide. Foot binding was a way to control women’s freedom.

The increased importation of new American food crops boosted production and increased population, allowing for cheap labor for manufacturing and trade. China became a major trading power, but this brought contact with foreign merchants who were seen as a threat. Because of such abundant labor, both the Ming and the Qing considered technology unnecessary. There was also still a class system. The educated and wealthy were at the top, and below them, a large class of peasants, and an artistic as well as a business class. Both dynasties (Ming and Qing) supported education by setting up schools to prepare students for the civil service exams and by expanding libraries and funding an encyclopedia.

In 1552, a Jesuit, Matteo Ricci, who spent sixty years in China and learned Chinese, impressed the Ming with math and science and began to make a small number of Christian converts. While the Jesuits were tolerant of Chinese theology, later missionaries were not as tolerant and a struggle began which involved the Pope and the Emperor Kangxi. The Pope was less tolerant of Chinese theology and Kangxi denounced Christianity. As a result, the missions in China came to an end.

In Japan, the Tokugawa shogunate ended the warfare between the feudal states and imposed a military government (bakufu) that controlled the local lords and attempted to also isolate Japan from the outside world. In part because of this peace, agricultural production in Japan doubled between 1600 and 1700 and resulted in a rise in population. This brought a rise in the power in the merchant class and a decline in the power of the samurai. The Japanese adopted neo-Confucianism, but there was also a drive to establish a Japanese identity and distinct culture, especially in the urban centers. Japan’s contact with the outside world remained largely limited.
THE GIST

The Land Based Empires are the major players in this period. It’s easy to jump to Columbus et al and assume the Europeans are taking over. They’re not. They are moving into the outer reaches that are not already dominated by major Land Based Empires. Look at the map below. Now compare that to the Maritime Empires. There is virtually no overlap (outside of the Americas). Another knock against the Europeans in this period (1450-1750), is to look at when the Land Based Empires finally fell. Mughals, 1857. Tokugawa, 1868. Manchu Empire, 1911. Ottoman Empire, 1919. So, pump your brakes on the European Empires. They are still back seat to the Land Based empires.
GUIDED READING ASSIGNMENT

1. Compare and contrast the Ming and Qing dynasties. Pgs. 572-576

2. Explain the meaning of the "Son of Heaven" and the significance of the Chinese scholar-bureaucrats. Pgs. 576-578

3. Discuss the impact of patriarchy and gender relations on women in Ming and Qing China. Pgs. 578-579

4. Identify the connections between population growth and economic development in early modern China. Pgs. 579-582

5. Identify and discuss important social groups within early modern China. Pgs. 582-583

6. Explain the importance of the Confucian tradition and the return of Christianity to China. Pgs. 583-585

7. Explain the process of Japanese unification and the rise of the Tokugawa shogunate and resulting economic and social changes. Pgs. 585-588

8. Outline important features of Tokugawa Japanese society and culture. Pgs. 588-592

CRITICAL THINKING

9. Explain how and why various land-based empires developed and expanded from 1450 to 1750.

10. Explain how rulers used a variety of methods to legitimize and consolidate their power in land-based empires from 1450 to 1750.

11. Explain how social categories, roles, and practices have been maintained or have changed over time.
SHORT ANSWER QUESTION (SAQ)

1. Consider the process of becoming a scholar-bureaucrat. What might be the impact of this civil service system on the administration and culture of China? What were the future prospects for most of the students pictured in the work by artist Qiu Ying, shown in the text? Pgs. 576-578

2. What tone does Emperor Qianlong take in his letter to King George III of England? (See Textbook: Sources from the Past: Qianlong on Chinese Trade with England.) How do you think King George and the English public reacted to this letter? Try to imagine an appropriate response. Pg. 581

3. Discuss the successes and failures of the Jesuit mission to China in the seventeenth and eighteenth centuries. Why was it so difficult for Christian missions to attract converts in China? PGS. 583-585

Answer  Give evidence  Explain
• You don’t need a thesis statement, but you must write in sentences.
• Provide specific examples and explain the significance of each example*.
• “This shows” or “This is important because” are good ways to Explain evidence.

“This shows” or “This is important because” are good ways to Explain evidence.
**Key Concept 4.1 Globalizing Networks of Communication and Exchange**

IV. The new global circulation of goods was facilitated by royal chartered European monopoly companies that took silver from Spanish colonies in the Americas to purchase Asian goods for the Atlantic markets, but regional markets continued to flourish in Afro-Eurasia by using established commercial practices and new transoceanic shipping services developed by European merchants.

