

Cultural Transformations: Religion and Science

1450–1750

CHAPTER LEARNING OBJECTIVES

- To explore the early modern roots of tension between religion and science
- To examine the Reformation movements in Europe and their significance
- To investigate the global spread of Christianity and the extent to which it syncretized with native traditions
- To expand the discussion of religious change to include religious movements in China, India, and the Islamic world
- To explore the reasons behind the Scientific Revolution in Europe, and why that movement was limited in other parts of the world
- To explore the implications of the Scientific Revolution for world societies

CHAPTER OUTLINE

I. Opening Vignette

- A. Today Christians from Asia, Africa, and Latin America conduct missionary work in Europe and North America.
1. this marks a remarkable reversal of an earlier pattern

2. today more than 60% of Christians live outside of Europe and North America
3. out of Europe came two developments during the early modern period
 - a. Christianity became a global presence
 - b. the Scientific Revolution fostered a different approach to the world
4. Europeans were central players in these developments but did not act alone
 - a. peoples who converted shaped Christianity
 - b. science also met with varying receptions in other regions of the globe

II. The Globalization of Christianity

- A. In 1500, Christianity was mostly limited to Europe.
1. small communities in Egypt, Ethiopia, southern India, and Central Asia
 2. serious divisions within Christianity (Roman Catholic vs. Eastern Orthodox)
 3. on the defensive against Islam
 - a. loss of the Holy Land by 1300
 - b. fall of Constantinople to the Ottomans in 1453
 - c. Ottoman siege of Vienna in 1529
- B. Western Christendom Fragmented: The Protestant Reformation

1. Protestant Reformation began in 1517
 - a. Martin Luther posted the Ninety-five Theses, asking for debate about ecclesiastical abuses
 - b. Luther's was one of many criticisms of the Roman Church
 - c. Luther's protest was more deeply grounded in theological difference
 - d. questioned the special role of the clerical hierarchy (including the pope)
 2. Luther's ideas provoked a massive schism in Catholic Christendom
 - a. fed on political, economic, and social tension, not just religious differences
 - b. some monarchs used Luther to justify independence from the papacy
 - c. gave a new religious legitimacy to the middle class
 - d. commoners were attracted to the new religious ideas as a tool for protest against the whole social order
 3. many women were attracted to Protestantism, but the Reformation didn't give them a greater role in church or society
 - a. Protestants ended veneration of Mary and other female saints
 - b. Protestants closed convents, which had given some women an alternative to marriage
 - c. only Quakers among the Protestants gave women an official role in their churches
 - d. some increase in the education of women, because of emphasis on Bible reading
 4. the recently invented printing press helped Reformation thought spread rapidly
 5. as the Reformation spread, it splintered into an array of competing Protestant churches
 6. religious difference made Europe's fractured political system even more volatile
 - a. 1562–1598: French Wars of Religion (Catholics vs. Huguenots)
 - b. 1618–1648: the Thirty Years' War
 7. Protestant Reformation provoked a Catholic Counter-Reformation
 - a. Council of Trent (1545–1563) clarified Catholic doctrines and practices
 - b. corrected the abuses and corruption that the Protestants had protested
 - c. new emphasis on education and supervision of priests
 - d. crackdown on dissidents
 - e. new attention given to individual spirituality and piety
 - f. new religious orders (e.g., the Society of Jesus [Jesuits]) were committed to renewal and expansion
 8. the Reformation encouraged skepticism toward authority and tradition
 - a. fostered religious individualism
 - b. in the following centuries, the Protestant habit of independent thinking led to skepticism about all revealed religion
- C. Christianity Outward Bound
1. Christianity motivated and benefited from European expansion
 - a. Spaniards and Portuguese saw overseas expansion as a continuation of the crusading tradition
 - b. explorers combined religious and material interests
 2. imperialism made the globalization of Christianity possible
 - a. settlers and traders brought their religion with them
 - b. missionaries, mostly Catholic, actively spread Christianity
 - c. missionaries were most successful in Spanish America and the Philippines
- D. Conversion and Adaptation in Spanish America
1. process of population collapse, conquest, and resettlement made Native Americans receptive to the conquering religion
 2. Europeans claimed exclusive religious truth, tried to destroy traditional religions instead of accommodating them

- a. occasional campaigns of destruction against the old religions
 - b. some overt resistance movements
 - 3. blending of two religious traditions was more common
 - a. local gods (huacas) remained influential
 - b. immigrant Christianity took on patterns of pre-Christian life
 - c. Christian saints took on functions of precolonial gods
 - d. leader of the church staff (fiscal) was a prestigious native who carried on the role of earlier religious specialists
 - e. many rituals survived, often with some Christian influence
 - E. An Asian Comparison: China and the Jesuits
 - 1. Christianity reached China in the powerful, prosperous Ming and Qing dynasties
 - a. called for a different missionary strategy; needed government permission for operation
 - b. Jesuits especially targeted the official Chinese elite
 - 2. no mass conversion in China
 - a. some scholars and officials converted
 - b. Jesuits were appreciated for mathematical, astronomical, technological, and cartographical skills
 - c. missionary efforts gained 200,000–300,000 converts in 250 years
 - 3. missionaries didn't offer much that the Chinese needed
 - a. Christianity was unappealing as an “all or nothing” religion that would call for rejection of much Chinese culture
 - b. early eighteenth century: papacy and other missionary orders opposed Jesuit accommodation policy
- III. Persistence and Change in Afro-Asian Cultural Traditions**
- A. African religious elements accompanied slaves to the Americas.
 - 1. development of Africanized forms of Christianity in the Americas, with divination, dream interpretation, visions, spirit possession
 - 2. Europeans often tried to suppress African elements as sorcery
 - 3. persistence of syncretic religions (Vodou, Santeria, Candomble, Macumba)
 - B. Expansion and Renewal in the Islamic World
 - 1. continued spread of Islam depended not on conquest but on wandering holy men, scholars, and traders
 - 2. islands of Southeast Asia reveal diversity of belief and practice
 - 3. the syncretism of Islamization was increasingly offensive to orthodox Muslims
 - a. helped provoke movements of religious renewal in the eighteenth century
 - b. series of jihads in West Africa (eighteenth/early nineteenth centuries) attacked corrupt Islamic practices
 - c. growing tension between localized and “pure” Islam
 - 4. the most well-known Islamic renewal movement of the period was Wahhabism
 - a. developed in the Arabian Peninsula in mid-eighteenth century
 - b. founder Abd al-Wahhab (1703–1792) was a theologian
 - c. aimed to restore absolute monotheism, end veneration of saints
 - d. movement developed a political element when Abd al-Wahhab allied with Muhammad Ibn Saud; led to creation of a state
 - e. the state was “purified”
 - f. the political power of the Wahhabis was broken in 1818, but the movement remained influential in Islamic world
 - g. reform movements persisted and became associated with resisting Western cultural intrusion
 - C. China: New Directions in an Old Tradition
 - 1. Chinese and Indian cultural/religious change wasn't as dramatic as what occurred in Europe

- a. Confucian and Hindu cultures didn't spread widely in early modern period
 - b. but neither remained static
2. Ming and Qing dynasty China still operated within a Confucian framework
- a. addition of Buddhist and Daoist thought led to creation of Neo-Confucianism
 - b. both dynasties embraced the Confucian tradition
3. considerable amount of debate and new thinking in China
- a. Wang Yangmin (1472–1529): anyone can achieve a virtuous life by introspection, without Confucian education
 - b. Chinese Buddhists also tried to make religion more accessible to commoners—withdrawal from the world not necessary for enlightenment
 - c. similarity to Martin Luther's argument that individuals could seek salvation without help from a priestly hierarchy
 - d. kaozheng ("research based on evidence") was a new direction in Chinese elite culture
4. lively popular culture among the less well educated
- a. production of plays, paintings, and literature
 - b. great age of novels, such as Cao Xueqin's *The Dream of the Red Chamber* (mid-eighteenth century)
- D. India: Bridging the Hindu/Muslim Divide
- 1. several movements brought Hindus and Muslims together in new forms of religious expression
 - 2. bhakti movement was especially important
 - a. devotional Hinduism
 - b. effort to achieve union with the divine through songs, prayers, dances, poetry, and rituals
 - c. appealed especially to women
 - d. often set aside caste distinctions
 - e. much common ground with Sufism, helped to blur the line between Islam and Hinduism in India
 - f. Mirabai (1498–1547) is one of the best-loved bhakti poets
 - 3. growth of Sikhism, a religion that blended Islam and Hinduism
 - a. founder Guru Nanak (1469–1539) had been part of the bhakti movement; came to believe that Islam and Hinduism were one
 - b. Nanak and his successors set aside caste distinctions and proclaimed essential equality of men and women
 - c. gradually developed as a new religion of the Punjab
 - d. evolved into a militant community in response to hostility
- IV. A New Way of Thinking: The Birth of Modern Science**
- A. The Scientific Revolution was an intellectual and cultural transformation that occurred between the mid-sixteenth century and the early eighteenth century.
- 1. was based on careful observations, controlled experiments, and formulation of general laws to explain the world
 - 2. creators of the movement saw themselves as making a radical departure
 - 3. Scientific Revolution was vastly significant
 - a. fundamentally altered ideas about the place of humankind within the cosmos
 - b. challenged the teachings and authority of the Church
 - c. challenged ancient social hierarchies and political systems
 - d. also used to legitimize racial and gender inequality
 - e. by the twentieth century, science had become the chief symbol of modernity around the world
- B. The Question of Origins: Why Europe?
- 1. the Islamic world was the most scientifically advanced realm in period 800–1400

