

A Social Studies Approach to Teaching Global History

by Alan Singer, editor, *Social Science Docket* (catajs@hofstra.edu)

Historian Sean Wilentz (1997) of Princeton University argues that secondary school teachers must present the “pastness of the past” and not turn the study of history into a “mere prologue of the present” with topics selected based on their current “relevance to our own world.” I think Wilentz identifies the fundamental difference between an historian’s approach to teaching and understanding history and a social studies approach, which I endorse.

There are a number of problems with the traditional global history curriculum. The worst problem is probably that with the wealth of possible detail to include in a crowded curriculum, how do teachers decide what is important for students to know. What bears mentioning? What requires a lesson? What topics demand an entire unit? The abundance of information influences the way we teach history. There is tremendous pressure to race through epochs and regions, dictating names and dates, with little time available for an in-depth exploration of concepts and historical themes, the evaluation of primary and secondary sources, and for students to draw their own historical conclusions.

A second problem is that most social studies teachers have a significantly more extensive background in European and United States history than in the history of the non-Western world. The tendency to highlight the Western heritage in the global history curriculum is supported by the idea that what is really important to know about the history of the world happened in Europe. According to this Western triumphalist position, civilization started in ancient Greece, traveled through Rome to medieval and modern Europe, landed in the Americas along with Columbus, and reshaped the world through Enlightenment ideas (including democracy) and the power of industrial capitalism and imperialism. It finally culminated in U.S. global expansion after World War II. At best, the examination of the history of rest of the world is tangential to this process.

A Social Studies Approach to Teaching History

The Winter-Spring (v.6 n.1), Summer-Fall (v.6 n.2) and Winter-Spring (v.7 n.1) issues of *Social Science Docket* present a very different approach to teaching global history that is organized around document-based packages addressing broader social studies concepts and themes. They use a social studies methodology designed to engage students as historians who are exploring events from the past in an effort to answer essential questions about humanity and history. It is an approach that is directly concerned with ideas and issues being discussed today. For example, teachers often ask me for interesting lesson ideas on relatively obscure topics such as absolute monarchy in seventeenth and eighteenth century Europe. The first question I always ask them is what they believe it is important for students to know about the topic. Most cannot think of reasons other than that it is in the textbook or might appear on a standardized test.

But if you think about the current world scene, significant reasons to examine absolute monarchy in Europe do emerge. Really we are looking at a case study in nation-state building. As the United States tries to develop democratic governments in Iraq and Afghanistan, it is legitimate to explore the process by which other countries developed democratic institutions in the past. Are there necessary stages that

nations have passed through during this process? Have alternative strategies been attempted or successful? Can some stages be “skipped” and nation building collapsed in time? Have national unity and cohesion and the development of a viable political and economic infrastructure sometimes been enhanced by authoritarian regimes? In other words, were absolute monarchy in seventeenth and eighteenth century Europe an essential step in the development of modern Western democratic societies?

One of the activity sheets in this issue has students compare the pyramids of Egypt and Mexico and asks them to discuss whether their designs are an example of cultural diffusion or parallel development. Other lessons focus on the devastation that was often caused by global interaction and challenge students to reconsider the idea of historical progress. Essential questions include: Why does change appear to emerge from the periphery? Is history determined or are events contingent? What happens when world’s collide?

Balancing Breadth and Depth

These issues of *Social Science Docket* offer an approach to social studies instruction based on the idea that teachers need to balance the breadth of historical coverage with occasional in-depth case studies. Everything cannot be covered extensively, but for

students to appreciate the historical process and the work of the historian, some things must be. Because it is a case study approach, examples can be drawn from outside what the teacher normally perceives of as the main historical narrative, creating space for more extensive examination of the non-Western world throughout the curriculum. One of the articles in this issue is a teacher-created play featuring the Islamic view of the clash with the Christian world during the European Middle Ages.

This issue of *Social Science Docket* provides teachers with document packages featuring non-Western global travelers such as Rabban Sauma, an ethnic Turk and Eastern Orthodox monk who was born in Northern China in the first half of the 13th century, Abu Abdullah Ibn Battuta, a north African merchant whose memoirs include reports on his visits to eastern and western Africa and the Indian sub-continent, and Zheng He, the 15th century Chinese admiral whose ships plied the Indian Ocean. However, it also includes lesson materials based on the journals of Marco Polo, Christopher Columbus, Bartolomé de Las Casas and Bernal Díaz.

An overarching theme in this issue is “Global Interaction – what happens when world’s collide?” An historical piece by Alan Singer, which is intended to provide background for teachers, is called, “A Grossly Unequal ‘Exchange’: Looting, Slavery and Capitalism Transform the World.” Accompanying lessons focus on a description of the Huron people by Gabriel Sagard-Theodat and the impact of the Trans-Atlantic Slave Trade on the people of western Africa based on material from the life Olaudah Equiano.

In *Cuban Counterpoint* (1940), the sociologist Fernando Ortiz examined the impact of tobacco and sugar production on the development of Cuban history, culture and society. Central to Ortiz’s work is the concept of *transculturation*, which was adopted by anthropologist Bronislaw Malinowski at Yale University. While not a Marxist, Ortiz examined the dialectical nature of colonialism and imperialism as both destructive and constructive forces in human history. An example of how transculturation operates is symbolized by the annual celebration of Puerto Rican Discovery Day in June. Puerto Ricans as a culture and people, and other Latin Americans, are a direct result of the Colombian exchange, an exchange that also led to the extermination of indigenous people in many areas and the Trans-Atlantic Slave Trade.

Assimilation or Transculturation?

While terms such as cultural diffusion, acculturation and assimilation usually suggest benign processes, transculturation focuses on the dislocation of people’s lives. Latin American societies, for example, combine elements of indigenous American, European and African cultures in a seething caldron that frequently “bubbles over” in social conflict, not a slow simmering melting pot or a bowl of mixed fruit. The concepts of acculturation and assimilation also imply that the acquisition of another culture is a uni-dimensional process experienced by new arrivals to a country. Transculturation, on the other hand, suggests that entirely new cultures are created as old patterns of behavior are destroyed and new ones are formulated. A good example of this aspect of transculturation are the numerous “Creole” or blended languages that are invented in slave communities in the Americas.

Three overlapping chronological units with thirty-five single or multiple-day lessons provide a framework for the in-depth activities in this issue of *Social Science Docket*. They are “Global Interactions (750-1450),” the “Emergence of Western Europe as a World Power (1300-1650),” and the “Age of Exploration and the Trans-Atlantic Slave Trade Reshape the World (1500-1750).” – Alan Singer

Global Interactions (750-1450)

1. How did Islam develop in the Arabian Peninsula?
2. What were Islam’s contributions to world culture?
3. The Crusades: What happens when world’s collide?
4. How did economic growth transform feudal Europe?
5. How did the Gupta empire shape Indian society?
6. Why did central Asian armies dominate the region and threaten Europe?
7. Why was the Tang Empire of China a model for other Asian people?
8. Could the Mongols reshape China?
9. Why did the Emperor of China have his fleet turn back?
10. What were the major achievements of West African civilizations?
11. What happened when Islam and West Africa met?
12. Admiral Zheng He’s Indian Ocean Voyages – Why did China turn back?

Emergence of Western Europe as a World Power (1300-1650)

13. Why did a revival of trade lead to broader social change in Western Europe?
14. How did internal strife lead to reorganization in Europe?
15. Was the European Renaissance a rebirth or a new direction?
16. How is art a window into the Italian Renaissance's way of seeing the world?
17. Why do Japan and Europe take different paths?
18. How did technology change the European world?
19. Why did Europe turn outward?
20. How did the voyages of discovery and the Colombian Exchange transform the world?
21. Why did Protestants and Catholics battle for the "soul" of Europe?
22. What was life in India during the Mogul empire?
23. How did the Ottomans and Safavid empires integrate southwest Asia?
24. How did Japan emerge as a nation?
25. How did a divided region on the periphery of great empires become the dominant force that reshaped the world?

Age of Exploration and the Trans-Atlantic Slave Trade Reshape the World (1500-1750)

26. How did geographical conditions help and hinder the growth of American societies?
27. What were the achievements of the Mayan, Aztec and Inca Empires?
28. What was the impact of the Colombian Encounter on the indigenous people of America?
29. How did the Colombian Encounter change life in Europe and West Africa?
30. How did the Trans-Atlantic Slave trade reshape the world?
31. Why did European nations build colonial empires?
32. How did Africans resist slavery?
33. Why did Asian societies open to western commerce and culture?
34. How did commerce, technology and industrialization change Europe society?
35. How did the resources of the Americas and the labor of Africans contribute to the industrial revolution?

In addition, the NCSS suggests that the following essential questions from world history, geography, economics and civics be examined throughout the Global History curriculum.

World History

How are the concepts of time and space vital to the understanding of history?

What defines a turning point?

To what extent is life a constant struggle between continuity and change?

Do belief systems unite or divide people?

What factors contribute to the rise and fall of civilizations?