V. The new connections between the Eastern and Western hemispheres resulted in the Columbian Exchange.

VI. The increase in interactions between newly connected hemispheres and intensification of connections within hemispheres expanded the spread and reform of existing religions and created syncretic belief systems and practices.

**Key Concept 4.2 New Forms of Social Organization and Modes of Production**

I. Traditional peasant agriculture increased and changed, plantations expanded, and demand for labor increased. These changes both fed and responded to growing global demand for raw materials and finished products.

II. As new social and political elites changed, they also restructured new ethnic, racial and gender hierarchies.

**Key Concept 4.3 State Consolidation and Imperial Expansion**

I. Rulers used a variety of methods to legitimize and consolidate their power.
THEMATIC FOCUS

Governance (GOV)
A variety of internal and external factors contribute to state formation, expansion, and decline. Governments maintain order through a variety of administrative institutions, policies, and procedures, and governments obtain, retain, and exercise power in different ways and for different purposes.

HISTORICAL DEVELOPMENTS

**KC-4.3.II** Imperial expansion relied on the increased use of gunpowder, cannons, and armed trade to establish large empires in both hemispheres.

**KC-4.3.II.B** Land empires included the Manchu in Central and East Asia; the Mughal in South and Central Asia; the Ottoman in Southern Europe, the Middle East, and North Africa; and the Safavids in the Middle East.

**KC-4.3.III.i** Political and religious disputes led to rivalries and conflict between states.

**KC-4.3.I.C** Recruitment and use of bureaucratic elites, as well as the development of military professionals, became more common among rulers who wanted to maintain centralized control over their populations and resources.

**KC-4.3.I.A** Rulers continued to use religious ideas, art, and monumental architecture to legitimize their rule.

**KC-4.3.I.D** Rulers used tribute collection, tax farming, and innovative tax-collection systems to generate revenue in order to forward state power and expansion.
Chapter 26: Tradition and Change in East Asia

I. The quest for political stability

A. The Ming dynasty

B. Ming government (1368-1644) drove the Mongols out of China
   1. Centralized government control; faced new invasions from the Mongols
   2. Rebuilt and repaired the Great Wall to prevent northern invasions
   3. Restored Chinese cultural traditions and civil service examinations

C. Ming decline
   1. Coastal cities and trade disrupted by pirates, 1520s--1560s
   2. Government corruption and inefficiency caused by powerful eunuchs
   3. Famines and peasant rebellions during the 1630s and 1640s
   4. Manchu invaders with peasant support led to final Ming collapse, 1644

D. The Qing dynasty

E. The Manchus (1644-1911), invaders from Manchuria to the northeast
   1. Overwhelmed the Chinese forces; proclaimed the Qing dynasty, 1644
   2. Originally pastoral nomads, organized powerful military force
   3. Captured Korea and Mongolia first, then China
   4. Remained an ethnic elite; forbade intermarriage with Chinese

F. Kangxi (1661-1722) and his reign
   1. Confucian scholar; effective, enlightened ruler
   2. Conquered Taiwan; extended to Mongolia, central Asia, and Tibet
   3. Qianlong (1736-1795) and his reign
      a. A sophisticated and learned ruler, poet, and artist
      b. Vietnam, Burma, and Nepal made vassal states of China
      c. Under his rule, China was peaceful, prosperous, and powerful

G. The son of heaven and the scholar-bureaucrats
   1. Emperor considered "the son of heaven"
      a. Heavenly powers and an obligation to maintain order on the earth
      b. Privileged life, awesome authority, and paramount power
   2. Governance of the empire fell to civil servants, called scholar-bureaucrats
      a. Schooled in Confucian texts, calligraphy
      b. Had to pass rigorous examinations with strict quotas
3. The examination system and Chinese society
   a. Civil service exam intensely competitive; few chosen for government positions
   b. Others could become local teachers or tutors
   c. System created a meritocracy with best students running the country
   d. Wealthy families had some advantages over poor families
   e. Confucian curriculum fostered common values