2. China's technological accomplishments and economic growth were unmatched for several centuries after the millennium
 3. but European conditions were uniquely favorable to rise of science
 - a. evolution of a legal system that guaranteed some independence for a variety of institutions by twelfth/thirteenth centuries
 - b. idea of the "corporation"—collective group treated as a legal unit with certain rights
 - c. autonomy of emerging universities
 4. in the Islamic world, science remained mostly outside of the system of higher education
 5. Chinese authorities did not permit independent institutions of higher learning
 - a. Chinese education focused on preparing for civil service exams
 - b. emphasis was on classical Confucian texts
 6. Western Europe could draw on the knowledge of other cultures
 7. sixteenth–eighteenth centuries: Europeans were at the center of a massive new information exchange
 - a. tidal wave of knowledge shook up old ways of thinking
 - b. explosion of uncertainty and skepticism allowed modern science to emerge
 - c. the Reformation contributed by challenging authority, encouraging mass literacy, affirming secular professions
- C. Science as Cultural Revolution
1. dominant educated-European view of the world before the Scientific Revolution
 - a. derived from Aristotle and Ptolemy
 - b. earth is stationary, at the center of the universe
 - c. a universe of divine purpose
 2. initial breakthrough was by Nicolaus Copernicus
 - a. *On the Revolutions of the Heavenly Spheres* (1543)
 - b. promoted the view that the earth and the planets revolved around the sun
 3. other scientists built on Copernicus's insight
 - a. some argued that there were other inhabited worlds
 - b. Johannes Kepler demonstrated elliptical orbits of the planets
 - c. Galileo Galilei developed an improved telescope
 4. Sir Isaac Newton was the apogee of the Scientific Revolution
 - a. formulated laws of motion and mechanics
 - b. central concept: universal gravitation
 - c. natural laws govern both the micro- and the macrocosm
 5. by Newton's death, educated Europeans had a fundamentally different view of the physical universe
 - a. not propelled by angels and spirits but functioned according to mathematical principles
 - b. the "machine of the universe" is self-regulating
 - c. knowledge of the universe can be obtained through reason
 6. the human body also became less mysterious
 7. leaders of Scientific Revolution almost entirely male
 - a. a few aristocratic women participated informally in scientific networks of male relatives
 8. Catholic Church strenuously opposed much of this thinking
 - a. burning of Giordano Bruno in 1600 for proclaiming an infinite universe
 - b. Galileo was forced to renounce his belief that the earth moved around an orbit and rotated on its axis
 - c. but no early scientists rejected Christianity

D. Science and Enlightenment

1. the Scientific Revolution gradually reached a wider European audience
2. scientific approach to knowledge was applied to human affairs
 - a. Adam Smith (1723–1790) formulated economic laws
 - b. people believed that scientific development would bring “enlightenment” to humankind
3. Immanuel Kant (1724–1804) defined Enlightenment as a “daring to know”
4. Enlightenment thinkers believed that knowledge could transform human society
 - a. tended to be satirical, critical, and hostile to established authorities
 - b. attacked arbitrary government, divine right, and aristocratic privilege
 - c. John Locke (1632–1704) articulated ideas of constitutional government
5. much Enlightenment thought attacked established religion
 - a. in his *Treatise on Toleration*, Voltaire (1694–1778) attacked the narrow particularism of organized religion
 - b. many thinkers were deists—belief in a remote deity who created the world but doesn’t intervene
 - c. some were pantheists—equated God and nature
 - d. some even regarded religion as a fraud
6. the role of women in society and their education were also topics of debate
7. Enlightenment thought was influenced by growing global awareness
8. central theme of Enlightenment: the idea of progress
9. some thinkers reacted against too much reliance on human reason
 - a. Jean-Jacques Rousseau (1712–1778) argued for immersion in nature rather than book learning
 - b. the Romantic movement appealed to emotion and imagination
 - c. religious awakenings made an immense emotional appeal

E. Looking Ahead: Science in the Nineteenth Century

1. modern science was cumulative and self-critical
2. in the nineteenth century, science was applied to new sorts of inquiry; in some ways, it undermined Enlightenment assumptions
3. Charles Darwin (1809–1882) argued that all of life was in flux
4. Karl Marx (1818–1883) presented human history as a process of change and struggle
5. Sigmund Freud (1856–1939) cast doubt on human rationality

F. European Science beyond the West

1. science became the most widely desired product of European culture
2. Chinese had selective interest in Jesuits’ teaching
 - a. most interested in astronomy and mathematics
 - b. European science had substantial impact on the Chinese kaozheng movement
3. Japan kept up some European contact via trade with the Dutch
 - a. import of Western books allowed, starting in 1720
 - b. a small group of Japanese scholars was interested in Western texts, anatomical studies in particular
4. Ottoman Empire chose not to translate major European scientific works
 - a. Ottoman scholars were only interested in ideas of practical utility (e.g., maps, calendars)
 - b. Islamic educational system was conservative, made it hard for theoretical science to do well

V. Reflections: Cultural Borrowing and Its Hazards

- A. Ideas shape peoples’ mental or cultural worlds and influence behavior.
- B. The development of early modern ideas took place in an environment of great cultural borrowing.

1. borrowing was selective
2. borrowing sometimes caused serious conflict
3. foreign ideas and practices were often “domesticated”

CHAPTER QUESTIONS

Following are answer guidelines for the Big Picture Questions, Seeking the Main Point Questions, 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. Why did Christianity take hold in some places more than in others?

- Christianity integrated most fully into regions where European colonial powers ruled, where there was an overwhelming European presence, where the established society had been defeated and disrupted, and where no literate world religion was already established.

- It had the least impact when it had to operate with the permission of non-Christian rulers, when it sought to convert in a society that was stable and well established, and when it sought to convert in a region where a literate world religion already existed.

2. In what ways was the missionary message of Christianity shaped by the cultures of Asian and American peoples?

- In China, Christian missionaries downplayed their mission to convert and were at pains to be respectful of Chinese culture, pointing out parallels between Confucianism and Christianity rather than portraying Christianity as something new and foreign.

- Chinese conversions occurred primarily among those elite scholars who were interested in Western science and who were attracted by the personal lives of the missionaries and by the moral certainty that Christianity offered. While their primary goal was elite conversions, missionaries also attracted a small following among members of the

general population who were attracted by tales of miracles attributed to the Christian God. However, there was only limited acceptance of Christianity in China after it became apparent that conversion to Christianity required abandonment of many Chinese practices.

- In the Americas, especially in the Spanish possessions explored in this chapter, the Christian missionary message was more strident and less accommodating, which reflected the reality of European political dominance. Missionaries sought to convert the whole population to the Christian faith, drawing on the political authority of Christian rulers and the disruption in Native American society occasioned by conquest. They were only partially successful, as local populations occasionally resisted their conversion efforts openly but more often worked to blend Christian and indigenous religious traditions and assimilate Christianity into patterns of local culture. Elsewhere in the Americas, African and Christian traditions were blended in religions such as Vodou in Haiti, Santería in Cuba, and Candomblé and Macumba in Brazil.

3. In what ways did the spread of Christianity, Islam, and modern science give rise to culturally based conflicts?

- Christianity is a strongly monotheistic religion, and missionaries seeking to spread it to the Americas frequently opposed the efforts of local populations who worked to blend Christian and indigenous religious traditions and assimilate Christianity into patterns of local culture.

- The spread of Islam through the work of wandering holy men, Islamic scholars, and itinerant traders allowed communities to adopt elements of Islam while retaining many local religious traditions and ideas. To some more orthodox Muslims, this religious blending became increasingly offensive, even heretical, and such sentiments led to movements of religious renewal and reform that emerged throughout the vast Islamic world during the eighteenth century.

- The emergence of modern science during the Scientific Revolution challenged the beliefs and ideas on which European political and religious authorities relied, leading to conflicts. In the nineteenth century, scientific thinkers like Darwin, Marx, and Freud defined the very basis of human life around struggle and conflict.

4. **Looking back:** Based on Chapters 12 through 15, how might you challenge a Eurocentric

understanding of the early modern era while acknowledging the growing role of Europeans on the global stage?

- While there are many ways to answer this question, a strong answer will acknowledge that the maritime trade routes that Europeans created gave them a much larger role in global commerce than in earlier periods. The Columbian exchange that Europeans initiated ultimately impacted the whole globe. The emergence of European overseas empires in the Americas were something new in world history. The spread of Christianity and the Scientific Revolution had profound effects on the trajectory of world history. Collectively, these developments gave Europeans a growing role on the global stage.
- However, these influences were mediated through other cultures. Throughout the early modern era other regions like China and the Islamic world also maintained important roles in world history.
- For instance, in the case of China, it remained the economic powerhouse of the world economy with a sophisticated commercial economy.
 - Its imperial regime was among the most sophisticated in the world.
 - Its demand for silver drove world trade.
 - Its vibrant Neo-Confucian cultural tradition was little affected by the spread of Christianity.
- The Islamic world provides a second example.
 - The Islamic faith continued to expand, mostly through voluntary conversion.
 - It remained vibrant, with a series of reform movements and new traditions taking shape.
 - The Islamic world supported several powerful empires and maintained a central place in long-distance commerce.
 - The expansion of European influence had little impact on the Islamic world.
 - Meanwhile, the Ottoman Empire expanded its influence in the Christian world, especially in the Balkans.
 - These developments challenge a Eurocentric understanding of the early modern era, in that the experience of China and the Islamic world were to a large extent independent of the Western European experience.

Seeking the Main Point Question

Q. To what extent did the cultural changes of the early modern world derive from cross-cultural interaction? And to what extent did they grow from within particular societies or civilizations?