How do aspects of a civilization continue to be influential long after it falls?

Can the individual change history?

Are conflicts between nations and/or people inevitable?

How does current scholarship change our view of world history?

Geography

How do physical and human geography affect people and places?

How has human behavior affected the global environment?

How have the movements of people and ideas (cultural diffusion) affected world history?

How have technological innovations changed world history?

To what extent has the spread of disease (smallpox, plague, AIDS) changed the course of world history?

Economics

How have different societies structured their economic systems to meet their basic needs and wants?

What goods and services shall be produced and in what quantities?

How shall goods and services be produced?

For whom shall goods and services be produced?

What impact have regional and global trade networks had on world history?

Civics, Citizenship and Government

What are the basic purposes of government?

How are decisions made under different political systems?

Does government exist to support the people or do the people exist to support the government?

What are the rights and responsibilities of citizens and those who have power?

How do the concepts of justice and human rights differ across time and place?

Global New Jersey: Teaching and Learning in Global Times

by William Gaudelli (wgaudell@mail.ucf.edu)

William Gaudelli is a social studies educator at the University of Central Florida and a former social studies teacher at Hunterdon Central Regional High School in Flemington, NJ. His recently published book, *World Class: Teaching and Learning in Global Times* (2003), focuses on the teaching of Global history and world cultures in New Jersey. This article presents edited excerpts from his book: Global New Jersey, Global Curriculum, and How Should Teachers Engage Students in Study of Recent Events? The book can be ordered from LEA, 10 Industrial Avenue, Mahwah, NJ 07430 or at www.erlbaum.com. Gaudelli believes that most “global educators” are also advocates for “classroom change from traditional, rote pedagogy to constructive, multidisciplinary learning.” He argues that “this pedagogical shift is needed to prepare student skills and aptitudes for an increasingly inter-dependent world” and that “constructivist pedagogy” fits well with the broader principles of global education.

What social and economic factors demonstrate the extent to which a state is globally integrated? The obvious place to begin is the origin of the people living in the state, or population diversity. New Jersey is the most densely populated state in the United States, with 8.4 million people living in an area of only 7,419 square miles, or approximately 1,134 per square mile. A significant number of New Jersey residents, 1.2 million, are born outside the United States. A third of New Jerseyans are either born outside the United States or have parents who are immigrants. These figures do not include the large number of New Jersey residents of African American lineage (13%) and early 20th-century European immigrants who peopled New Jersey after processing through the Immigration and Naturalization Center at Ellis Island. The largest number of immigrants in New Jersey (one of every two immigrants) is from Latin America. Asian-born persons represent 33.5% of the immigrant population, second only to California as the highest population of Asian-born immigrants. Indians make up a substantial portion of that population, particularly in communities like Edison, often referred to as “Little India.” Only four other states have greater immigrant populations. New Jersey and New York have a long history of giving refuge to immigrants that date back to the middle of the 19th century. New Jersey remains a portal for immigrants due to its proximity to two of the largest international airports in the United States, John F. Kennedy International Airport and Newark International. The difference today is that “huddled masses” now disembark airplanes rather than ships and many are not poor and unskilled laborers like those in earlier waves of immigrants. Since 1980, most of New Jersey’s population growth has been due to immigration from outside the United States. Immigrant influx has more than offset the domestic migration out of New Jersey over the same period. The pattern is

clear; people immigrate to New Jersey from other nations and a substantial portion of native-born New Jerseyans migrate to other states.

New Jersey is also a leader in international travel and trade. Newark International Airport is one of the nation’s busiest and has a steadily increasing number of international travelers. In 1999, 7.7 million international passengers traveled through Newark Airport, roughly one fourth of all air passengers handled there, along with 242,000 tons of international freight, or one fifth of all air cargo. The Port of Newark, situated just a few miles from the airport, also is central to New Jersey’s global place. Two major shipping lines, Maersk and Sea-Land, are involved in international shipping and represent about \$3 billion annually to the regional economy along with an estimated 56,000 jobs. Secaucus-based Goya foods, a major producer of ethnic food products and a large employer, receives the bulk of their products from Spain, Latin America, China and the Caribbean through the Port of Newark via these shipping lines. Although these shipping lines have threatened to pull out of New Jersey, they remain, representing a direct pipeline of global commerce in the state.

In 1999, Governor Whitman optimistically trumpeted economic globalization, stating “New Jersey is the eighth largest economy in the United States. We are the fifth leading state in foreign investments, and we are the ninth leading state in exports. . . We have used trade to expand our role in the global economy.”

Global Curriculum

The NJ World History/World Cultures Curriculum Guide (NJWHWC 1988) offers economic globalization as a central reason why global education is needed in the state: “New Jersey is highly industrialized and heavily involved in international commerce. Many national and multinational corporations have their

headquarters here; thousands of businessmen and women are regularly involved with international trade. This global work perspective creates a demand for a highly educated work force familiar with different cultures.” The NJWHWC 1988 was the Department of Education’s response to the increasingly global nature of the state. The guide was written at the tail end of widespread implementation of global curricula in the 1980s. Becker and Kniep, leading global education theorists, are frequently cited as the guide uses existing social studies discipline structures and offers themes that unite these distinct academic frameworks.

Local control is a significant concern in New Jersey, as more than 600 decentralized school districts have authority to select text and resource materials, determine curriculum, implement instructional strategies, and fund curriculum initiatives. School districts have significant latitude in shaping how the course of study is implemented. The NJWHWC 1988 offers a range of options about how districts might infuse global content, from a fairly traditional world history approach to a course about contemporary global issues. Other options include world cultures, world geography, and international relations, each with a different, yet related, body of content knowledge and assumptions about how the world should be taught.

Engaging Students in the Study of Recent Events

Despite its complexity, the current situation deserves sustained and thoughtful attention by teach-

ers, particularly global educators. *Social Education* dedicated a special issue to address pedagogical concerns surrounding this conflict. Authors in this issue provided a variety of suggestions about how to engage students in a study of 9-11-01 and its aftermath.

I recently saw a bumper sticker that expressed the sentiments of some people after the events of 9-11-01: “Kill ‘em all, let Allah sort them out!” Antipathy towards Islam has spiked over the past years, along with a measurable increase in nationalistic sentiments in the United States. Certainly a degree of patriotism is to be expected at a time of national crisis. Caution must be exercised, however, especially in global classrooms, as to not allow earnest patriotism to boil over into xenophobic, vitriolic war mongering. Some discussion questions towards that end might include:

1. What are the characteristics of patriotism? Nationalism?
2. What has history shown regarding when national love becomes a source of violent hatred?
3. What contemporary examples have you seen since 9-11-01 that indicates a healthy love of country compared to a dysfunctional rejection of “Others”?
4. What criteria might you develop to ascertain “healthy” and “dysfunctional” love of nation?

Questions like these may give rise to important classroom dialogues where students are challenged to analyze the complexity of national pride in times of global catastrophe.

Join the New Jersey Council for the Social Studies

(PHOTOCOPY THIS FORM / PLEASE PRINT INFORMATION / WWW.NJCSS.ORG)

Name: _____ Address: _____

City: _____ State: _____ 9-Digit Zip: _____ Home Phone () _____ - _____

School Name and Address: _____ County _____

City: _____ State: _____ 9-Digit Zip: _____ E-Mail _____

Level: ☐ Elementary ☐ Middle/Junior High ☐ Secondary/Senior High ☐ College/University ☐ General

Title: ☐ Teacher ☐ Chairperson ☐ Supervisor ☐ Dept. of Education/Association ☐ Agency/Society ☐ Publisher Rep
☐ Consultant ☐ Student/Student Teacher ☐ Retired ☐ Other _____

Dues: ☐ 1 year (\$25.00) ☐ 2 years (\$40.00) ☐ Retired (\$10.00) ☐ Student (\$10.00) ☐ Renewal ☐ New

Amount Enclosed \$ _____ Instructor’s Signature Required for Student Membership _____

Return to: NJCSS P.O. BOX 1065, Oakland NJ 07436 (Check or money order only. No purchase orders.)

Pyramids of Egypt and Mexico: Cultural Diffusion or Parallel Development?

A great historical mystery is the construction of similar pyramids along the Nile River in Ancient Egypt and on the Yucatan Peninsula in Mexico by pre-Columbian Mayans. Is this an example of a connection between these civilizations separated by the Atlantic Ocean (cultural diffusion) or of an independent architectural discovery (parallel development) on different continents? Examine the pictures and decide what you think (Photos of the Parthenon, Temple of Zeus and the Canadian Rockies by Alan Singer).



Nile River Valley, Egypt



Chichenitza, Yucatan Peninsula, Mexico

How are the Egyptian and Mayan pyramids similar and different?