II. Economic and social changes
A. The patriarchal family
   1. The basic unit of Chinese society was the family; the highest value, filial piety
      a. Included duties of children to fathers, loyalty of subjects to the emperor
      b. Important functions of clan
   2. Gender relations: strict patriarchal control over all females
      a. Parents preferred boys over girls; marriage was to continue male line
      b. Female infanticide; widows encouraged to commit suicide
      c. Foot binding of young girls increased
      d. Lowest status person in family was a young bride

B. Population growth and economic development
   1. Intense garden-style agriculture fed a large population
      a. American food crops in seventeenth century: maize, sweet potatoes, and peanuts
      b. Available land reached maximum productivity by mid-seventeenth century
   2. Population growth: 100 million in 1500, 225 million in 1750
   3. Manufacturing and trade benefited from abundant, cheap labor
      a. Exported large quantities of silk, porcelain, lacquerware, and tea
      b. Compensated for the exports by importing silver bullion
   4. Foreign trade brought wealth to the dynasty, but threatened scholar-bureaucrats
      a. Kangxi began policy of strict control on foreign contact
      b. Western merchants restricted to Macao and Quangzhou
   5. Government and technology
      a. Ming and Qing dynasties considered technological change disruptive
      b. With abundant skilled labor, labor-saving technologies unnecessary
C. **Gentry, commoners, soldiers, and mean people**
   1. **Privileged classes**
      a. Scholar-bureaucrats and gentry occupied the most exalted positions
      b. Directed local government and society
   2. **Peasants, the largest class, esteemed by Confucius for their honest labor**
   3. **Artisans and other skilled workers, some economic status**
   4. **Merchants often powerful and wealthy**
   5. **Lower classes or "mean people": slaves, servants, entertainers, prostitutes**

III. **The Confucian tradition and new cultural influences**
   A. **Neo-Confucianism and pulp fiction**
      1. Confucian education supported by Min and Qing emperors
         a. Hanlin Academy in Beijing and provincial schools prepared students for civil service exams
         b. Imperial cultural projects: encyclopedias and libraries
      2. Popular culture expanded to include novels, romances, travel adventures
   B. **The return of Christianity to China**
      1. Matteo Ricci (1552-1610), an Italian Jesuit in the Ming court
         a. A learned man who mastered written and oral Chinese
         b. Impressed Chinese with European science and mathematics
         c. Popular mechanical devices: glass prisms, harpsichords, clocks
      2. Confucianism and Christianity
         a. Jesuits respectful of Chinese tradition, but won few converts
         b. Chinese had problems with exclusivity of Christianity
      3. End of the Jesuit mission
         a. Rival Franciscan and Dominican missionaries criticized Jesuits' tolerance
         b. When the pope upheld critics, emperor Kangxi denounced Christianity
         c. Jesuits had been an important bridge between Chinese and western cultures, introducing each to the achievements of the other.

IV. **The unification of Japan**
   A. **The Tokugawa shogunate**
      1. Tokugawa Ieyasu brought stability to Japan after 1600
         a. Japan divided into warring feudal estates
         b. As shogun, Ieyasu established a military government known as *bakufu*
2. First need to control the daimyo, powerful local lords
   a. Each daimyo absolute lord within his domain
   b. Tokugawa shoguns required daimyo to live alternative years at Edo
   c. Bakufu controlled daimyo marriages, travel, expenditures
3. Control of foreign relations
   a. The shoguns adopted policy of isolation from outside world, 1630s
   b. Foreign trade was under tight restriction at the port of Nagasaki
   c. Despite the policy, Japan was never completely isolated

B. Economic and social change
1. Population growth
   a. Agricultural production doubled between 1600 and 1700
   b. Population rose by a one-third from 1600 to 1700
   c. Then slow growth due to infanticide, contraception, late marriage, abortion
2. Social change
   a. Peace undermined the social and economic role of warrior elites
   b. Merchants became prominent, and often wealthier than the ruling elites

C. Neo-Confucianism and floating worlds
1. Neo-Confucianism (loyalty, submission) became the official ideology of the Tokugawa
2. Scholars of "native learning" tried to establish distinctive Japanese identity
3. "Floating worlds"--centers of urban culture
   a. Included teahouses, theaters, brothels, public baths
   b. Ihara Saikaku, poet and novelist
   c. Kabuki theaters and bunraku (puppet) very popular