- While there is no one correct answer to this question, a strong answer will acknowledge that cross-cultural interaction drove the spread of Christianity and Islam into new regions of the world.
 - The selective adoption of elements of the Scientific Revolution in China, India, and the Islamic World were part of the process of cross-cultural interaction.
 - The bhakti and Sikh religions emerged in India as part of the cross-cultural interaction between Hindus and Muslims.
 - The split within the Western Christian church, the Scientific Revolution, the Enlightenment, and the thought of Darwin, Marx, and Freud all grew out of European society.
 - The Wahhabi movement emerged within the Islamic World.
 - In China, the Neo-Confucian tradition continued to develop and the kaozheng movement emerged.

Margin Review Questions

Q. In what ways did the Protestant Reformation transform European society, culture, and politics?

- It created a permanent schism within Catholic Christendom.
- It gave some kings and princes a justification for their own independence from the Church and an opportunity to gain the lands and taxes previously held by the Church.
 - It provided the urban middle classes a new religious legitimacy for their growing role in society.
 - It was used by common people to express their opposition to the whole social order.
 - It had a less profound impact on the lives of women, although it did stimulate female education and literacy, even if there was little space for women to make use of that education outside the family.
 - Religious difference led to sectarian violence, to war, and ultimately to religious coexistence.
 - Its successful challenge to the immense prestige and power of the pope and the established Church encouraged a skeptical attitude toward authority and tradition.

- It fostered religious individualism as people were encouraged to read and interpret the scriptures themselves and to seek salvation without the mediation of the Church.

Q. How was European imperial expansion related to the spread of Christianity?

- Christianity motivated European imperial expansion and also benefited from it.
- The Portuguese and Spanish both saw their movement overseas as a continuation of a long crusading tradition, which only recently had completed the liberation of their countries from Muslim control.
- Colonial settlers and traders brought their faith with them and sought to replicate it in their newly conquered homelands.
- Missionaries, mostly Catholic, actively spread the Christian message beyond European communities in the Americas, Africa, and Asia. In Siberia, missionaries of the Russian Orthodox Church did likewise.
- But missionaries had their greatest successes in Spanish America and the Philippines, where their efforts were strengthened by an overwhelming European presence, experienced variously as military conquest, colonial settlement, missionary activity, forced labor, social disruption, and disease.

Q. In what ways was European Christianity assimilated into the Native American cultures of Spanish America?

- Native Americans frequently sought to reinterpret Christian practices while incorporating local elements, as in the Andes, where dancers in the Taki Onqoy movement sometimes took the names of Christian saints; where people might offer the blood of a llama to strengthen a village church; or where believers might make a cloth covering for the Virgin Mary and a shirt for an image of a native huaca with the same material.
- In Mexico, an immigrant Christianity was assimilated into patterns of local culture: parishes were organized largely around precolonial towns or regions; churches were built on or near the sites of old temples; *cofradías*, church-based associations of laypeople, organized community processions and festivals and made provision for a proper funeral and burial for their members; Christian saints closely paralleled the functions of precolonial gods; and the fiscal, or leader of the church staff, was a native Christian of great local prestige, who carried on the traditions and role of earlier religious specialists.

- Throughout the colonial period and beyond, many Mexican Christians also took part in rituals derived from the past, with little sense that this was incompatible with Christian practices. These practices sought spiritual assistance in those areas of everyday life not directly addressed by Christian rites, but they also showed signs of Christian influence.

Q. Why were missionary efforts to spread Christianity so much less successful in China than in Spanish America?

- The political context was very different, with missionaries to China working within the context of the powerful and prosperous Ming and Qing dynasties, while missionaries to Spanish America worked among a defeated population whose societies had been thoroughly disrupted and whose cultural confidence was shaken.
- European missionaries required the permission of Chinese authorities to operate in China, while Spanish missionaries working in a colonial setting were less constrained. Ultimately, missionaries in China lost favor at the Chinese imperial court.
- Missionaries to China deliberately sought to convert the official Chinese elite, while missionaries to Spanish America sought to convert the masses.
- Missionary efforts in China were less successful because the missionaries offered little that the Chinese really needed, since traditional Chinese philosophies and religions provided for the spiritual needs of most Chinese. Moreover, Christianity required the converts to abandon much of traditional Chinese culture. In the Americas, local gods had in part been discredited by the Spanish conquest, and in any case, Christianity was a literate world religion, something different from what had been practiced in the region before.

Q. What accounts for the continued spread of Islam in the early modern era and for the emergence of reform or renewal movements within the Islamic world?

- Islam continued to spread because conversion to Islam generally did not mean a sudden abandonment of old religious practices, but rather more often the assimilation of “Islamic rituals, cosmologies, and literatures into . . . local religious systems.”
- Continued Islamization depended on wandering Muslim holy men, Islamic scholars, and itinerant traders, who posed no threat and often proved useful to local rulers and communities.

- In part, the emergence of reform or renewal movements was a reaction to the blending or syncretism that accompanied Islamization almost everywhere and that came to be seen as increasingly offensive, even heretical, by more orthodox Muslims.

Q. What kinds of cultural changes occurred in China and India during the early modern era?

- Chinese and Indian cultural/religious change wasn't as dramatic as what occurred in Europe.
- In China Neo-Confucianism emerged combining Confucian, Buddhist, and Daoist thought.
- Chinese Buddhists also tried to make religion more accessible to commoners—withdrawal from the world was not necessary for enlightenment
- Kaozheng (“research based on evidence”) emerged as an approach to scholarly study.
- In India several movements brought Hindus and Muslims together in new forms of religious expression including the bhakti and Sikh religions.

Q. **Summing Up So Far:** In what ways did religious changes in Asia and the Middle East parallel those of Europe, and in what ways were they different?

- In terms of parallel developments, Buddhism developed traditions during the early modern period that bore some similarity to the thinking of Martin Luther in Europe in that they promoted a moral or religious individualism that encouraged individuals to seek enlightenment on their own.
- As in Christian Europe, challenges to established orthodoxies emerged as commercial and urban life, as well as political change, fostered new thinking.
- In terms of differences, religious change in China was less dramatic than in Europe.
- The Wahhabi movement in the Islamic world did not create a permanent schism similar to the Protestant Reformation in Europe.
- Syncretic movements like that of the bhakti and Sikh religions in India have no parallels in Europe.

Q. Why did the Scientific Revolution occur in Europe rather than in China or the Islamic world?

- Europe's historical development as a reinvigorated and fragmented civilization arguably gave rise to conditions uniquely favorable to the Scientific Revolution, including a legal system that guaranteed a measure of independence for a variety

of institutions and unusually autonomous universities in which scholars could pursue their studies in relative freedom from the dictates of church or state authorities.

- Western Europe was in a position to draw extensively upon the knowledge of other cultures, especially that of the Islamic world.
- In the sixteenth through the eighteenth centuries, Europeans found themselves at the center of a massive new exchange of information as they became aware of lands, peoples, plants, animals, societies, and religions from around the world. This wave of new knowledge, uniquely available to Europeans, clearly shook up older ways of thinking and opened the way to new conceptions of the world.
- In the Islamic world, science was patronized by a variety of local authorities, but it occurred largely outside the formal system of higher education, where philosophy and natural science were viewed with great suspicion.
- In China, education focused on preparing for a rigidly defined set of civil service examinations and emphasized the humanistic and moral texts of classical Confucianism. The pursuit of scientific knowledge was relegated to the margins of the Chinese educational system.

Q. What was revolutionary about the Scientific Revolution?

- The Scientific Revolution was revolutionary because it put an end to the idea that the earth was stationary and at the center of the universe, which had been the dominant view of the world in Western Europe.
- It was also revolutionary because the laws formulated by Isaac Newton showed that the universe was not propelled by angels and spirits but functioned on its own according to timeless principles that could be described mathematically. A corollary of this view was the idea that knowledge of the universe could be obtained through human reason alone, without the aid of ancient authorities or divine revelation.
- Above all, it was revolutionary because it challenged educated people to question traditional views of the world and humankind's place in it.

Q. In what ways did the Enlightenment challenge older patterns of European thinking?

- It applied a new approach to the conduct of human affairs, one that was rooted in human reason, skeptical of authority, and expressed in natural laws. This challenged the aristocratic privileges of

European society and the claims to authority of arbitrary governments who relied on the “divine right of kings” for legitimacy.

- The Enlightenment challenged the authority of established religion, accusing the Church of fostering superstition, ignorance, and corruption.

- It also challenged older patterns of thinking through its promotion of the idea of progress. Human society, according to Enlightenment thinkers, was not fixed by tradition or divine command but could be changed, and improved, by human action guided by reason. These ideas ultimately underpinned revolutionary movements in America, France, Haiti, and Latin America.

Q. How did nineteenth-century developments in the sciences challenge the faith of the Enlightenment?

- Nineteenth-century intellectuals such as Darwin and Marx still believed in progress, but they emphasized conflict and struggle rather than reason and education as the motors of progress.

- Freudian psychology cast doubt on Enlightenment conceptions of human rationality, emphasizing instead that at the core of each person lay primal impulses toward sexuality and aggression, which were only barely held in check by the thin veneer of social conscience derived from civilization.

Q. In what ways was European science received in the major civilizations of Asia in the early modern era?

- In China, European scientific knowledge was sought after selectively. Qing dynasty emperors and scholars were most interested in European astronomy and mathematics. However, they had little interest in European medicine.