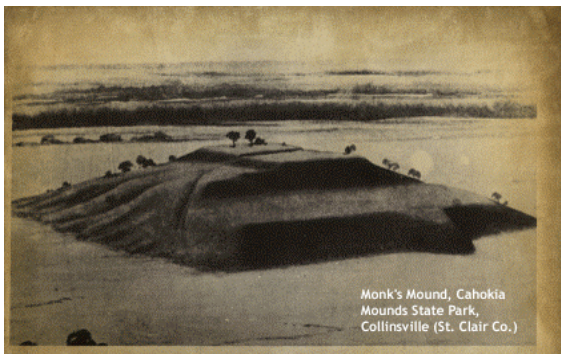


Athens, Greece - Parthenon



Temple of Zeus, Olympia

Temples such as the Parthenon in Athens could not be built as high as pyramids. They were not stable. The weight of the cross pieces was very heavy and the pillars that supported them could topple.



Cahokia National Monument, Illinois



Canadian Rockies

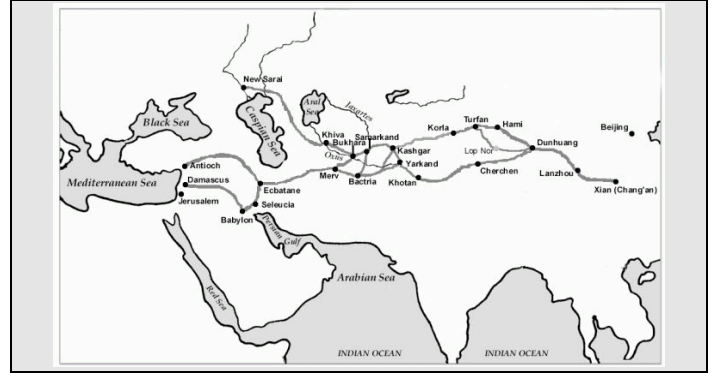
Pyramids may have been built like these mounds along the Mississippi River as protection against seasonal flooding. Another explanation is that people designed pyramids to resemble mountain peaks.

Buddhism and Cultural Exchange along the Asian Silk Road

by Martin Amster and Lier Chen

This article is adapted from curriculum material developed by the China Institute in America and funded by the United States Department of Education. For curriculum published by the Teach China program, visit their website: <http://www.chinainstitute.org/educators/curriculum.html>.

Winding through the deserts and high mountain passes of Central and Inner Asia, the network of caravan routes collectively called the Silk Road linked China to the Middle East and Europe. From the second century BCE on, it was a major conduit for moving people, ideas, and goods. Monuments such as the towering fifty-three-meter (175 feet) high Buddha at Bamiyan in Afghanistan (destroyed by the Taliban in 2001) and the Caves of the Thousand Buddhas in northwest China bear witness both to the importance of the Silk Road and to a once flourishing Central Asian Buddhist culture.



The transmission of Buddhism from India to China (and from there to Korea and Japan) is perhaps the most significant of the cultural exchanges that took place along the Silk Road. Brought from India by missionaries and merchants, Buddhism was established in the oases of Central Asia by the first century BCE. From there it traveled to China, again along the Silk Road. The earliest evidence for Buddhism in China dates from 65 CE and, by the year 148, the first translator of Buddhist texts into Chinese was probably in residence at the capital of Luoyang.

Chinese Buddhists also began to make pilgrimages to India, in spite of hunger, thirst, bandits, wild animals, and some of the world's most difficult desert and mountain terrain. The monk Xuanzang (circa 596-664) was the most famous of these pilgrims. In 629, he set out alone for India to study, collect texts, and visit sacred sites.

The Buddhism that spread to East Asia was called Mahayana (Great Vehicle). It developed in India during the first centuries of the Common Era and later set down roots in China, Korea, Japan, Mongolia, and Tibet. In Mahayana doctrine, the Buddha and other sacred beings take on god-like qualities. Rather than being an earthly human teacher, the Buddha is regarded as an eternal being who is the embodiment of universal and cosmic truth. He was not born and did not die. Instead, he lives from eternity to eternity.

Also central to Mahayana belief are bodhisattvas (*bodhi* is wisdom, *sattva* is being), beings who remain in the world, delaying their entrance into Nirvana in order to help others reach enlightenment. Bodhisattvas are depicted wearing worldly robes and elaborate ornaments, said to symbolize this connection to the material world.




Buddhas, bodhisattvas, and other sacred personages have the power to answer prayers and save all living things from suffering. This doctrine of universal salvation is central to Mahayana Buddhism's appeal. It was no coincidence that Buddhism became part of Chinese culture during a particularly violent and unsettled historical period. Between the fall of the Han dynasty in 220 and reunification under the Sui in 589, China was politically divided and plagued by warfare, famine, and disease.

The arts are central to the transmission of the Mahayana Buddhist message. Images were created according to elaborate systems of proportion and made sacred through ritual. New statues were consecrated in ceremonies where the pupils of the eyes were painted in; relics, scriptures, magic spells, or textile models of human organs would be put within special hollowed-out places. All this served to endow images with sacred life and power. Art was not only part of ritual and worship, but also served to transmit religious ideas, design motifs, and artistic styles between cultures.

Over the centuries, Indian culture exerted varying degrees of influence on Chinese Buddhist art. Early Chinese Buddha images relied heavily on Indian prototypes, especially for the appearance of the face, robes, and body. During periods of active exchange, travelers, texts, and sacred objects flowed freely into China. By contrast, when the Silk Routes were unsafe, Chinese artistic styles developed more independently. By the twelfth century, when Buddhism had ceased to exist as an organized religion in India, this influence came to an end.

Examining Images of the Buddha and Bodhisattvas

Today, much of the world is linked by air travel, telephone, television, the Internet, and global marketing. Cultural exchange seems, at least on the surface, to be instantaneous and ongoing. By contrast, pre-modern cultural exchange took long periods of time and advanced in slow stages. On the Silk Road it was propelled by horse, camel, and human footsteps. This activity explores visual artifacts as both evidence of the past and as transmitters of ideas and artistic styles. Examine the images of the Buddha and a bodhisattva and answer the questions.

		
<p>1. Colossal Standing Buddha, Bamiyan, Afghanistan (ca. 4th-5th century). Sandstone. Height: approx. 175 feet. This gigantic image of the Buddha was destroyed by the Taliban in 2001. Its great size had a tremendous impact on travelers and it is possible they took smaller reproductions back to China.</p>	<p>2. Seated Buddha Altarpiece, China (ca. 420-479). Bronze. Height: approx. 11 inches. Depicts the Buddha seated in a meditating pose before a flaming halo. This style developed in northwest India during the 2nd century. Portable bronzes helped spread the Buddhist doctrine of compassion and salvation.</p>	<p>3. Tang-Dynasty China Bodhisattva (ca. 8th century). Limestone. Height: approx. 60 inches. Buddhism offers its followers the spiritual means to escape the suffering of human existence. This serene and relaxed image inspired followers to pursue the path toward enlightenment by eliminating all material desires.</p>

Questions and Activities

1. What might attract a Silk Road traveler to the Bamiyan Buddha (figure 1)?
2. In your opinion, what is the purpose of the Seated Buddha (figure 2) and the Bodhisattva (figure 3)?
3. In your opinion, how might these objects have contributed to cultural diffusion?
4. Select a modern-day artwork, object, or monument that can be compared to figures 1, 2 or 3. It could be anything that represents some aspect of reproducible culture that can be passed on to others: postcards, compact discs, etc.
 - a. Identify the ideas it symbolizes or represents.
 - b. Indicate how it is able to spread these ideas.
 - c. Explain how these ideas might change in meaning when transported to another culture.

Editors of the Social Science Docket theme section on Global Interaction and Global Voyagers include Mitch Bickman, Oceanside (NY) HS; Matthew Chicco, Merrick (NY) MS; Charles De Jesus; April Francis, Lawrence Road MS, Uniondale, NY; John Heitner, Kellenberg Memorial, Uniondale, NY; William Hendrick, IS 61, Queens, NY; Tabora Johnson, YWLS, Queens, NY; Vanesaa Marchese, Richmond Hill HS, Queens, NY; Danielle Mazzo, Island Trees MS, Levittown, NY; Tim McEnroe, MS 394, Brooklyn, NY; Gaurav Passi, Farmingdale (NY) High School; Brian Rodahan, North Shore HS, Glen Head, NY; Krystle Rogala and Brad Seidman, Kennedy HS, Bellmore, NY; Kerry Schaefer and Lisa Torre, MacArthur HS, Levittown, NY; Oliver Schnabel, MS 53, Queens, NY.

DBQ: Why was the Bubonic Plague (Black Death) so Devastating to European Society?

Introduction: This document-based essay is based on documents 1-9. It is designed to test your ability to work with historical documents. Some of the documents have been edited. As you analyze the documents, take into account both the source of each document and any point of view that may be presented in the document.

Historical Context: The Bubonic Plague or “Black Death” came out of the eastern Mediterranean along shipping routes, reaching Italy in the spring of 1348. By the time the epidemic was abating in 1351, between 25% and 50% of Europe’s population had died. The epidemic is believed to have started in China and made its way west across Asia to the Black Sea. One theory is that it entered Europe when a group of Tartars used catapults to hurl the dead bodies of infected soldiers over the walls of a Genoian trading outpost that was under siege. Because people had no defense against the disease and no understanding of how it spread, it brought panic as well as illness and death. Lepers, as well as Jews and other ethnic and religious minorities, were accused of spreading the plague and thousands of people were executed.