D. Christianity and Dutch learning
1. Christian missions, under Jesuits, had significant success in sixteenth century
2. Anti-Christian campaign launched by Tokugawa shoguns
   a. Feared any movement that might help daimyo
   b. Buddhists and Confucians resented Christian exclusivity
   c. After 1612, Christians banned from islands, thousands killed
3. Dutch learning was one limited connection to the outside world
   a. Dutch merchants permitted to trade at Nagasaki
   b. Japanese scholars were permitted to learn Dutch and, after 1720, to read Dutch books
   c. Shoguns became enthusiastic proponents of Dutch learning by mid-eighteenth century
   d. European art, medicine, and science began to influence Japanese scholars
TOPIC 3.1
State rivalries: Safavid–Mughal conflict § Songhai
Empire’s conflict with Morocco

The **Mughal–Safavid War of 1622–23** was fought over the important fortress city of **Kandahar**, in **Afghanistan**, between the Safavid empire of Persia and the Mughal empire of India. It resulted in a clear **Persian** victory.

Muhammad Ali Beg was the **Persian** ambassador sent to the Mughal court of **Jahangir** by **Abbas I of Persia**, arriving in time for **Muharram** in March 1631. He remained there until October 1632, thus negotiating an end to the conflict between the Mughals and the **Safavids**.

Having secured crushing victories against the Ottomans, Shah Abbas desired to capture the strategic fortress on Kandahar since he had lost it in 1595. In 1605 the governor of **Herat**, **Hosayn Khan**, besieged the city but the tenacious defense of the Mughal governor, **Shah Beg Khan**, and the arrival in the next year of a relieving Mughal army to Kandahar forced the Safavids to retreat. With the conclusion of the **Ottoman-Safavid War (1603-1618)**, Shah Abbas was secure enough for a war on his eastern frontier, so in 1621 he ordered an army to gather at **Nishapur**. After celebrating the new year at **Tabas Gilaki** in southern **Khorasan**, Abbas joined with his army and marched on Kandahar where he arrived on 20 May and immediately began the siege. Though **Jahangir** had information of the Persian's movements he was too slow to respond, and without reinforcements the small garrison of 3,000 men could not hold for long against the superior Persian army.

The Emperor asked his son and heir apparent **Khurram** who was at **Mandu** in the **Deccan** to lead the campaign, but Khurram evaded the assignment fearing to lose his political power while he was away from court. The relief force the Mughals could assemble proved too small to raise the siege, so after a 45-day siege the city fell on 22 June followed shortly after by **Zamindawar**. After fortifying the city and appointing **Ganj Ali Khan** as governor of the city, Abbas returned to **Khorasan** via **Ghur**, subduing on the
way troubling emirs in Chaghcharan and Gharjistan.[11] The rebellion of Khurram absorbed the Mughal's attention, so in the spring of 1623 a Mughal envoy arrived at the Shah's camp with a letter from the Emperor accepting the loss of Kandahar and putting an end to the conflict.[12]

The **Mughal–Safavid War of 1649-53** was fought between the Mughal and Safavid empires in the territory of modern Afghanistan. The war began after a Persian army, while the Mughals were at war with the Janid Uzbeks, captured the fortress city of Kandahar and other strategic cities that controlled the region. The Mughals attempted unsuccessfully to regain the city from the Persians, thus the war resulted in a Persian victory.

**TOPIC 3.1**

**State rivalries: Songhai Empire’s conflict with Morocco**

The **Battle of Tondibi** was the decisive confrontation in Morocco's 16th-century invasion of the **Songhai Empire**. Though vastly outnumbered, the Moroccan forces under Judar Pasha defeated the Songhai Askia Ishaq II, guaranteeing the Empire's downfall.

The Songhai had been the dominant force in **Western Africa** for more than a century, controlling the **Western Sudan** from the headwaters of the **Senegal River** to what is now **Niger**; however, a rivalry for succession after the 1583 death of **Askia Daoud** left the Empire in a weakened state.