- Japanese authorities after 1720 allowed for the importation and translation of European texts in medicine, astronomy, geography, mathematics, and other disciplines. These texts were studied by a small group of Japanese scholars who were especially impressed with Western anatomical studies. But this small center of learning remained isolated, and it was not until the second half of the nineteenth century that European science assumed a prominent place in Japanese culture.

- Scholars in the Ottoman Empire were broadly aware of European scientific achievements by 1650, but they took an interest only in those developments that offered practical utility, such as in making maps and calendars.

Portrait Questions

Q. To what extent did Úrsula shape her own life and in what way was it shaped by larger historical forces?

- She shaped her own life, by interpreting her lucky escape from a fall into a deep well as a sign that she must change her self-centered ways and embrace a more spiritual life.

- Her determination to leave the convent and find a new owner caused a nun to purchase Úrsula’s freedom.

- Her determination to pursue her spiritual life and the good works that she chose to undertake were largely the result of her own decisions.

- The visions that she recounted also reflect her ability to shape her own life.

- In terms of wider forces in society, her status as a slave was the result of wider historical forces encompassing the Atlantic slave trade.

- Her mistress’s entry into a Catholic convent and Úrsula’s activities as a slave and later lay religious woman in the community were the result of Catholicism’s spread into the Andean region.

- The realities of class and race that defined her visions were part of wider historical forces that created Peruvian society.

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 15.1: Luther’s Protest

Q. Based on this document, what issues drove the Protestant Reformation?

- An emphasis on scriptures alone as authority
- An emphasis on the idea that salvation is received strictly from faith in Christ, not in good works

- Opposition to the pope’s assertions of authority over the church

- Opposition to the wealth of the church

- Opposition to the false piety of friars

- Opposition to clerical celibacy

Q. What theological questions are addressed in these excerpts? How does Luther understand the concepts of law, good works, grace, and faith?

- The theological questions addressed include the authority of the Bible versus church traditions; the path to salvation; the authority of the pope; the usefulness of church rituals and practices; and the tradition of celibacy among the clergy.
- Luther argues that grace is not achieved by following the laws or by doing good works, because man can do nothing to earn or merit salvation. Rather, salvation is achieved through the generous grace of God who grants it to man not because of merit but the sacrifice of Christ. Thus, instead of seeking to earn salvation, Luther advocates having faith in Christ, stating “But a true Christian says: I am justified and saved only by faith in Christ, without any works or merits of my own...” (p. 755).

Q. In what ways is Luther critical of the papacy, monks, and the monastic orders of the Catholic Church?

- Luther criticizes the Catholic Church for preferring the authority of the church over God’s Word. He criticizes the pope, cardinals, and bishops for not reading the Bible, and considers them to be wealthy, lazy, and unconcerned about fulfilling God’s will.
- Luther argues that the pope and his retinue are excommunicated from the Church because they do not believe and will be damned.
- He criticizes the pope for seeking to profit from everything, including indulgences, ceremonies, dispensations, and pardons, and for his pretensions to be the head of the Christian church.
- He also criticizes the pope’s doctrines, such as instituting orders with hoods and saying mass.
- He claims the pope and his retinue are worshippers of idols and servants of the devil.
- Luther criticizes the friars for their fasting, feasting, and “external, hypocritical” practices, such as wearing hair shirts and scourging themselves.
- He also criticizes the custom of clerical celibacy.

Q. Why might Catholic authorities challenge Luther’s singular emphasis on the Bible? In what other ways might thoughtful Catholics respond to Luther’s charges? (See pp. 723–724 on the Catholic or Counter-Reformation.)

- Catholic authorities might argue that the Church decided which early Christian texts would be

included in the Bible and which would not; therefore, since the Church had the authority to make these decisions then it had the authority to interpret the Bible for believers.

- If, as Luther suggests, all individuals read the Bible to discover its truth, the faith would rapidly fragment, since individuals could interpret the scriptures differently. Instead, the collective wisdom of generations of Church authorities should be taken into account.
- Catholics might also be concerned that in his complete dismissal of the merit of good works, Luther was promoting the neglect of the poor and weak and also removing an individual’s responsibility for his or her actions.
- A reflective Catholic might acknowledge corruption within the system as the result of human failings.
- Catholics might have argued that fasting, feasting, and other pious practices helped to facilitate greater devotion and piety, so should not be rejected out of hand—even if some friars only outwardly conformed to the practices.
- Regarding celibacy, they might cite the example of the apostles or acknowledge it as a long-standing tradition within the Church that should be respected.

Document 15.2: Progress and Enlightenment

Q. What is Condorcet’s view of the relationship between the Scientific Revolution and the Enlightenment?

- The Scientific Revolution cleared the way for the Enlightenment by destroying prejudices and reestablishing human intelligence in the face of superstitious beliefs.
- It discounted birth, professional status, or social standing as reasons that give a person the right to judge matters that he or she does not understand.

Q. How, precisely, does Condorcet imagine the future of humankind?

- Condorcet identifies three key developments: (1) the destruction of inequality among nations, (2) the progress of equality within nations themselves, and (3) the real improvement of mankind.

Q. How might Martin Luther respond to Condorcet’s vision of the future? How do their understandings of human potential differ?

- On one hand, Luther and Condorcet may have found some of each other’s ideas appealing,

including the rejection of the Church's authority and the idea of equality, as expressed by Condorcet and present in Luther's concepts of equality among all believers and a priesthood of all believers.

- However, they would undoubtedly have disagreed with aspects of one another's programs, including Condorcet's emphasis on human reason and Luther's on faith in Christ; and Condorcet's expression of hope that "priests and their ignorant, hypocritical writings will exist only in the history books and theaters" (p. 757).

- Perhaps most troubling for Luther would have been their widely divergent views on human potential. Luther's key teaching concerning salvation by faith alone rejects any idea that people can overcome sin or in any way earn their salvation.

- Condorcet offers a far more positive view of human potential, arguing that the development of human reason will potentially lead to equality among men, the end of war, and economic prosperity.

Q. To what extent have Condorcet's predictions come to fruition in the two centuries since his death?

- Certain aspects of Condorcet's vision have come true, at least in part, including the effective end of European political dominance in the Americas; improved product durability and the productivity of workers in some parts of the world, thanks to the Industrial Revolution; and the dramatic increase in agricultural production in many parts of the world.

- However, part of Condorcet's vision has yet to develop, including the complete eradication of tyrants and priests, and the decreasing relative impact of mankind on the environment from this increased industrial and agricultural production.

- While progress has been made in some regions, mankind has yet to completely destroy inequality between the sexes, and war has not been eradicated.

Document 15.3: The Wahhabi Perspective on Islam

Q. What specific objections did the Wahhabis have to the prevailing practice of Islam in eighteenth-century Arabia?

- The calling on intercessors other than Allah to turn away evil or grant what is good

- The reverence of the remains of the pious at their tombs

- The use of tobacco and hashish

- The custom of praying in separate groups rather than gathered under the direction of an Imam who was a follower of any of the four Imams

- The Shia traditions

- The conduct of pilgrimages to places other than mosques

- Those forms of Bidah that affect religion or pious works

Q. How did Wahhabis put their ideas into practice once they had seized control of Mecca?

- Their leader met with the divines of Mecca and convinced them to acknowledge two Wahhabi principles: (1) the sincere belief in the unity of God, and (2) a knowledge of the different kinds of prayer.

- The Meccans voluntarily swore a binding oath.
- They then implemented their beliefs by razing the large tombs in the city; abolishing taxes and customs and destroying tobacco; and burning the dwellings of those selling hashish and living in open wickedness.

- They also issued a proclamation directing the people to stop praying in separate groups and instead gather for prayer under the direction of an Imam who was a follower of any of the four Imams.

Q. What similarities do you see between the outlook of the Wahhabis and that of Martin Luther? What differences can you identify?

- Both seek to address what they see as false or impious practices that have emerged in their faiths; to remove intercessors between man and God; and to return their faiths to what they believe was an earlier set of beliefs that were purer and more closely followed the teachings of the religion's founder.

- However, Luther criticizes more directly and vehemently church authorities, and Wahhabis govern Mecca while Luther remains only a spiritual leader.

Q. How might you compare eighteenth-century Wahhabi Islam with movements of Islamic renewal, or "fundamentalism," in the late twentieth and early twenty-first centuries? (See Chapter 23.)

- There are several similarities, including a desire to return to what is perceived as a purer Islam by rejecting outside influences or internal corruptions, and the use of the concept of jihad by both Wahhabi and twentieth-century fundamentalist thinkers.

- However, the modern movements differ in that many are more explicitly concerned with reacting against Western influences, and there are secular Arab governments unlike any that existed during the Wahhabi movement.

Document 15.4: The Poetry of Kabir

Q. In what ways was Kabir critical of conventional religious practice—both Muslim and Hindu?

- Kabir rejects a central role for mosques, temples, or shrines in religious practice; rites and ceremonies as central to religious experience; and caste distinctions as important for religious experience.
- He plays down the role of Brahman priests in religious life.
- He notes that to god the telling of beads, virtue, and vice are all naught.
- He rejects ringing temple bells, idols on thrones, the offering of flowers to images, austere conduct, and the sacredness of holy bathing places.
- He describes the Purana and Koran as mere words.

Q. How would you describe Kabir’s religious vision?

- His religious vision is mystical and internal.
- It rejects outward ceremony and the importance of holy sites.
- Instead, he emphasizes the importance of personal actions, such as when he states “The man who is kind and who practices righteousness, who remains passive amidst the affairs of the world, who considers all creatures on earth as his own self, He attains the Immortal Being, the true God is ever with him” (p. 761).