We now know that the disease was spread by infected fleas that attached themselves to rats and human. The most striking symptom of the plague was dark swellings or “buboes” in the lymph glands on a victim’s neck, armpits and groin. They ranged in size from an egg to an apple. Once the swelling appeared, an infected person was usually dead within a week. Another even more virulent form attacked the respiratory system and was spread by breathing the exhaled air of a victim. Once a person was infected, their life expectancy was one or two days. One of the most striking descriptions of the plague is in the introduction to *The Decameron*. The book was written by Giovanni Boccaccio of Florence. It tells the story of seven men and three women who flee to a villa outside the city where they are able to survive (Source: EyeWitnessstoHistory.com).

Task: Using information from the documents and your knowledge of global history, answer the questions that follow each document in Part A.

Your answers to the questions will help you write the Part B essay, in which you will be asked to:

- Describe how the Bubonic Plague spread through Europe.
- Identify the symptoms of people infected with the plague.
- Describe the reactions of people to the plague and explain why some people were blamed.
- Explain why, in your opinion, the Bubonic Plague was so devastating to European society.

Note: Be sure to use specific evidence cited in the documents as well as outside knowledge about Global history.

1. The Bubonic Plague spreads through Europe



- Where and when does the Bubonic Plague first enter Europe?
- How long does it take before the Bubonic Plague is recorded in Messina in Sicily? In London, England?
- What is the last region of Europe affected by the Bubonic Plague?
- In your opinion, why did the spread of the plague follow this route?

2. Boccaccio Describes the Arrival of the Bubonic Plague in Florence

Source: *The Decameron* (adapted from a translation by Richard Hooker)

In 1348, there came into the noble city of Florence, the most beautiful of all Italian cities, a deadly pestilence, which, . . . several years earlier had originated in the Orient, where it destroyed countless lives, scarcely resting in one place before it moved to the next, and turning westward its strength grew monstrously. No human wisdom or foresight had any value: enormous amounts of refuse and manure were removed from the city by appointed officials, the sick were barred from entering the city, and many instructions were given to preserve health; just as useless were the humble supplications to God given not one time but many times in appointed processions, and all the other ways devout people called on God.

At the beginning of the spring of that year, that horrible plague began with its dolorous [misery causing] effects in a most awe-inspiring manner. . . [I]t began with swellings in the groin and armpit, in both men and women, some of which were as big as apples and some of which were shaped like eggs, some were small and others were large; the common people called these swellings *gavoccioli*. From these two parts of the body, the fatal *gavoccioli* would begin to spread and within a short while would appear over the entire body in various spots; the disease at this point began to take on the qualities of a deadly sickness, and the body would be covered with dark and livid spots, which would appear in great numbers on the arms, the thighs, and other parts of the body; some were large and widely spaced while some were small and bunched together. And just like the *gavoccioli* earlier, these were certain indications of coming death.

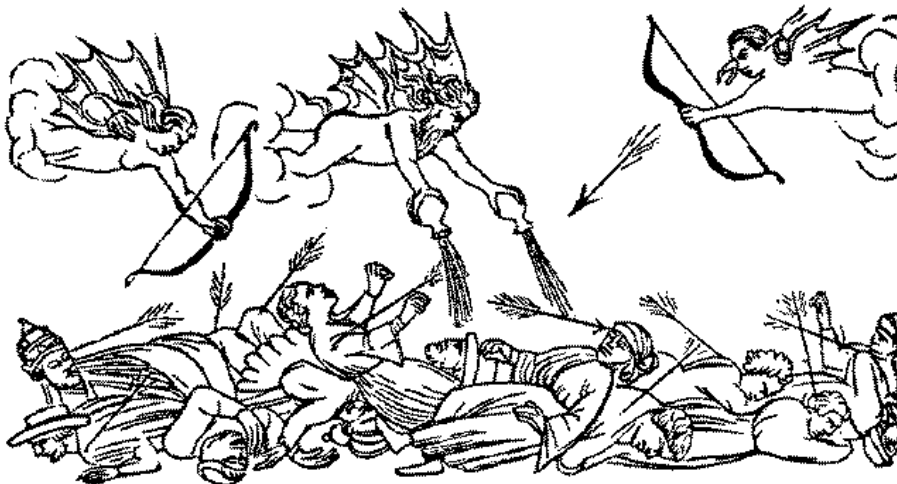
To cure these infirmities neither the advice of physicians nor the power of medicine appeared to have any value or profit; perhaps either the nature of the disease did not allow for any cure or the ignorance of the physicians . . . did not know how to cure it; as a consequence, very few were ever cured; all died three days after the appearance of the first outward signs, some lasted a little bit longer, some died a little bit more quickly, and some without fever or other symptoms.

1. What is the source of this passage?
2. According to the author, where did the plague originate?
3. What are the symptoms of people who are ill with the plague?
4. According to the author, why was the plague so difficult to treat?

3. An Image of Plague by Giovanni Sercambi. Source: <http://www.angelfire.com/sc/plauge/>

Giovanni Sercambi (1348-1424) was an apothecary [pharmacist] in a town about forty miles west of Florence. This image of the Black Plague was created about 1400. Arrows were a typical image for plague since they seem to bypass some and strike others. The Angel of Death represents the general miasma that seemed typical of the plague.

1. Why are arrows used as a symbol for the plague?
2. According to this picture, what is the cause of the Bubonic Plague?



4. Marchione di Coppo Stefani, The Florentine Chronicle (c. 1370)

Source: Adapted from Stefani, Marchione di Coppo. *Cronaca fiorentina. Rerum Italicarum Scriptores, Vol. 30.*, ed. Niccolo Rodolico. Citta di Castello: 1903-13.

Physicians could not be found because they had died like the others. And those who could be found wanted vast sums in hand before they entered the house. And when they did enter, they checked the pulse with face turned away. They inspected the urine from a distance and with something odoriferous [to block the smell] under their nose. Child abandoned the father, husband the wife, wife the husband, one brother the other, one sister the other. In all the city there was nothing to do but to carry the dead to a burial. And those who died had neither confessor nor other sacraments. And many died with no one looking after them. . . . At every church, or at most of them, they dug deep trenches, down to the waterline, wide and deep, depending on how large the parish was. And those who were responsible for the dead carried them on their backs in the night in which they died and threw them into the ditch, or else they paid a high price to those who would do it for them. The next morning, if there were many [bodies] in the trench, they covered them over with dirt. And then more bodies were put on top of them, with a little more dirt over those; they put layer on layer just like one puts layers of cheese in a lasagna.

1. What happened to people when they became sick with Bubonic plague?
2. Why was it so difficult to bury the dead?

5. A Nursery Rhyme

Many victims of the plague were children, who were unable to take care of themselves even if they survived infection. This common nursery rhyme describes the Bubonic Plague.

Ring a-round the rosy
Pocket full of posies
Ashes, ashes!
We all fall down!

”Ring a-round the rosy” probably refers to rosary beads which are supposed to provide God’s help. Posies are flowers that were used to stop the odor of rotting bodies. Ashes refers to cremation of bodies. “We all fall down” is the final outcome of the plague.

1. What do we learn about the plague from this nursery rhyme?
2. In your opinion, why did children sing this nursery rhyme?

6. Images of the Plague

Sources: <http://history.smu.edu/jchuchiak/Plague%20Victim.gif>;
http://www.hhmi.org/biointeractive/museum/exhibit99/a_2.html



1. In your opinion, who are the three figures in this drawing? Explain.

Medieval physicians wore outfits made of cloth or leather to protect themselves from the plague. The bird-like beak contained spices and vinegar-soaked cloth to mask the stench of death and decay.



2. Why did doctors wear costumes such as this one?
3. In your opinion, why would the costume make them look like birds?

7. The Cremation of Jews in Strasbourg, Germany on St. Valentine's Day, February 14, 1349

Source: Adapted from <http://www.fordham.edu/halsall/jewish/1348-jewsblackdeath.html>

Jews throughout the world were reviled and accused in all lands of having caused it [the plague] through the poison which they are said to have put into the water and the wells . . . and for this reason the Jews were burnt all the way from the Mediterranean into Germany, but not in Avignon, for the pope protected them there. Nevertheless they tortured a number of Jews in Berne and Zofingen [Switzerland] who then admitted that they had put poison into many wells, and they also found the poison in the wells. Thereupon they burnt the Jews in many towns. . . . On Saturday - that was St. Valentine's Day - they burnt the Jews on a wooden platform in their cemetery. There were about two thousand of them. Those who wanted to baptize themselves were spared. Many small children were taken out of the fire and baptized against the will of their fathers and mothers. And everything that was owed to the Jews was cancelled, and the Jews had to surrender all pledges and notes that they had taken for debts. The council, however, took the cash that the Jews possessed and divided it among the working-men proportionately. The money was indeed the thing that killed the Jews. If they had been poor and if the feudal lords had not been in debt to them, they would not have been burnt. After this wealth was divided among the artisans some gave their share to the Cathedral or to the Church on the advice of their confessors.