Meanwhile, to the north, the **Saadi Dynasty of Morocco** was at the height of its power. In 1578, Morocco successfully repelled an attempt by Portugal to conquer it at the **Battle of Alcácer Quibir**, where its forces decimated a large Portuguese army. However, the expense of paying for the defenses used to hold off the Portuguese was a large strain on Morocco. The nation's coffers were depleted, and Morocco was on the verge of bankruptcy. In search of new resources for his kingdom, Sultan Ahmad I al-Mansur Saadi turned his attention to the Songhai Empire, where he erroneously believed the gold mines from which its wealth came, were located.
Though many of his advisors warned that it was illegal to wage war against another Muslim nation, he swept their objections aside. In October 1590, he dispatched a force of 1,500 light cavalry and 2,500 infantry, many of whom were equipped with arquebuses. The command he entrusted to Judar Pasha, a Spanish eunuch who had been captured as a child. The army traveled with a transport train of 8,000 camels, 1,000 packhorses, 1,000 stablemen, and 600 laborers; they also transported eight English cannons.

After a four-month journey, Judar reached Songhai territory with his forces largely intact. His forces captured, plundered, and razed the salt mines at Taghaza. The Moroccans then advanced on the Songhai capital of Gao.

On 12 April 1591, the armies met. From Taghaza, the Moroccan army marched towards Gao. The Songhai army awaited Judar's force near Tondibi, a cattle pasture just north of Gao. Though the Songhai had a powerful cavalry, they lacked the Moroccan's gunpowder weapons, which would turn the tide of the battle. The Songhai battle strategy was poorly thought out, as the plan to send a stampede of 1,000 cattle to break down the Moroccan lines and to cover their infantry (who lacked the technology of gunpowder weapons) failed, with the cattle charge being repelled by the noise of gunfire and the sound of cannons, which caused the cattle to stampede back towards Songhai lines. The Songhai infantry continued to pursue the Moroccan army as planned but they were slaughtered by Moroccan arquebuses. The Songhai army then sent their cavalry to charge at the Moroccan lines. After an initial cavalry skirmish, Judar maneuvered his arquebusiers into place and opened fire with both arquebuses and cannons. The remaining Songhai cavalry fled the field or were massacred by Moroccan gunfire. At last only the rearguard, a unit of brave and resolute men remained, facing the Moroccans who they fought in hand-to-hand combat until they were killed.

Judar Pasha continued onto Gao and sacked the city, but finding little in the way of riches soon moved on to the richer trading centers of Timbuktu and Djenné. The looting of the three cities marked the end of the Songhai Empire as an effective force in the region; however, Morocco proved likewise unable to assert a firm control over the area due to the vastness of the Songhai Empire and difficulties of communication and resupply across the Saharan trade routes, and a decade of sporadic fighting began. The area
eventually splintered into dozens of smaller kingdoms, and the Songhai themselves established the **Dendi Kingdom**.

There were also domestic troubles and when, in 1603, the sultan died (presumably by the plague which swept through Morocco at the time, or at the hands of one of his sons according to some [according to whom?] a war of succession broke out. Soon all that was left of his legacy was Marrakesh, local warlords, the Portuguese and the Spanish having taken over the rest.

**TOPIC 3.2**

**Bureaucratic elites or military professionals: Ottoman devshirme**

The **devshirme system** (Blood Tax) began in the late 14th century. Christian boys were recruited by force to serve the **Ottoman** government. The boys were generally taken from the Balkan provinces, converted to Islam, and then passed through a series of examinations to determine their intelligence and capabilities.

**Bureaucratic elites or military professionals: Salaried samurai**

When the Shogun came into power, he took away the military power away from the **Samurais** and turned into **salaried samurais**, which meant that he began paying them to protect the land instead of them controlling their own fiefs and having their own income that way.

**Religious ideas: Mexica practice of human sacrifice**

The Aztecs considerably expanded the existing Mesoamerican practice of human sacrifice. Symbolism and ritual, including ritual cannibalism, accompanied the sacrifices. The balance between sacrifice motivated by religion or terror is still under debate. The Aztecs had other religious concerns besides sacrifice. They had a complex mythology that explained the birth and history of the gods and their relation to humans. Religious symbolism infused all aspects of life. The Aztecs had a cyclical, fatalistic view of history; they believed the world had been destroyed before and would be again, in spite of attempts at propitiation.
TOPIC 3.2

Religious ideas: European notions of divine right

The **divine right** of kings, or **divine-right** theory of kingship, is a political and religious doctrine of royal and political legitimacy. It asserts that a monarch is subject to no earthly authority, deriving his **right** to rule directly from the will of God.