Q. How might more orthodox Hindus and Muslims respond to Kabir? How would the Wahhabis in particular take issue with Kabir’s religious outlook?

- More orthodox Hindus and Muslims would respond by rejecting his assertions concerning the uselessness of the holy texts of the two traditions.
- They would also likely take issue with his assertion that revered holy sites play no role in religious fulfillment.
- His rejection of rituals, ceremonies, and rites would be met with opposition.
- Hindus would be likely to take issue with his rejection of caste, Brahman initiations, and reverence of idols.
- Wahhabis would likely object to how little importance Kabir places on how rituals (like prayers) are conducted; his rejection of the careful following of a specific set of laws for spiritual fulfillment; his

characterization of the Koran as mere words; and his rejection of the importance of the shrines in Mecca.

Visual Sources 15.1: Pieter Saenredam, Interior of a Dutch Reformed Church, and 15.2: Catholic Baroque: Interior of Pilgrimage Church, Mariazell, Austria

Q. What obvious differences do you notice between these two church interiors? What kind of emotional responses would each of them have evoked?

- The Catholic church is more ornate than the Protestant church; it contains both statues and paintings.
- The layout of the two churches is very different: the high altar in the apse of the Catholic church is its focal point, while the pulpit at the central crossing of the Protestant church is its focal point.
- The lavish interior of the Catholic church may have appealed to the senses, provoking an emotional response of mystery, awe, and grandeur towards God. The more sparse Protestant Church may have promoted a more inward, quiet reflection on God. It may have also reminded parishioners that they should rely on only God’s grace, rather than worldly objects.

Q. In what ways do these church interiors reflect differences between Protestant and Catholic theology? (See Snapshot, p. 725.) Why does the Protestant congregation face toward the pulpit, from which the minister presents his sermon, while the Catholic worshippers look toward the altar, where Holy Communion takes place?

- The focus on the high altar in the Catholic church reflects the importance of church sacraments (and especially Holy Communion, in which Catholics believe that the bread and wine become the actual body and blood of Christ and which takes place at the high altar) as channels of God’s grace, while the focus on the pulpit in the Protestant church reflects the belief that salvation comes through faith alone as learned through the word preached from the pulpit.
- Mary’s importance to Catholics is reflected in the dedication of the church to her in Visual Source 15.2 and her presence on the high altar. Mary’s less prominent place in the Protestant faith is reflected in her absence from Visual Source 15.1.
- Catholic belief that prayers can be directed to God through the saints or Mary is reflected in the

many statues to saints in Visual Source 15.2; the rejection of this practice by Protestants is reflected in the absence of any such images in Visual Source 15.1.

- In terms of the role of clergy, the relative separation of the high altar from the congregation in Visual Source 15.2 reflects the sharp distinction between priests and laypeople in the Catholic faith, while the presence of the minister in his pulpit surrounded by his parishioners in Visual Source 15.1 reflects both the Protestant's lack of such a sharp distinction and the importance of preaching as an activity for Protestant clergy.

Q. How might Protestants and Catholics have reacted upon entering each other's churches?

- Both would have noticed immediately the differences in decoration and layout of the churches.
- They may also have noticed the presence or lack of holy intercessors; and the relative separation or lack of separation between the laity and the clergy.

Q. Keep in mind that Visual Source 15.1 is a painting. Why do you think the artist showed the people disproportionately small?

- The artist did so for aesthetic effect, to allow the building to be the center of attention and the people placed into the background.
- There are no obvious religious reasons for depicting the people disproportionately small, because the congregation worshipping, rather than the church itself, was what made the space holy.

Visual Source 15.3: Cultural Blending in Andean Christianity

Q. What is Mary's relationship to the heavenly beings standing above her (God the Father on the right; the dove, symbolizing the Holy Spirit in the center; and Jesus to the left) as well as to the miners at work in the mountain? What is the significance of the crown above her head and her outstretched arms?

- The heavenly beings standing above Mary illustrate that she is the one chosen by God to be the mother of Jesus.
- The presence of the miners shows that she is a compassionate protector and intercessor on their behalf with Jesus and God.
- The crown might represent her status as queen of heaven, while her outstretched arms might represent her use of this status to help people on earth.

Q. The European figures at the bottom are shown in a posture of prayer or thanksgiving. What might the artist have been trying to convey? How would you interpret the relative size of the European and Andean figures?

- These are traditional postures for figures in Marian paintings, and so may merely be for artistic convention. Or the postures may reflect thanksgiving for the riches of Potosí, which had proven so crucial for the rise of Catholic Spain.

- The relative size may reflect the tradition of painting the highest status figures and/or patrons of the painting disproportionately large. Alternatively, a student might interpret the sizes as a reflection of the oppressed or dominated state of indigenous peoples, including indigenous elites.

Q. Why do you think the artist placed Mary actually inside the mountain rather than on it, while depicting her dress in a mountain-like form?

- Depicting Mary within a geological feature might be syncretic, reflecting pre-Christian beliefs that gods and spirits dwelt in mountains and other features in the landscape.

- Because of the positioning of her face on the mountain peak and her robe representing the richly fertile silver mountain of Potosí, the artist may even be intentionally linking her with the Earth Mother goddess (Pachamama), who was associated with mountain peaks and fertility.

Q. What marks this painting and the one on p. 729 as examples of syncretism?

- In terms of Visual Source 15.3, the depiction of Mary within a mountain might reflect pre-Christian beliefs that gods and spirits dwelt in mountains and other features in the landscape.

- Given the positioning of her face on the mountain peak and her robe representing the richly fertile silver mountain of Potosí, the artist may even be intentionally linking her with the Earth Mother goddess (Pachamama), who was associated with mountain peaks and fertility.

- In terms of the painting on p. 729, the syncretism is more subtle. The depiction of Christ and his disciples at the Last Supper largely conforms to European conventions, but the foods being consumed are distinctly American in origin. The disciples drink a local fermented drink called chichi often made from maize or manioc. The animal on the platter is a roasted guinea pig, a traditional sacrificial animal in the Andes. Finally, many of the fruits and

vegetables on the table are crops indigenous to the Americas, like maize.

Q. Do you read these two images from the Andes as subversive of the colonial order or as supportive of it? Do you think the artist who painted Visual Source 15.3 was a European or a Native American Christian?

- Students could reasonably interpret Visual Source 15.3 as subversive by pointing out the parallels between this depiction of the Virgin Mary and ideas of the Earth Mother goddess (Pachamama). Students might also suggest that there is a subtext of colonial exploitation, represented by the relative size in the image of the indigenous miners, indigenous ruler, and European rulers.

- Student could reasonably interpret Visual Source 15.3 as supportive of the colonial regime in that it is a Christian image; it represents an orthodox Christian idea of Mary as intercessor; and it represents European rulers prominently and as possessing authority.

- The origin of the artist who produced Visual Source 15.3 must by necessity remain speculative; nonetheless, he or she was most likely a Native American because no European artist would likely present the Virgin Mary within a mountain in such a syncretic manner.

- However, the painting shows considerable European influences, including the style of painting and the positioning of figures.

Visual Source 15.4: Making Christianity Chinese

Q. What specifically Chinese elements can you identify in this image?

- A lone tree and a “scholar rock” in the background were typical of Chinese landscape painting.

- The house and furniture suggest the dwelling of a wealthy Chinese scholar.

- The reading table in front of Mary was a common item in the homes of the Chinese literary elite.

- The clouds that appear at the angel’s feet and around the shaft of light are associated with sacred Buddhist and Daoist figures.

Q. To whom might this image have been directed?

- The image may have been directed toward an elite Chinese audience who was literate and familiar with Buddhist and Daoist ideas.

Q. How might educated Chinese have responded to this image?

- Educated Chinese may have found the symbols and imagery familiar, making it easier to understand and interpret the print and its message.

- It is possible that an educated Chinese viewer might misinterpret the print as a Buddhist scene.

Q. The European engraving on which this Chinese print was modeled included in the background the scene of Jesus’ crucifixion. Why might the Chinese artist have chosen to omit that scene from his image?

- China might not have a tradition of depicting events that were separated in time and space within the same image.

- A more traditional Chinese landscape scene would be more familiar to the viewer.

Q. How would European critics of the Jesuits’ approach to missionary work have reacted to this image? To what extent has the basic message of Catholic Christianity been retained or altered in this Chinese cultural setting?

- European critics may have objected to the use of clouds at the angel’s feet and around the shaft of light; these Buddhist motifs might have led viewers to misinterpret the scene. They also may have objected to depicting a scene that took place in the eastern Mediterranean in a Chinese setting.

- The basic components of the annunciation are retained: the image depicts the arrival of an angel and a shaft of light with a dove at the top, representing the presence of the Holy Spirit.

- The message is diluted by virtue of being placed in a Chinese context, which removes the scene from the historical setting in which it took place. Also, the use of Buddhist and Daoist motifs distracts from the Christian message.

Visual Source 15.5: Christian Art at the Mughal Court

Q. Why do you think that this Mughal painter portrayed Mary and Joseph as rather distinguished and educated persons rather than the humble carpenter and his peasant wife, as in so many European images? Why might he have placed the family in rather palatial surroundings instead of a stable?

- This painting was for an elite audience and therefore the depiction of educated persons of courtly status seemed more appropriate.

- The Mughal artist and patron were less concerned with getting the details of the Christian story correct and more concerned with the aesthetic impact of the painting.

- The Mughal emperors were less concerned with ensuring that all the details of the Christian story were faithfully rendered than with creating an aesthetically pleasing composition.

- The palatial surroundings were a familiar genre in Mughal court painting.