1. What happened to many European Jews during the Bubonic Plague? Why were some Jews spared?
2. According to the author, why were the Jews really blamed for the plague?

8. The Black Death: How Many Died? Source: http://www.hyw.com/books/history/Black_De.htm

Area	Pre-Plague Population	Post-Plague Population	Population Decline
England/Wales	3.7 Million	2.5 Million	32%
Scotland	500,000	400,000	20%
Ireland	800,000	600,000	25%
France	13 million	8.2 million	37%
Belgium/Luxembourg	2 million	800,000	33%
Holy Roman Empire	17 million	12.5 million	26%
Spain	7 million	5 million	29%
Italy	10 million	7 million	30%
Total (selected areas)	53.2 million	37 million	30%

1. What was the population of England and Wales before and after the Bubonic Plague?
2. According to this chart, which country had the most casualties?
3. According to this chart, which country had the greatest mortality (death) rate?

9. Estimated Long-term Impact on Population of Europe (AD 1000 - 1600)

http://www.hyw.com/books/history/Black_De.htm

Year	Population in Millions
1000	36
1050	40
1100	44
1150	51
1200	58
1250	68

Year	Population in Millions
1300	79
1345	83
1400	60
1450	71
1500	81

1. What was the population of Europe in 1345? In 1400? In 1500?
2. Based on this chart, what was the long-term impact of the Bubonic Plague on Europe?

al-Hurab al-Salibiyya: An Islamic View of the Battle with Christendom

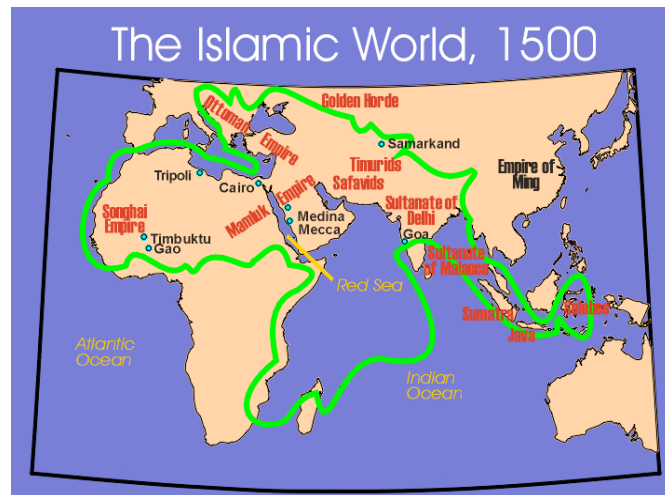
by Michael Pezone (zenmap@aol.com) with Sharissa Khan

Too often, the global history curriculum is a history of Europe with tangents to other parts of the world. For example, the conflict between a culturally, economically and politically advanced Islamic society and a culturally backward, superstitious, war-like and divided Europe are presented as part of the inevitable march toward European global dominance and the triumph of “western civilization.” The Islamic struggle to repeal European invaders between 1095 AD and 1270 AD, known in the Islamic world as the “Wars of the Cross,” are presented to students from the European point of view as a series of religious Crusades to regain the mythical Christian Holy Land.

This play is designed to introduce students to these events from an Islamic perspective, and to challenge them to examine the course of history in different terms. If it had not been for the accidental “discovery” of the Americas by European sailors and the subsequent rape of the resources of the Americas and the wealth generated by the transatlantic slave trade, Islam and Arabic might have emerged as the world’s dominant religion and language.

The letters and poems contained in this play are taken from a translation of the Arabian manuscript “Essulouk li Mariset il Muluk” by Makrisi ([http:// www.fordham.edu/halsall/source/makrisi.html](http://www.fordham.edu/halsall/source/makrisi.html))..Makrisi was born in the 769th year of the Hegira (1372 AD in the Christian era).

The play opens in the 620th year of the Hegira, or as those in Christendom might say, the year 1223 AD. All around the Mediterranean world - in Spain, North Africa, Palestine, Syria, and throughout Christendom - warfare has been raging for centuries. Christians killing Christians, Muslims killing Muslims, Muslims killing Christians, Christians killing Muslims and Jews, and lately, a new and violent power has arrived from the east, the Mongols. So much murder, and most of it carried out in the name of Allah, or God! Here in the Muslim world, the wars of Christians against Muslims is called al-Hurab al-Salibiyya, or the “Wars of the Cross.” Christendom will come to refer to them as the Crusades.



The Islamic world, circa 1500, was unified by trade, religion and Arabic, the language of exchange and learning.

Before we turn our eyes to war and war-makers, however, let us meet a man of peace, a man of culture and refinement, a Jew named Abraham, who sits in his home in the beautiful city of Cordoba, in Muslim Spain. Cordoba is one of the most wonderful cities on Earth, a leading light of culture that rivals the great cities of Cairo and Baghdad.

Cordoba is a showcase of great learning and new Muslim discoveries and achievements, in science, math, architecture, medicine, and art—such as the first telescope, the first watch, the pendulum, algebra, papermaking, sewers and hospitals, the creation of universities, soap, the translation of ancient Greek and Latin texts, and more. One Muslim scientist, Ibn al-Nafis, has even figured out that the heart is a great pump, pumping blood throughout the body, and another great thinker and inventor, Abbas ibn Firnas, has constructed a pair of wings out of feathers and made the first attempt at human flight! These great Muslim cultural achievements have been slowly carried, especially by Arab and Jewish merchants and scholars, into backward Europe, and will soon help to trigger a rebirth of culture there.

St. Louis, the Sultana, and the Battle between the Islamic and Christian Worlds

Cast of Characters (in order of appearance)

Narrators (8)	Abdul, the pigeon-keeper	Giovanni, an Italian merchant
Kareem, resident of Cordoba	Sultan, Ayyubid dynasty in Egypt	Farik, an Arab merchant
Abraham, Jewish exile in Cordoba	Advisor to the Sultan	Victor, a French nobleman
King Louis IX of France	Second Advisor to the Sultan	Sultana of the Ayyubid dynasty
Andrew, the King's advisor	Third Advisor to the Sultan	Essahib, Muslim poet
Khailid, grandson of pigeon-keeper		

Scene One. The city of Cordoba in Muslim Spain

Narrator 1: Abraham is an exile from the Kingdom of France. Like many other Jews, at least the ones not massacred, he was forced to flee from his home. He sits now with a Muslim friend Kareem in the Muslim city of Cordoba in Spain. They are discussing what appears to be a bleak future.

Kareem: I have more bad news, my friend. It seems very unlikely that our forces will be able to hold off the advancing armies of the Kingdom of Castille. I believe it is only a matter of time before our beloved Cordoba will fall into the hands of the Christians. I know how this news must tear at your heart.

Abraham: My life has been a spinning wheel, my friend. I never told you much about my life back in France. My childhood there was a happy one. . . so happy. . . but then the nightmare began. . . it seems so long ago now, like another lifetime...It started when the property of Jews was confiscated, and we were forced to pay special taxes. My father, my dear father, was once arrested and forced to pay a ransom for his freedom. I don't know how we survived. We were made to wear identification badges. . . patches on our clothing! Worst of all were the forced baptisms. . . those who refused were massacred, Kareem! Three thousand or more were killed! Many Jews were expelled, readmitted, and expelled again. This is what brought me here to Cordoba.

Kareem: You have been happy here.

Abraham: I have been incredibly happy these past years. The friendship and respect my people have received from Muslims here! With what kindness your people treat the Jews!

Kareem: We are proud that throughout the Muslim world those of different faiths have received kind treatment: not just the Jews, Abraham, but Christians too. All of us are people of the book. My friend, I simply cannot understand what is happening in Christendom. It seems the leaders there have a thirst for blood that cannot be quenched. And it seems the greatest hatred is directed against their own. . . Think of the poor Cathars, the Albigensians, there in France. How many tens of thousands of them have been slaughtered as heretics! And they themselves are Christians! The world has gone mad, my friend.

Abraham: And now this madness will soon arrive again at our doorstep...Plans must be made, my friend...I must go now to the synagogue, where meetings of my people are underway, to discuss our future...Ah, where on Earth must we go to be safe and happy?

Scene Two. King Louis's palace in Paris

Narrator 2: We are now in year 641 of the Hegira (1244 AD). King Louis IX of France is about to embark on a crusade to free the Holy Land from Muslim control. He is meeting with an advisor named Andrew. The King has put an end to the Albigensian revolt in southern France. During his reign, he has strongly supported the Church's Inquisition against heretics, himself issuing a decree punishing blasphemy by branding with a hot iron. He has also been very successful in hounding the Jews. He is considered a holy and devout ruler, a godly man of great morality.

King Louis: All our preparations are complete. We sail for Cyprus on the morrow. William Longsword and two hundred English nobles have joined us. May the good Lord protect us and give us strength against the heathens!