Religious ideas: Songhai promotion of Islam

The Songhai Empire was the strongest Muslim state in Sub-Saharan Africa during its time from the 14th through the 16th century. In 1010, Muslims from the Middle East and Northern Africa began to move into their region of the continent, and the Songhai became early converts to the religion, especially among the ruling class. Before the upper echelons of the empire began to convert to Islam, traditional and ethnic-based religions were practiced among the Songhai.

These religions were based in ancestor worship with additional canon associated with different creation gods and lesser deities with associative properties like war, fertility, and metalworking. However, the lower classes among the Songhai would remain loyal to their traditional and cultural religions, with the ruling class espousing tolerance for other religions. For example, practitioners of magic called **Sohanti** were found in the empire during its entire history and never made the conversion to Islam.

The government system of the empire was predicated upon Sharia Law, with strict rules and regulations for men and women found in the Quran. It was due to the Islamic faith that the Songhai Empire became the powerful trading state that it was, and a leader in the gold, salt, and slave trade between West Africa, North Africa, the Middle East and beyond. Like Mansa Musa Songhai ruler Muhammad Askia also made the Hajj, a pilgrimage required of all able Muslims, he did so in grand fashion. He brought as much gold as he could with him on his trip to show the quality and quantity of the main natural resource of the Songhai Empire.
Art and monumental architecture: Qing imperial portraits
During the Qing dynasty these ceremonies included the use of art. Imperial portraits of emperors adorned many of the palaces inside the Forbidden City and were an important part of funeral rituals when an emperor died. We see vestiges of ancestor veneration in the fact that some emperors performed ceremonies before portraits of previous leaders of their dynasty and even kowtowed to these portraits. In the public sphere, imperial portraits were utilized to enhance the legitimacy of the emperor. Portraits of emperor Kangxi, for example, often show him surrounded by books or holding a book in his hands, a representation that serves the imperial Confucian ideology that scholarship and command of knowledge merit legitimacy for an emperor. Legitimacy was a crucial factor for Emperor Kangxi. As a Manchu he needed to gain respect from ethnic Chinese; promoting himself as an accomplished scholar helped win the scholar bureaucrats and gain the Mandate of Heaven in the eyes of many Chinese.

TOPIC 3.2
Art and monumental architecture: Incan sun temple of Cuzco
Of all of Coricancha, the Temple of the Sun was the most important. In fact, it was so large that it took up more than half of the Church of Santo Domingo, which stands in its place today. In this temple, even today you can see the embalmed bodies of the Children of the Sun, which rest on chairs made of gold, placed at a golden table. There were several mummies found here, and before it was destroyed, it was believed that the temple was protected by Mamaconas, the priestess of the Sun. Sadly, most of the temple was destroyed by the Spanish to build the church.

Art and monumental architecture: Mughal mausolea and mosques
Mughal Architecture: Hazira or Rawda: (Arabic) terms used in the Mughal period to designate a tomb or a mausoleum. The original meaning of the former is "enclosure"...is the type of Indo-Islamic architecture developed by the Mughals in the 16th, 17th and 18th centuries throughout the ever-changing extent of their empire in the Indian subcontinent. It developed the styles of earlier Muslim dynasties in India as an amalgam of Islamic, Persian, Turkish and Indian architecture. Mughal buildings have a uniform pattern of structure and character, including large
bulbous domes, slender minarets at the corners, massive halls, large vaulted gateways, and delicate ornamentation. Examples of the style can be found in modern-day India, Afghanistan, Bangladesh, and Pakistan.

The Mughal dynasty was established after the victory of Babur at Panipat in 1526. During his five-year reign, Babur took considerable interest in erecting buildings, though few have survived. His grandson Akbar built widely, and the style developed vigorously during his reign. Among his accomplishments were Agra Fort, the fort-city of Fatehpur Sikri, and the Buland Darwaza. Akbar's son Jahangir commissioned the Shalimar Gardens in Kashmir.

Mughal architecture reached its zenith during the reign of Shah Jahan, who constructed Taj Mahal, the Jama Masjid, the Shalimar Gardens of Lahore, the Wazir Khan Mosque, and who renovated the Lahore Fort. The last of the great Mughal architects was Aurangzeb, who built the Badshahi Mosque.

Art and monumental architecture: European palaces, such as Versailles

The Palace of Versailles supported absolutism during King Louis XIV's reign through propaganda, and control of nobility. ... Louis XIV used the grandiosity of his Palace and the art inside to promote himself to his people. A key use of propaganda in Versailles was the depiction of Louis XIV in paintings.