Q. How do you imagine European missionaries responded to this representation of the Holy Family?

- Some European missionaries might have viewed this painting as a positive development, as it reflected an interest in Jesus and Mary at court.

- Others might have responded more negatively since the painting depicts the scene inaccurately; they might believe it deliberately misrepresents the story.

Q. How might more orthodox Muslims have reacted to the larger project of creating a blended religion making use of elements from many traditions? Consider the possible reactions of the Wahhabis (Document 15.3, pp. 758–759) and Kabir (Document 15.4, pp. 760–761).

- The Wahhabis rejected all deviation from what they viewed as a purer version of the faith that prevailed during the early years of the religion in the seventh century; they would likely have had strong negative reaction to this image.

- Kabir, on the other hand, downplayed the importance of sectarian differences, writing poetry that emphasized a mystical and transcendent love of the divine in all of its many forms. He would likely view this image less as a threat than as potentially spiritually helpful.

Q. What similarities can you identify between this Indian image and the Chinese print in Visual Source 15.4? Pay attention to the setting, the clothing, and class status of the human figures, and the scenes outside the windows.

- In both scene, the figures are placed in elite settings with elite furnishings; are dressed in elite clothing, although the styles reflect specific cultural traditions; and are clearly upper class in their background.

- Mary in the Visual Source 15.4 and Joseph in Visual Source 15.5 are depicted as literate.

- In both images, the backgrounds depict natural scenes, but while Visual Source 15.4 draws on Chinese motifs, Visual Source 15.5 draws on European motifs.

Using the Evidence Questions

Documents: Renewal and Reform in the Early Modern World

1. **Identifying the object of protest:** Each of these documents is protesting or criticizing something. How might you compare the ideas, practices, or authorities against which they are reacting? What historical circumstances generated these protests?

- In terms of ideas, practices, or authorities, in each case they are criticizing established ideas or practices promoted by the current authorities, but there are important differences.

- Both Documents 15.1 and 15.3 are seeking to return to what they perceive as more pure practices of the past.

- Document 15.4 is seeking to offer an alternative path to what has been done in the past, while still seeking to engage with and remain in an older tradition.

- In Document 15.2, Condorcet rejects older traditions in favor of a new philosophy based on human reason.

- Martin Luther's personal search for spiritual fulfillment and his growing disenchantment with corruption in the Church led to his protests.

- Condorcet was inspired by the Scientific Revolution, the American and French Revolutions, and the Enlightenment.

- Abd al-Wahhab was inspired by concern that corrupt practices had entered into the practice of Islam.

- Kabir was inspired by a concern that dogma, rituals, ceremonies, and other such religious practices had clouded the true internal path to spiritual fulfillment.

2. **Comparing views of human potential:** In what different ways might each of these authors understand human potential? What do they believe is necessary to realize or fulfill that potential?

- In Document 15.1, Luther offers a relatively negative assessment of human potential, arguing that because of original sin it is impossible for a man or

woman to improve oneself enough to earn salvation. Instead, all Christians must rely on God's grace and a belief in Christ to be redeemed and attain salvation.

- In Document 15.2, Condorcet understands human potential in terms of human fulfillment in this life. Condorcet offers a very positive assessment of human potential, arguing that the continued development of human reason will lead to greater human material prosperity, less environmental degradation, an end to inequality, and the end of war. To fulfill this potential, political tyranny, the superstitions of antiquity, and the madness of supernatural religion must be overthrown in favor of a world where only human reason held sway.

- Document 15.3 defines human potential in terms of submission to the Islamic faith. Abd al-Wahhab indicates that human potential is possible if people can participate in a pure observance of the Islamic faith. Corruptions of the pure faith must be eliminated and pure beliefs and practices reinstated.

- Document 15.4 defines human potential in terms of spiritual fulfillment. Kabir indicates that only by finding spiritual fulfillment within oneself can a person reach his or her potential.

3. **Comparing religious reformers:** Consider the religious outlook of Luther, al-Wahhab, and Kabir. What similarities and differences can you identify?

- All three criticize religious practices and ceremonies within their religious traditions, even if only Kabir rejects the usefulness all such practices and ceremonies.

- Luther and al-Wahhab both look to a purer past for guidance in their reforms, but Kabir does not.

- Kabir, unlike Luther and al-Wahhab, promotes no single faith as the sole means to attain spiritual happiness.

- Kabir's religious outlook is the most internalized of the three.

4. **Imagining a conversation:** Construct an imaginary debate or conversation between Condorcet and one or more of the religious or spiritually inclined authors of these documents.

- Condorcet would assert that the "madness of supernatural religion" (p. 756) has held back humankind.

- He would emphasize human reason rather than the internal spirituality promoted by Luther or Kabir.

- He would also emphasize this life rather than an afterlife.

- He would assert that human reason will lead to a less violent and more equal world than that experienced when religious beliefs dominated moral and political thinking.

Visual Sources: Global Christianity in the Early Modern Era

1. **Making comparisons:** What common Christian elements can you identify in these visual sources? What differences in the expression of Christianity can you define?

- All except for Visual Source 15.1 include a depiction of Mary.

- All depict opportunities for devotion and in their own ways emphasize a particular set of ideas about the Christian faith.

- However, there are important differences of expression that reflect differing approaches to presenting the faith. For instance, Visual Sources 15.1 and 15.2 depict very different conceptions about how one should worship and what the critical activities are that take place during worship.

- Visual Sources 15.3, 15.4, and 15.5 depict the Virgin Mary but in different cultural contexts and with different purposes. In Visual Source 15.3 she is depicted as an intercessor with God in a syncretic fashion, which might appeal to the Catholic population of South America; in Visual Source 15.4 she is depicted in an elite Chinese setting using Buddhist symbols and Chinese landscape painting conventions, which might appeal to an elite Chinese audience; and in Visual Source 15.5 she is depicted in an elite Mughal setting, which might appeal to the new aesthetic sensibilities of the imperial court.

2. **Considering Mary:** The Catholic Christian tradition as it developed in Latin America, China, and India as well as Europe provided a very important place for representations of the Virgin Mary. Why might this feature of the Christian message have been so widely appealing? But in what ways does the image of the Holy Mother differ in Visual Sources 15.3, 15.4, and 15.5? In what ways were those images adapted to the distinctive cultures in which they were created?

- The Virgin Mary as a mother and compassionate intercessor for mankind with God may have made her appealing; as would her association with local deities who fulfilled similar functions.

- In Visual Source 15.3, Mary is portrayed as an intercessor and protector of miners as well as the

bringer of wealth from the silver mountain of Potosí, while Visual Sources 15.4 and 15.5 depict a specific moment in her life. There is a strong syncretic element to the depiction of Mary in Visual Source 15.3; through the positioning of her face on the mountain peak and her robe that represents the rich, fertile silver mountain of Potosí, the artist may have been drawing on imagery of the Earth Mother goddess (Pachamama) who was associated with mountain peaks and fertility.

- In Visual Source 15.4, Mary is depicted at the crucial moment of the annunciation rather than as a compassionate intercessor. Her image was adapted to appeal to an elite Chinese audience: she is depicted in an elite Chinese setting using Buddhist symbols and Chinese landscape painting conventions.

- In Visual Source 15.5, Mary is depicted with Joseph and the baby Jesus in a domestic setting, emphasizing the humanity of Christ. This portrayal of Mary was adapted to appeal to an elite Mughal audience; the Holy Family is depicted in a palatial setting in a manner that might appeal to the new aesthetic sensibilities of the imperial court.

3. **Pondering syncretism:** From a missionary viewpoint, develop arguments for and against religious syncretism using these visual sources as points of reference.

- In making the case for religious syncretism, a missionary could argue that associating the Virgin Mary with older deities with similar characteristics, as in Visual Source 15.3, might help the population embrace and understand Mary.

- An image like the one in Visual Source 15.4 or 15.5 might introduce a Chinese or Indian viewer to the basic ideas of the new faith; any misconceptions that come from these culturally sympathetic images could be rectified later.

- In general, the missionary who tolerates syncretism is likely to emphasize that the most difficult task is to secure an initial conversion, and syncretism can be helpful in this task. Any misconceptions that such an approach fosters in new believers can be corrected once they have firmly adopted their new faith.

- However, some missionaries might argue that tolerating syncretism instead of creating new converts undermines the purity of the faith.

- Also, those who embrace new beliefs based on syncretism (as in Visual Source 15.3) are not really embracing the new faith's ideas but maintaining their older faith.

- Images such as those in Visual Sources 15.4 and 15.5 misrepresent basic features of the biblical stories and therefore cannot be helpful in fostering real faith.

4. **Considering visual sources as evidence:**

What are the strengths and limitations of these visual sources, as opposed to texts, as historians seek to understand the globalization of Christianity in the early modern era? What other visual sources might be useful?

- **Strengths:** Visual Source 15.4 represents an effort by missionaries to communicate directly with potential converts. Visual Source 15.3 presents an indigenous understanding of the Virgin Mary by an artist who most likely never expressed these ideas in writing. Visual Source 15.5 illustrates the appropriation of missionary artistic styles and message by another culture.

- **Weaknesses:** Texts might help us to better understand how these visual sources were received by their intended audiences or by the missionaries who worked among the people who produced the images. For instance, an account of Visual Source 15.3 by a Spanish priest would increase our understanding of how Europeans understood and received such images; a Chinese reaction to Visual Source 15.4 would help show how the annunciation was interpreted and understood; and a Jesuit missionary's reaction to Visual Source 15.5 would help us interpret the appropriation of artistic styles and subject matter at the Mughal court.