Andrew: The time is ripe Your Majesty. Our enemies are divided, fighting amongst themselves. And now they must turn their attention to the East where Mongol armies are driving into Syria.

King Louis: Yes, the Mongols. I have dispatched an ambassador to treat with them. An alliance with these barbarians may greatly aid the cause of Christ!

Andrew: Indeed, my King! Soon Jerusalem and all the Holy Land shall once again be in Christian hands!

King Louis: So have I vowed! Let us kneel and pray to our sovereign Lord that we may put all our enemies to the sword!

Scene Three. Pigeon tower in the city of Cairo, Egypt

Narrator 3: Pigeon towers are found across the expanse of Egypt and Syria. The pigeons are used to carry messages, and are said to travel further in one day than people can travel in twenty days. Our pigeon-keeper, Abdul, is an old man who has seen and heard many things during his long life. He is speaking with his grandson, Khailid, about events past and present, including stories he was told as a young man about the liberator of Jerusalem and founder of the current Ayyubid dynasty in Egypt and Palestine, the man known in Christendom as Saladin. It is the year 647 of the Hegira (1249 AD).

Khailid: Grandfather, tell me again about the great Salahud-din.

Abdul: Salahud-din was a noble warrior, a great leader. I learned a poem when I was a boy, not half your age. It was a poem written by Al-Abiwardi after the fall of Jerusalem, after the Christians slaughtered thousands of our brothers and sisters there. Let me see if I can repeat it now:

“How can the eye sleep between the lids at a time of disasters
That would wake any sleeper?
While your Syrian brothers can only sleep on the backs of their
Chargers, or in vultures’ bellies!
This is war, and the infidel’s sword is
Naked in his hand, ready
To be sheathed again in men’s necks and skulls.”

And when a boy, I was made to memorize the great Salahud-din’s words... words he spoke to the Christian king, Richard by name. I remember the words still. Salahud-din said this: “Jerusalem is to us as it is to you. It is even more important for us, since it is the site of our Prophet’s nocturnal journey and the place where the people will assemble on the day of Judgment. Do not imagine therefore that we can waver in this regard.” These words, my child, were the words of a man who had the wisdom and bravery to free his people, and to free the holy city from the infidels. Salahud-din!

Khailid: And tell me, grandfather, how he retook the holy city, and washed the Dome of the Rock with rose water, to clean it of the filth of the infidels!

Narrator 3: Just then, a pigeon flaps into the tower, carrying a message wrapped around its leg. Abdul quickly grabs it, unwinds the paper, and reads silently.

Abdul: Grave news! Hurry, boy, you must bring this news to the palace!

Khailid: What news, grandfather? What is happening?

Abdul: The army of the Franks has arrived off the coast of Damietta! They are led by their King. His name is Louis. He is bringing war to Egypt. The Sultan must be alerted!

Scene Four. The palace of the Sultan in the city of Cairo, Egypt

Narrator 4: It is the 21st day of the moon Sefer, in the year of the Hegira 647 (1249 AD). The Sultan, surrounded by advisors, has just received a letter from King Louis. He bids an advisor translate the letter aloud.

Sultan: Let me hear the words of this heathen king. Read.

Advisor: This is what the French King writes, Your Highness: “You are not ignorant that I am the prince of those who follow the religion of Jesus CHRIST, as you are of those who obey the laws of Muhammad. Your power inspires me with no fear. How should it? I who make the Muslims in Spain tremble! I lead them as a shepherd does a flock of sheep. I have made the bravest among them perish, and loaded their women and children with chains. They endeavor by presents to appease me, and turn my arms to another quarter. The soldiers who march under my standards cover the plains, and my cavalry is not less redoubtable [impressive]. You have but one method to avoid the tempest that threatens you. Receive priests, who will teach you the Christian religion, embrace it, and adore the Cross; otherwise, I will pursue you everywhere, and God shall decide whether you or I be master of Egypt.”

Sultan: This troubles me greatly. How sad! How sad! This man, this Christian, is bent on our destruction. What should I do? What say you all?

Second Advisor: Your Highness, we are in great danger. We must not underestimate our enemies. They have come with many ships, and many thousands of mounted soldiers. Already our army is fleeing from Damietta!

Third Advisor: Do not fear, your Highness! Our forces shall regroup, and we shall defeat the infidels. We are fighting to defend our homeland, and we must not forget that the enemy is far from their homes, far from any hope of re-supply!

Sultan: It is so! Let me respond to this King Louis. Write this as I say it: In the name of Allah, most gracious, most merciful, salvation to our prophet Muhammad and his friends! I have received your letter: it is filled with menaces, and you make a boast of the great number of your soldiers. Are you ignorant that we know the use of arms, and that we inherit the valor of our ancestors? No one has ever attacked us without feeling our superiority. Recollect the conquests we have made from the Christians; we have driven them from the lands they possessed; their strongest towns have fallen under our blows. Recall to your mind that passage of the Qu'ran which says, 'Those who make war unjustly shall perish'; and also another passage, 'How often have the most numerous armies been destroyed by a handful of soldiers'! Allah protects the just, and we have no doubt of his protection, nor that he will confound your arrogant designs.

Scene Five. An outdoor café in the Italian city of Genoa, Italy

Narrator 5: Across the Mediterranean Sea, in Italy, two merchants meet to discuss business. One, Giovanni, is Italian, and the other, Farik, is an Arab who is representing the business interests of the Ayyubid Sultan. It is year 648 of the Hegira (1250 AD).

Giovanni: Your ships will be loaded by tomorrow evening my friend.

Farik: Very good. I am in no hurry to leave your fine city, but I have little choice. My cargo is eagerly awaited in Egypt.

Giovanni: How is the war going there Farik?

Farik: King Louis' forces have taken Damietta and are threatening Mansoura, but I believe it is only a matter of time before the Sultana's forces gain the upper hand.

Giovanni: Sultana?

Farik: Oh, yes. Have you not heard? The sultan was assassinated by the sultana and Mameluke slaves! The Mamelukes are great fighters. No matter; the sultan was less than useless, and she is proving to be a brave and worthy leader. She was a Turkish slave, if you can imagine. She's the first slave to ever sit on the throne of Egypt! Strange times indeed.

Giovanni: Interesting news. I too believe that Louis' forces will meet with defeat, especially with your steady supply of Italian timber! Egypt can have no fighting ships without our timber!

Farik: So true! What a history our families have! You have no idea how many times my grandfather told me of his grandfather, of how he purchased Italian timber from your ancestors for the navy of Salahud-din! And here we are again! Let's hope your pope in Rome does not find out!

Giovanni: God forbid, Farik! But even the pope understands there is a higher law that must be obeyed! After all, business is business!

Scene Six. Prison cell in the house of Lokman, in Mansoura, Egypt

Narrator 6: King Louis has been captured and his forces defeated! Hundreds of his soldiers have been captured, beheaded, and their bodies thrown into the Nile. Louis paces in his cell, which he shares with a French nobleman. Guarding the cell is a Turkish eunuch. The King and his noble followers have been imprisoned for almost a year. Finally, his release has been negotiated. For his freedom, he has agreed to pay one thousand pieces of gold. It is year 648 of the Hegira (1250 AD).

King Louis: Soon we shall be released Victor.

Victor: Yes, my Lord. And soon we shall be back in France, back home to friends and family!

King Louis: Not so! We will return to France one day, God willing, but not before we regroup our forces and continue our holy mission! From here we sail to Palestine! To the Holy Land!

Victor: I am faithful as always, my Lord, and shall remain by your side! To the Holy Land!

King Louis: May God protect us, and lead us to victory against the heathens!

Scene Seven. Cairo, Egypt

Narrator 7: King Louis and his attendants have been released. In the palace, the poet Essahib recites to the sultana a poem he has written about the departure of Louis.

Sultana: Essahib, my good man, let us hear your song to King Louis of the Franks! Recite it, if you please!

Essahib: It is my honor, Your Highness. Here it is: "Bear to the king of France, when you shall see him, these words, traced by a partisan of truth. The death of the servants of the Messiah has been the reward given to you by Allah. You have landed in Egypt, thinking to take possession of it. You have imagined that it was only inhabited with cowards! You who are a drum filled with wind. You thought that the moment to destroy the Muslims had arrived, and this false idea has smoothed, in your eyes, every difficulty. By your excellent conduct, you have abandoned your soldiers on the plains of Egypt, and the tomb has gaped under their feet. What now remains of the seventy thousand who accompanied you? Dead, wounded, and prisoners! May Allah inspire you often with similar designs! They will cause the ruin of all Christians and Egypt will no longer dread anything from their rage. Without doubt, your priests announced victories to you, but their predictions were false. Refer yourselves to a more enlightened oracle. Should the desire of revenge urge you to return to Egypt, be assured the house of Lokman still remains, that the chain is ready prepared, and the eunuch awake."

Sultana: Brilliant, Essahib! Most brilliant! But let us hope and pray we have seen the last of King Louis, and of all who would bring violence and sorrow to our sweet land! Praise be to Allah!