TOPIC 3.2

Tax-collection systems: Mughal zamindar tax collection

A zamindar, zomindar, zomidar, or jomidar, in the Indian subcontinent was an aristocrat. The term means land owner in Persian. Typically hereditary, zamindars held enormous tracts of land and control over their peasants, from whom they reserved the right to collect tax on behalf of imperial courts or for military purposes. Their families carried titular suffixes of lordship.

In the 19th and 20th centuries, with the advent of British imperialism, many wealthy and influential zamindars were bestowed with princely and royal titles such as Maharaja (Great King), Raja (King) and Nawab.

During the Mughal Empire, zamindars belonged to the nobility[1] and formed the ruling class. Emperor Akbar granted them mansabs and their ancestral domains were treated as jagirs.[2] Under British colonial rule in India, the permanent settlement consolidated what became known as the zamindari
system. The British rewarded supportive zamindars by recognising them as princes. Many of the region's princely states were pre-colonial zamindar holdings elevated to a greater protocol. However, the British also reduced the land holdings of many pre-colonial aristocrats, demoting their status to a zamindar from previously higher ranks of nobility.

The system was abolished during land reforms in East Bengal (Bangladesh) in 1950,[3] India in 1951[4] and West Pakistan in 1959.[5]

The zamindars often played an important role in the regional histories of the subcontinent. One of the most notable examples is the 16th century confederation formed by twelve zamindars in the Bhati region (Baro-Bhuyans), which, according to the Jesuits and Ralph Fitch, earned a reputation for successively repelling Mughal invasions through naval battles. The confederation was led by a zamindar-king, Isa Khan, and included both Muslims and Hindus, such as Pratapaditya. The zamindars were also patrons of the arts. The Tagore family produced India's first Nobel laureate in literature in 1913, Rabindranath Tagore, who was often based at his estate. The zamindars also promoted neoclassical and Indo-Saracenic architecture.

Tax-collection systems: Ottoman tax farming
Paid taxes that supported the sultan and military. Rose in place of land grants, farmers paid a specific tax and collected a greater amount from the actual taxpayers.

Tax-collection systems: Mexica tribute lists
Aztec tribute included food, cacao, gems, cotton, animals, animal skins, building materials, + soldiers. This tribute was important because it was used to help feed the huge population of Tenochtitlan and to pay warriors, priests, officials, and servants.

TOPIC 3.2
Tax-collection systems: Ming practice of collecting taxes in hard currency
The entire foreign trade, which was estimated at up to 300 million taels, provided the Ming with a tax of only about 40,000 taels a year. When the Wanli Emperor sought to increase the salt tax, his measures were opposed by violence and the eunuchs he sent to collect the tax were beheaded.
TOPIC 4.7
Differential treatment of groups in society, politics, and the economy: Expulsion of Jews from Spain and Portugal

The **Alhambra Decree** (also known as the **Edict of Expulsion**; Spanish: *Decreto de la Alhambra, Edicto de Granada*) was an edict issued on 31 March 1492 by the joint **Catholic Monarchs** of **Castile and Aragon** (Isabella I of Castile and Ferdinand II of Aragon) ordering practicing **Jews** expelled from their kingdom, territories and possessions by 31 July of that year.\[1\] The primary purpose was to eliminate their influence on Spain's large *converso* population, and ensure its members did not revert to Judaism. Over half of Spain's Jews had converted as a result of the religious persecution and pogroms in 1391.\[2\] Due to continuing attacks around 50,000 more had converted by 1415.\[3\] Others who remained chose to convert to avoid expulsion. As a result of the Alhambra decree and the prior persecution, over 200,000 Jews converted to Catholicism and between 40,000 and 100,000 were expelled. An unknown number returned to Spain in the following years.\[4]:17

Differential treatment of groups in society, politics, and the economy: the acceptance of Jews in the Ottoman Empire

By the time the **Ottoman Empire** rose to power in the 14th and 15th centuries, there had been Jewish communities established throughout the region. The **Ottoman Empire** lasted from the early 14th century until the beginning of World War I and covered Southeastern Europe, Turkey, and the Middle East. The experience of Jews in the Ottoman Empire is particularly significant because the region "provided a principal place of refuge for Jews driven out of western Europe by massacres and persecution".