- Other visual sources that might add to this feature include a set of Western European images, for example, the European engraving on which Visual Source 15.4 was based, which could provide useful context for interpretation. Pre-Christian Inca religious depictions and depictions from the Buddhist and Islamic traditions of China and India would also provide important context to help us better understand how artists borrowed from these traditions to make Christian images.

LECTURE STRATEGIES

Lecture 1: The Reformations and their global significance

The religious upheavals of the sixteenth century make the period one of the most influential in European history. The objectives of this lecture strategy are:

- to explore how the Reformations, both Protestant and Catholic, came about
- to examine the factors that made the Reformations happen in the sixteenth century
- to discuss the implications of the Reformations for European society and politics
- to consider the implications of the Reformations in the globalization of Christianity.

Begin with late medieval Christianity. It simply isn't good enough just to say something along the line of "Christianity was corrupt and needed fixing." A much more nuanced and truthful account will include:

- the influence of the printing press on European society
- the particular ecclesiastical abuses that developed in fragmented Germany
- the role of Renaissance humanism in rethinking the purpose of religion (a shift from ritual participation toward cerebral comprehension)
- the communal and individual satisfactions of a highly ritual religious structure.

Then tell the basic story of the three main branches of the Protestant Reformation (Lutheran/ Calvinist, Anabaptist, and Anglican) and of the Catholic Counter-Reformation. Some important points to include:

- the Martin Luther story (already outlined in the text)
- the Calvinist development of Lutheranism
- England's break from the papacy, but its only partial acceptance of Lutheran/Calvinist theology (Henry VIII's divorce)
- the German Peasants' War
- the Anabaptist threat, including the Anabaptist takeover of Münster
- the cleaning up of the Renaissance papacy
- the 1527 sack of Rome
- the Council of Trent
- the large number of religious persecutions
- the new religious justification for assassinating rulers
- the European wars of religion.

Looking more broadly, consider the impact of the European religious divide on colonial expansion and missionary work, including:

- the foundation of the Society of Jesus (Jesuits) to support Catholic renewal in Europe, and its

evolution shortly after into a major missionary force beyond Europe's borders

- reasons for the much smaller interest in evangelization among Protestant colonists
- the religious edge to European states' competition for New World resources.

It may be useful to refer to the chapter's Documents feature, particularly Document 15.1, and the Visual Sources feature, during your lecture.

Lecture 2: Asia and the individual

The purpose of this lecture strategy is to explore movements that promoted individualism in the East and the West in the early modern period. Its objectives are:

- to reinforce the chapter's lessons about individualist movements of the period
- to examine in greater detail the scope of Chinese and Indian individualist movements
- to explore who was affected by Chinese and Indian individualist movements
- to consider the limitations of individualism in Europe
- to attempt to examine conditions for the often neglected 90 percent of the population—the poor and most women
- to try to reach a more balanced understanding of individualism in both hemispheres.

Begin with a frank discussion, with as much student participation as possible, of Jean- Jacques Rousseau's statement that "man is born free, yet everywhere he is in chains." Discuss the limits on individualism in modern America—how family ties, socioeconomic circumstances, gender, age, education, and so on can affect the degree to which a person can be regarded as a fully self-standing "individual." You might include the question of whether religion fosters or discourages individualism. From there, consider some of the following questions:

- Can a subsistence-level peasant ever be regarded fully as an individual in the early modern era, no matter which part of the world he or she lives in?
- Did European society have movements of individual religious exploration comparable to the Indian bhakti movement?
- What effects did the European Reformation movements have on the role of the individual? Were all socioeconomic classes involved?

- Who in European society was affected by the Scientific Revolution?
- Who in European society was affected by the Enlightenment?
- How did literacy rates compare in Europe, China, and India?
- Where was there a popular press that could feed the imaginations of a wide audience?
- How much was behavior dictated by a religious establishment in different regions of the East and West?
- Did some political systems of the early modern period make individualism more difficult than did others?

It may be useful to refer to the chapter's Documents feature during your lecture.

Lecture 3: Science and the world

The text briefly mentions how much the development of the scientific method in Europe was influenced by world exploration. The purpose of this lecture strategy is to develop that idea, showing specific discoveries and some of their ramifications in the intellectual world of the early modern era. Its objectives are:

- to emphasize the lesson of the important role of global interaction in the Scientific Revolution
- to drive home the lesson with specific examples that will add color and reality for students
- to review and reemphasize the basic practices of the scientific method.

Begin with the accounts of the cultures of Native America that European explorers brought back to Europe. It can be useful to read short descriptions, for example, from Columbus's journals, or the works of Bartolomé de Las Casas, Bernal Díaz, or William Bradford. From there, go on to examine how the image of the "Indian" was popularized—European artwork depicting natives is readily available. Some points to consider while discussing these European impressions of Americans are:

- the notion of the "noble savage" and how it fit into European literary and philosophical traditions
- Michel de Montaigne's essay "On Cannibals," with its clever use of Native Americans to form a devastating critique of European society
- William Shakespeare's *The Tempest*, with its suggestions of the dark side of unreformed savages in the character Caliban

- Thomas More's *Utopia* and its critique of European society.

Then consider several other cases of European intellectual interaction with the Western Hemisphere or Asia. Some avenues of inquiry that you might find particularly satisfying are:

- the implications of the fact that the world was much bigger than Europeans had thought, and that millions of people had never had access to what most Europeans regarded as the only true religion
- the discovery of marsupials in Australia
- James Cook's voyages of exploration and surveying in the Pacific and Indian oceans
- the development of accurate maps
- Carl Linnaeus's development of a system of nomenclature for plants and animals
- the effect that the import of coffee and tea had on the intellectual climate of Europe.

THINGS TO DO IN THE CLASSROOM

Discussion Topics

1. Comparison (large or small group). "The effects of the Reformations."

Ask students to outline the effects of the Reformation movements on European society. Besides reviewing the chapter material, this provides students with an opportunity to practice making outlines.

2. Misconception/Difficult topic (large or small group). "Conversion is an all-or-nothing experience."

This chapter gives a thoughtful presentation of the processes of syncretism and accommodation that accompany the conversion of people from one religion to another. Yet this topic is difficult for many students, especially if they are asked to regard Christianity with non-Christian elements as a valid religion. A broad discussion that encourages students to pull in material from earlier chapters would probably serve you best when addressing this topic. Encourage discussion of the following questions:

- What are the major types of religious syncretism discussed in the chapter? (Be sure to

encourage a discussion of Islam, Confucianism, and Hinduism, not just Christianity.)

- Where’s the dividing line between cultural practices and religious practices?
- Is there a religious practice anywhere in the world today that is not in some way syncretic?

3. Contextualization (large or small group). “What did we get from the Scientific Revolution?”

Ask students to discuss and list both objects and attitudes of the present day that we would not have if it had not been for the Scientific Revolution. Encourage students not to itemize hundreds of individual inventions but to focus on the big picture. Lead them to include less tangible things, such as the notion that democracy is the ideal form of human society, or watching football on Sundays instead of going to church.

Classroom Activities

1. Role-playing exercise (small group). “Matteo Ricci in China.”

Your students are the Jesuit missionary Matteo Ricci and a group of his assistants. Ask them to consider carefully the following: You badly want to convert the Chinese—what should you do to be as effective at the job as possible?

2. Close-reading exercise (large or small group). “The social contract.”

Distribute a selection from Jean-Jacques Rousseau’s *The Social Contract* that you think demonstrates “enlightened” thought particularly well. Ask students to analyze it, looking especially for points at which they can see the impact of the Scientific Revolution and the Enlightenment.

3. Clicker question.

Taken as a whole, was the Scientific Revolution beneficial for humankind?

Class Discussion for the Documents and Visual Sources Features

Comparison (large or small group): Condorcet and Modernity

Use Document 15.2 to explore the topic of modernity, which will become an increasingly influential idea in later chapters. First ask students to identify the key points that Condorcet wishes to make about human potential and the possibilities for human production and human political order. Then ask them to compare his vision with that of Luther, Wang Yangming, al-Wahhab, and Kabir. Some questions to consider include:

- What sets Condorcet apart?
- Do these features of his thought share common elements? If so, what are they?

Conclude by returning to the concept of modernity presented in this chapter and exploring its impact on human history since the eighteenth century.

Contextualization (large or small group): The Nature of World Religions

This discussion is designed to help students come to terms with diversity within world religions. Open the discussion by asking students to define what is absolutely essential for someone to be considered a Christian. It might be helpful to review the Snapshot on p. 725 to define issues that both Protestants and Catholics agree on. Then ask students whether Visual Sources 15.3, 15.4, or 15.5 fall within the Christian tradition. How does the incorporation of these images into the Christian tradition alter the faith? Offer a more radical scenario like that of the Manichaens or the Jesus Sutras mentioned in Chapter 10. Can followers of Mani or the writers of the Jesus Sutras also be considered Christians? Conclude by making the wider point that the more a faith spreads the more it is shaped by the cultures in which it comes into contact, and what this might mean about the nature of world religions. Buddhist and Islamic corollaries may also help to broaden this discussion.

Classroom Activities for the Documents and Visual Sources Features

Contextualization (large or small group): Kabîr and the Mughal Image of Mary, Jesus, and Joseph

In conjunction with Visual Source 15.5, the poetry of Kabîr provides an opportunity to explore the question of religious ideas crossing cultural lines. Ask your students to list the religious principles expressed by Kabîr in his poetry. Then ask them how Kabîr might interpret the Mughal image of Mary, Jesus, and Joseph in Visual Source 15.5. Some questions to consider include:

- Would he find it irrelevant?
- Would he find it offensive?
- Would he see it as a potential part of an individual's spiritual quest?