Conclusion

Narrator 8: Thus ends our play. But this was not the end of King Louis. After leaving Egypt, he sailed to Palestine where he supported Christian forces that had temporarily recaptured Jerusalem. A few years later, he returned to France where, among other things, he founded the University of the Sorbonne, built a hospital for the blind, and became famous for distributing charity to the poor. In the year 668 of the Hegira (1270 AD), when Louis was fifty-two years old, news of another crusade was heard. This would be the last crusade to trouble the shores of Africa and the Holy Land, although Christian and Muslim armies would continue to clash in Spain and southeastern Europe for centuries to come. King Louis sailed with his crusading army to Tunis, on the north coast of Africa, where he and his eldest son contracted typhoid fever. Fearing his end was near, Louis received the last sacrament, and before dying it is said that he uttered these dying words: "God, I will go to your home to worship you and to glorify your name. . . Into your hands I commend my spirit." The bones and heart of Louis were returned to France and deposited in the church of Saint Denis. There they rested peacefully until they were destroyed centuries later during the French Revolution. In the 695th year of the Hegira (1297 AD), Louis IX of France was canonized by the Roman Catholic Church, to become forever known as Saint Louis.

Join the New York State Council for the Social Studies & the New York State Social Studies Supervisory Association

(PHOTOCOPY THIS FORM / PLEASE PRINT INFORMATION / WWW.NYSCSS.ORG)

Name: _____ Address: _____

City: _____ State: _____ 9-Digit Zip: _____ Phone: _____ Email: _____

School Name, Address and ZIP _____

Phone: _____ Local Council or Social Studies Organization (specify) _____

Primary Interest: ☐ College ☐ High ☐ Middle ☐ Elementary ☐ Supervisor ☐ Other (Specify) _____

Position: ☐ Teacher ☐ Supervisor ☐ Administrator ☐ Professor ☐ Other (Specify) _____

Membership Dues: ☐ Annual \$40 ☐ NYSCSS & NYS4A (for supervisors) \$50 ☐ Retired NYSCSS & NYS4A \$30 ☐ Library \$60

☐ NCSS & NYS4A \$70 ☐ Full-time Student or Retiree \$20 ☐ \$800 Life member ☐ Join NCSS for only \$60 with state membership

Mail form and payment to: Executive Secretary, NYSCSS, 4 Royal Oak Drive, Clifton Park, NY 12065.

(Check or money order only. No purchase orders without a district check.)

Global Interaction, Transformation and Stagnation in Spain

Between roughly 200 BC and 300 AD, Spain was an important part of the Roman Empire, although only scattered physical evidence remains from that period. The ruins of one of the greatest Roman amphitheaters are located at Italica, outside of present day Seville. Starting around 275 AD, Spain was repeatedly invaded by Germanic tribes from the north. One of the tribes, the Visigoths, established effective control over the Iberian peninsula in early fifth century. Spain formerly converted to Catholicism along with the rest of the Roman empire during the fourth century and the Visigoth king converted in 589 AD. Between 700 and 1500 AD, Spain was one of the major battlegrounds around the Mediterranean Sea between Islamic and Christian civilizations. In 711 AD, Tariq, the governor of Tangier, and approximately 7,000 soldiers routed the Visigoth army. Within a decade nearly the entire Iberian peninsula was under Islamic control. The conquerors called this land “al-Andalus.” Islamic rulers were tolerant of difference, promoted the arts and sciences, established universities in a number of cities and encouraged the growth of Christian and Jewish communities. In 1000 AD, Cordoba, an Islamic center in southern Spain, was probably the largest city in Europe.

Division among Islamic leaders, the relatively small size of the Islamic population in Spain, and increasing unity among Roman Catholic nobles, contributed to the gradual reconquest of the peninsula by Spanish forces. By 1500, Muslims and Jews remaining in Spain faced conversion, expulsion or death. Little remains today of Islamic “al-Andalus” other than the ruins of isolated forts, churches and cathedrals that were converted from mosques and retain elements of their original Islamic style, Arabic sounding names and words, and the widespread use of mosaic tiles with geometric patterns.

The final defeat of Islam in Spain coincided with Columbus’ voyages to America. An unanticipated consequence of the expulsion of Muslim and Jewish scholars, merchants, bankers and craftsmen from Spain was the weakening of the country’s economic infrastructure. The gold and silver looted from the New World poured into a society with little idea how to utilize it for development. Commerce was relegated to Dutch, and later English middlemen and those countries prospered while Spain remained trapped in a feudal past. An interesting account of travels through Islamic Spain, *Tales of the Alhambra*, was written by American author Washington Irving and published in 1832. – Alan Singer. **Sources:** *The Rough Guide to Spain* (New York: 2004); Menocal, M. *The Ornament of the World* (Boston: Little, Brown, 2002).



The Seville Cathedral was built between 1402 and 1506 on the site of a former Islamic mosque. All that remains of the mosque is the Giralda. Originally the minaret, it was converted into a bell tower. The Cathedral also houses the tomb of Christopher Columbus. The Spanish government brought what they believed to be his remains here from Cuba in 1902.



The Guadalquivir River runs from the Atlantic Ocean through Seville and was navigatable as far inland as Cordoba. Islamic rulers built a fortified tower to control passage on the river. After Columbus’ voyages to the Americas, the Torre D’Or became a gigantic safe deposit vault for storing the gold and silver of Mexico and the Andes.



The altar of the Roman Catholic Cathedral in Seville. It is covered with gold leaf – wealth taken from Mexico.



The Cathedral door continues to be decorated with Islamic designs and passages from the Koran.



In 1492, Granada was the last Islamic city to fall to Roman Catholic forces. The Alhambra on a hillside in Granada includes the Royal or Nasrid Palace, the palace gardens, and the fortress or Alcazaba. It is believed that Columbus met with Fernando and Isabel in the Alhambra before leaving on his first voyage to the Americas. Fernando and Isabel made Granada their capital and they are buried there in a tomb attached to the cathedral.



The Mezquita in Cordoba was once the third most holy site in the Islamic world after Mecca and Jerusalem. It was a cosmopolitan city that was the birthplace of the Jewish philosopher Maimonides in 1135 AD. After the capture of the city by Roman Catholic forces in 1236 AD, a Gothic cathedral was built in the middle of the mosque, but its Islamic design was retained for much of the building.

Jackdaws on Global Interactions – Global Voyages (www.jackdaw.com)

The Development of Writing (Grade Levels 7-12, J-47). From early attempts at communication by painting on cave walls to the variety of alphabets in use throughout the world today. The contents of this Jackdaw feature: Map showing the places in which various languages developed. Sumerian “medical” tablet. Rosetta Stone from Egypt.

Hadrian’s Wall (Grade Levels 7-12, J-41). Daily military life and defense against the barbarians. Includes a detailed map of Roman Emperor Hadrian’s 80-mile wall, a pictorial description of building the wall and a chart of “The Soldier’s Arms and Armour.”

The Byzantine Empire (Grade Levels 6-9 , J-300). Illustrates the customs and culture of the Byzantine Empire, the commercial center of the silk and spice trades. Emphasizes this era’s preservation of the heritage of Greece and Rome during Europe’s Dark Ages.

The Vikings (Grade Levels 7-12, J-133). The Vikings’ world and their influence is explored and illustrated. Learn about the ships the Vikings traveled in, the life they led, their culture and customs, and the art and traditions they left behind. The archaeological evidence presents a fascinating and colorful picture of these fearless adventurers.

Silk Road (Grade Levels 5-8 , J-715M). Students learn what it was like to travel and trade along the Silk Road, a 5,000 mile-long route over unmarked desert tracks and the highest mountains in the world, which served as the main highway between China and the west from the 1st century BC to the 14th century AD

The Crusades (Grade Levels 6-9, J-616). Exhibits allow students to travel the routes of the Crusades, and learn about the key persons involved. The contents of this Jackdaw feature: Pope Urban II Calls Forth the First Crusade. The Siege of Jerusalem. The Fourth Crusade and the Sack of Constantinople.

The World of Islam (Grade Levels 6-9, J-143). The World of Islam reveals thirteen centuries of achievement, thought and action. Early Islamic scholars and scientists were far ahead of Europe in medicine, astronomy, and mathematics. Islamic art and literature produced beautiful and sophisticated works. The contents of this Jackdaw feature: Descriptions and illustrations of the most outstanding achievements by Muslim scientists in medicine, mathematics, optics and astronomy. some of the most famous Muslim rulers, mystics and writers.

Columbus & the Age of Explorers (Grade Levels 7-12, J-L2). Sheds new light on Columbus the entrepreneur, the native peoples he and others encountered, and European explorations of the North American continent.

The Conquest of Mexico (Grade Levels 7-12, J-51). The conquest of the Aztec Empire by Cortés and his small army. In the savage battles, which gained the Aztec Empire for Spain, Cortés and his followers destroyed a magnificent ancient civilization. The contents of this Jackdaw feature: Durer engraving of Cortes’ plan of Tenochtitlan. “True History of the Conquest of New Spain” by Bernal Diaz del Castillo, with a translation.