At the time of the Ottoman conquests, Anatolia had already been home to communities of Hellenistic and Byzantine Jews. The **Ottoman Empire** became a safe haven for **Iberian Jews fleeing persecution**.

The First and Second Aliyah brought an increased Jewish presence to **Ottoman Palestine**. The **Ottoman successor state** of modern Turkey continues to be home to a small Jewish population today.
TOPIC 4.7
Differential treatment of groups in society, politics, and the economy: Restrictive policies against Han Chinese in Qing China

China was defeated in 1644, with Emperor Shunzhi establishing the Qing Dynasty. Many of the new Han subjects faced discrimination. Han men were required to cut their hair in Mongolian fashion or face execution. Han intellectuals attempted to criticize the rulers through literature; many were rounded up and beheaded.

Differential treatment of groups in society, politics, and the economy: Varying status of different classes of women within the Ottoman Empire

Women in the Ottoman Empire had different rights and positions depending on their religion and class. Ottoman women were permitted to participate in the legal system, purchase and sell property, inherit and bequeath wealth, and participate in other financial activities. The Tanzimat reforms of the nineteenth century created additional rights for women, particularly in the field of education. Some of the first schools for girls were started in 1858, though the curriculum was focused mainly on teaching Muslim wives and mothers.

The Sultanate of Women, an era that dates back to the 1520s and lasted through the mid-seventeenth century, was a period during which high-ranking women wielded political power and public importance through their engagement in domestic politics, foreign negotiations, and regency. Queen Mothers and Chief Concubines gained considerable influence through Harem politics. Some of the most influential valide sultan were Nurbanu Sultan, Safiye Sultan, Handan Sultan, Halime Sultan, Kösem Sultan and Turhan Hatice Sultan. [1][2][3]

Existing elites: Ottoman timars

A timar was land granted by the Ottoman sultans between the fourteenth and sixteenth centuries, with a tax revenue annual value of less than 20,000 akçes. The revenues produced from land acted as compensation for military service. A Timar holder was known as a Timariot.
Existing elites: Russian boyars

In the 13th and 14th centuries, in the northeastern Russian principalities, the boyars were a privileged class of rich landowners; they served the prince as his aides and councillors but retained the right to leave his service and enter that of another prince without losing their estates.

They received extensive grants of land and, as members of the Boyars' Duma, were the major legislators of Kievan Rus'. After the Mongol invasion in the 13th century, the boyars from central and southern parts of Kievan Rus' (modern Belarus and Ukraine) were incorporated into Lithuanian and Polish nobility (szlachta).

TOPIC 4.7
Existing elites: European nobility

European nobility originated in the feudal/seignorial system that arose in Europe during the Middle Ages. Originally, knights or nobles were mounted warriors who swore allegiance to their sovereign and promised to fight for him in exchange for an allocation of land (usually together with serfs living thereon).

The European bourgeoisie presents faces so different that common traits can be discerned only at the simplest level: the possession of property with the desire and means to increase it, emancipation from past precepts about investment, a readiness to work for a living, and a sense of being superior to town workers or peasants. With their social values—sobriety, discretion, and economy—went a tendency to imitate the style of their social superiors.

In France the expectations of the bourgeoisie were roused by education and relative affluence to the point at which they could be a revolutionary force once the breakdown of royal government and its recourse to a representative assembly had given them the voice they had lacked. Everywhere the Enlightenment was creating a tendency to be critical of established institutions (notably, in Roman Catholic countries, the church), together with a hunger for knowledge as a tool of progress.
In 1700 only 15 percent of Europe’s population lived in towns, but that figure concealed wide variations: at the two extremes by 1800 were Britain with 40 percent and Russia with 4 percent. Most Europeans were peasants, dependent on agriculture. The majority of them lived in nucleated settlements and within recognized boundaries, those of parish or manor, but some, in the way characteristic of the hill farmer, lived in single farms or hamlets. The type of settlement reflected its origins: pioneers who had cleared forests or drained swamps, Germans who had pressed eastward into Slav lands, Russians who had replaced conquered Mongols, Spaniards who had expelled the Moors. Each brought distinctive characteristics. Discounting the nomad fringe, there remains a fundamental difference between serfs and those who had more freedom, whether as owners or tenants paying some form of rent but both liable to seigneurial dues. There were about one million serfs in eastern France and some free peasants in Russia, so the pattern is untidy; but broadly it represents the difference between eastern and western Europe.