Use this debate to further explore how Kabîr's poetry might provide intellectual support for syncretism, and whether his distinctly Indian understanding is unique or might be embraced by other traditions like Sufi Islam.

Role-Playing (large or small groups): The Jesuits and Their Detractors

Split your class into three groups. Make the first a delegation of Jesuits charged with defending Visual Sources 15.4 and 15.5 as useful and effective means of securing conversions in China and India. Charge the second group with countering the Jesuit case, arguing that such images are not effective and can be counterproductive. The rest of the class is charged with playing the role of the pope and his advisers, passing judgment on the debate after hearing the arguments of both sides. This role-playing exercise parallels the Chinese Rites Controversy that raged in late-seventeenth-century Rome, so students could be encouraged to look into this dispute when preparing their cases. Conclude by discussing the implication of both approaches for the spread of Christianity, and broaden the exercise to show how Islam and Buddhism deal with similar issues.

WHAT'S THE SIGNIFICANCE?

Catholic Counter-Reformation: An internal reform of the Catholic Church in the sixteenth century; thanks especially to the work of the Council of Trent (1545–1563), Catholic leaders clarified doctrine, corrected abuses and corruption, and put a new emphasis on education and accountability.

Condorcet and the idea of progress: The Marquis de Condorcet (1743–1794) was a French philosopher and political scientist who argued that human affairs were moving into an era of near-infinite improvability, with slavery, racism, tyranny, and other human trials swept away by the triumph of reason. (*pron.* kahn-dor-SAY)

Nicolaus Copernicus: Polish mathematician and astronomer (1473–1543) who was the first to argue for the existence of a heliocentric cosmos.

European Enlightenment: European intellectual movement of the eighteenth century that applied the lessons of the Scientific Revolution to human affairs and was noted for its commitment to open-mindedness and inquiry and the belief that knowledge could transform human society.

Jesuits in China: Series of Jesuit missionaries in the late sixteenth and seventeenth centuries who, inspired by the work of Matteo Ricci, made extraordinary efforts to understand and become a part of Chinese culture in their efforts to convert the Chinese elite, although with limited success.

kaozheng: Literally, “research based on evidence”; Chinese intellectual movement whose practitioners emphasized the importance of evidence and analysis, applied especially to historical documents. (*pron.* kow-jung)

Mirabai: One of India's most beloved bhakti poets (1498–1547), she helped break down the barriers of caste and tradition. (*pron.* MIR-ah-bye)

Isaac Newton: English natural scientist (1643–1727) whose formulation of the laws of motion and mechanics is regarded as the culmination of the Scientific Revolution.

Protestant Reformation: Massive schism within Christianity that had its formal beginning in 1517 with the German priest Martin Luther; while the leaders of the movement claimed that they sought to “reform” a Church that had fallen from biblical practice, in reality the movement was radically innovative in its challenge to Church authority and its endorsement of salvation “by faith alone.”

- Sikhism:** Religious tradition of northern India founded by Guru Nanak ca. 1500; combines elements of Hinduism and Islam and proclaims the brotherhood of all humans and the equality of men and women. (*pron.* SEEK-ism)
- Taki Onqoy:** Literally, “dancing sickness”; a religious revival movement in central Peru in the 1560s whose members preached the imminent destruction of Christianity and of the Europeans in favor of a renewed Andean golden age. (*pron.* TAH-kee OHN-koy)
- Úrsula de Jesús:** Slave and later religious lay woman at the Peruvian Convent of Santa Clara (1606–1666), a lucky escape inspired her to pursue a pious life of mortification and good works gaining a reputation as a woman of extraordinary devotion and humility as well as a visionary and mystic.
- Voltaire:** Pen name of the French philosopher François-Marie Arouet (1694–1778), whose work is often taken as a model of Enlightenment questioning of traditional values and attitudes; noted for his deism and his criticism of traditional religion. (*pron.* vol-TARE)
- Wahhabi Islam:** Major Islamic movement led by the Muslim theologian Abd al-Wahhab (1703–1792) that advocated an austere lifestyle and strict adherence to Islamic law. (*pron.* wah-HAB-ee)

FURTHER READING

- Early Modern Resources, <http://earlymodernweb.org.uk/emr/>. A definitive collection, compiled by Sharon Howard, of early modern materials available on the Internet, including resources on Asia, Africa, and the Americas as well as Europe.
- Explorers of the Millennium, <http://library.thinkquest.org/4034/>. A major Web resource for explorers in world history.
- Henry, John. *The Scientific Revolution and the Origins of Modern Science*. 2nd ed. New York: Palgrave Macmillan, 2002. An accessible history of the topic.
- Jacob, Margaret C. *The Enlightenment: A Brief History with Documents*. Boston: Bedford/St. Martin's, 2001. Clearly written, with an interesting variety of primary sources.
- Martin Luther: The Reluctant Revolutionary, <http://www.pbs.org/empires/martinluther/>. An interesting and interactive PBS Web site on the great reformer.

- Rublack, Ulrika. *Reformation Europe*. Cambridge: Cambridge University Press, 2005. A recent overview of the Reformation movements, short enough to be useful when preparing world civ. lectures.
- The Scientific Revolution, <http://www.clas.ufl.edu/users/ufhatch/pages/03-Sci-Rev/SCI-REV-Home/>. A very rich resource (part of the Web page of Robert A. Hatch) that lists both primary and secondary sources.
- Spence, Jonathan D. *The Memory Palace of Matteo Ricci*. London: Penguin, 1985. Drawing heavily on Ricci's own journals, this work paints a brilliant picture of Matteo Ricci and the Jesuit mission to China.

LITERATURE

- Cao Xueqin. *The Golden Days (The Story of the Stone, or The Dream of the Red Chamber)*, vol. 1. Trans. Hsueh-Chin Tsao et al. London: Penguin, 1974. The first volume of Penguin's five-volume translation of this great early modern Chinese classic.
- Galilei, Galileo. *Sidereus Nuncius, or The Sidereal Messenger*. Trans. Albert van Helden. 2nd ed. Chicago: University of Chicago Press, 1989. A good translation of Galileo's most important work.
- Hawley, John Stratton, ed. *Songs of the Saints of India*. 2nd ed. Oxford: Oxford University Press, 2004. An interesting selection of bhakti poetry in translation.
- Janz, Denis, ed. *A Reformation Reader*. Minneapolis: Fortress Press, 1999.
- Mirabai. *Ecstatic Poems*. Trans. Robert Bly. Boston: Beacon Press, 2004. Deeply sensual and moving poetry by one of the greatest bhakti saints.
- Reformation Ink, <http://homepage.mac.com/shanerosenthal/reformationink/classic.htm>. Links to Reformation classics available on the Internet.
- Rousseau, Jean-Jacques. *The Social Contract*. Trans. Maurice Cranston. London: Penguin, 1968. Perhaps the most influential work of the Enlightenment.
- Voltaire. *Candide, or Optimism*. Trans. John Butt. Harmondsworth: Penguin, 1950. A wonderful satire of life and attitudes in Enlightenment Europe, short enough for classroom use.

- Voltaire. *A Treatise on Toleration and Other Essays*. Trans. Joseph McCabe. Buffalo, NY: Prometheus Books, 1994. A scathing critique of Christianity as it was practiced in Voltaire's day.

FILM

- *The Age of Reason*. Insight Media, 1995. 23 minutes. A survey of intellectual history in the seventeenth and eighteenth centuries, with special emphasis on scientific discoveries.
- *The Enlightenment*. Insight Media, 1992. 42 minutes. Provides an overview of developments in thought, art, and politics in eighteenth-century Western Europe.
- *Food for the Ancestors*. PBS Home Video, 1999. 52 minutes. Using the history of food as its focus, this entertaining video explores the Mexican religious festival known as the Days of the Dead, in which Christian and older indigenous religious traditions mingle.
- *Renaissance, Reformation, and Enlightenment*. Insight Media, 2006. 31 minutes. A short video that looks at three transformative intellectual movements in late medieval and early modern Europe.
- *Revolution of Conscience: The Life, Convictions, and Legacy of Martin Luther*. Films for the Sciences and Humanities, 2003. 56 minutes. Up-to-date documentary that chronicles Luther's life and his impact on European religion and society.

ADDITIONAL BEDFORD/ ST. MARTIN'S RESOURCES FOR CHAPTER 15

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.

Documents and Essays from *Worlds of History: A Comparative Reader, Fifth Edition*

The following documents, essays, and illustrations to accompany Chapter 15 are available in the following chapters of this reader by Kevin Reilly:

Chapter 17:

- Jonathan Spence, *Emperor Kangxi on Religion*
- *Japanese Edicts Regulating Religion*
- Bada'uni, *Akbar and Religion*
- Martin Luther, *Sermon on Religion and the State*
- Benjamin J. Kaplan, *European Faiths and States*

Chapter 19:

- Jack Goldstone, *Why Europe?*
- Isaac Newton, *The Mathematical Principles of Natural Philosophy*
- Bonnie S. Anderson and Judith P. Zinsser, *Women and Science*
- Lady Mary Wortley Montague, *Letter on Turkish Smallpox Inoculation*

Online Study Guide at bedfordstmartins.com/strayer

The Online Study Guide helps students synthesize the material from the textbook as well as practice the skills historians use to make sense of the past. Each chapter contains specific testing exercises, including a multiple-choice self-test that focuses on important conceptual ideas; a flashcard activity that tests students on their knowledge of key terms; and two interactive map activities intended to strengthen students' geographic skills. Instructors can monitor students' progress through an online Quiz Gradebook or receive email updates.

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.