Incas: A Cultural History (Grade Levels 6-9, J-508). One of the greatest empires ever developed from its origin to its conquest by a small army of Spaniards. Students look into the Incas’ culture, government, religion, and amazing social and physical achievements. The contents of this Jackdaw feature: Inca architecture and road System. Pre-Inca and Inca Art. Machu Picchu.

The Slave Trade & Its Abolition (Grade Levels 7-12, J-12). The development of the slave trade in the Americas from 1503, when the first slaves were brought to the Caribbean, to its abolition throughout the British Empire. The contents of this Jackdaw feature: Plan of the slaving ship Brookes. Bill advertising a West Indian slave auction in 1829. Selected pages from the Journal of John Newton.

The Travels and Journals of Ibn Battuta

Edited by Clinton Grant from J. Arno & H. Grady, "Ibn Battuta: A View of the 14th-Century World" (NCHS)

Fourteenth century Islamic civilization in Southwest Asia and North Africa played a pivotal role in integrating Africa, Asia and Europe into a network of trade and cultural exchange that stimulated global exploration and the transformation of the world. Documents 1-3 are intended for full class instruction; A-E for group work and class presentations. For a DBQ, students can answer the question: How do the 14th century journals of Ibn Battuta document increasing global interaction? All materials are edited.

1. Who was Abu Abdullah Ibn Battuta?

The years from 1000 to 1500 AD were a period of expansion for Islam in Asia, Europe and Africa. Followers of Islam migrated to new lands and spread their religious beliefs. Islamic armies conquered other peoples. Merchants introduced their religion to other parts of the world as they established new trade routes.

Abu Abdullah Ibn Battuta (Abu Abdullah, son of Battuta) was born in Tangiers (in present day Morocco) in 1304. About the same time, the Mongol military rulers of Persia and west central Asia converted to Islam. As an adulthood, Ibn Battuta was able to travel widely under the protection of the Islamic religion.

As a young man, Abu Abdullah Ibn Battuta studied law. In 1325, he left his homeland and made a holy pilgrimage, or *hajj*, to Mecca and Medina on the Arabian peninsula. Ibn Battuta became a scholar and visited Islamic centers of learning and traveled to new areas seeking employment, adventure and honor.

In 1356, the ruler of Morocco had a young scholar record Ibn Battuta's experiences and observations about the Islamic world. They worked for two years and produced a *rihla*, or book of travels. After completing the book, Abu Abdullah Ibn Battuta became a judge in a small Moroccan town. As far as we know, he never traveled again. Ibn Battuta died in 1368.

Modern day countries such as Morocco did not exist in the fourteenth century. Ibn Battuta would have described himself as a Muslim, part of the large group of people who identified with the teachings of Mohammed and the Holy Qur'an.

2. Map Showing the Travels of Ibn Battuta



Source:

<http://www.sfusd.k12.ca.us/schwww/sch618/Travelers/BattutaMap.GIF>

3. Chronology of the life and travels of Abu Abdullah Ibn Battuta

1304	Born Tangier, North Africa
1325-26	Travels from Tangiers to Egypt, Syria and Arabia
1326-32 (est.)	Travels from Mecca to Iraq, Persia, Arabia and East Africa
1330-35	Travels to Anatolia, the Black Sea region, and the Asian Steep
1333-45	Travels to India and Ceylon
1345-46	Travels to Southeast Asia and maybe China
1349-54	Travels in North Africa, Spain and western Africa
1368 or 1369	Ibn Battuta dies, probably in Tangiers, North Africa

A. Ibn Battuta travels to Egypt, Syria and Arabia

At the age of 21, Ibn Battuta left Tangier to make the *hajj*. It was both a holy journey and an adventure. The trip by land from Tangier to Mecca was a 3,000 mile journey across the coastal plains, deserts, and mountains of Mediterranean Africa. Even though the journey was dangerous, pious Muslim scholars made the trek to perform the pilgrimage and study in the mosques and colleges of Egypt, Syria, and Arabia. Ibn Battuta joined a caravan and spent eight to nine months reaching Egypt.

In Egypt, Ibn Battuta visited Cairo and toured the Nile Valley. He probably attended lessons on the *shari'a* at the *madrasas*, or colleges for the study of law and the religious sciences. He later visited Hebron and Jerusalem in Palestine. Hebron was important to Muslims, Jews and Christians because it was the burial place of Abraham, Isaac and Jacob, founders of the shared monotheistic tradition. Jerusalem, a small town of 10,000, was filled with shrines that attracted numerous pilgrims and scholars. For Jews, the center of religious focus was the ancient Temple; for Christians it was the church of the Holy Sepulcher; and for Muslims it was the Haram al-Sharif. Within the Haram al-Sharif were several holy sites. The most important was the Dome of the Rock. According to Muslim belief, from this spot Mohammed was transported to the Seventh Heaven of Paradise to stand in the presence of God.

Moving on to Damascus, Ibn Battuta prepared for the hajj. Every member of the hajj party had to carry most of his or her own supplies southward across the Arabian desert. A generous donor provided Ibn Battuta with a camel and money for the pilgrimage. The journey from Damascus to Medina was about 820 miles and took 45 to 50 days. Medina is the second most holy city for Muslims. It was Mohammed's home for a time, and he is buried there with his wife Fatima.

The final trek to Mecca was a dusty journey across 200 miles of desert. Not far from Mecca, male pilgrims entered a state of spiritual readiness and ritual purity by shedding their ordinary clothes and putting on two large flat sheets of cloth to form a garment called the *ihram*. One cloth was wrapped around the upper body and draped over the left shoulder. Women dressed modestly, without jewelry and without their faces covered. All this was preparation for entering a state of holiness. In Mecca, arguing, cutting of hair or nails, killing of animals and sexual intercourse were prohibited.

The pilgrims arrived at the city before dawn and went immediately to the grand mosque called the Haram or Sanctuary. Here they worshipped by performing the *tawaf*. They walked seven times counterclockwise around the *Ka'ba*, the great stone cube that stands in the center of the mosque. This granite block is covered by a black veil, which is encircled with an inscription in golden Arabic letters. The interior of the *Ka'ba* is simply furnished and contains a copy of the Qur'an. On the exterior of the eastern corner is embedded the Black Stone which Mohammed is said to have kissed. It is about 12 inches in diameter and is set in silver. According to Qur'anic tradition, the *Ka'ba* was built by Abraham to acclaim the one God. Later, polytheistic tribes made it into a house of idols. In the seventh century, Mohammed rededicated it to belief in one God.

Ibn Battuta met new people from all around the Muslim world who had also gathered for the hajj. Many poor pilgrims lived in the mosque while they were in Mecca. They ate, slept, and prayed there. The mosque was busy day and night with worshipers. In order to complete the hajj, Ibn Battuta joined other pilgrims to journey east of the city through desert ravines to the plain of Arafat. The ceremonies in the desert make up the heart of the annual hajj or Great Pilgrimage. Many pilgrims soon returned home to their ordinary lives. For Ibn Battuta, this was an end and a beginning. He had no intentions of returning to Morocco. He had earned the title al-Hajj, which gave him respect in learned circles, and was now ready to continue his travels.

Questions

1. Why did Ibn Battuta leave his home in Tangier?
2. What major cities did he visit on this leg of the journey?
3. Why is the *Ka'ba* in Mecca considered a holy site?
4. Why is the hajj an important experience for Muslims?
5. What evidence did Ibn Battuta report of global interaction?
6. In your opinion, what would have been the most surprising discovery on this trip for Ibn Battuta? Why?

B. Ibn Battuta travels to Mesopotamia, Persia, Arabia, and East Africa

In 1326, Ibn Battuta left Mecca in a caravan to Mesopotamia (present day Iraq). In Basra, on the Persian Gulf, he hired a boat and explored the marshes of the Tigris and Euphrates Rivers. Ibn Battuta was a Sunni Muslim. Sunnis believe that Qur'anic revelation are to be interpreted by consensus of the community, not by a leader with special knowledge and wisdom. In this region of Mesopotamia and in Persia (present day Iran), he encountered settlements of Shi'a Muslims. Shi'a believe that a leader-messiah, a descendant of Mohammed's son-in-law Ali, will return and make the earth truthful and righteous until the time of the Last Judgment. Until then, a spiritual leader must guide the Muslim community and interpret the Qur'an. Ibn Battuta was not sympathetic toward the Shi'a because he believed they were in error in their beliefs. At a shrine in a village in Mesopotamia, Ibn Battuta observed Sufi Muslim devotees dancing and twirling to the beat of drums. Some Sufi brethren danced barefoot on hot coals. Ibn Battuta did not support this sort of religious fervor.

Traveling on to Baghdad, Ibn Battuta found a city recovering from the Mongol invasion of 1258. Mosques were being restored and scholarly learning was progressing. The Mongols had conquered the Persians, but in a sense the Persians ended up conquering the Mongols by converting them to Islam and Persian culture. Ibn Battuta was invited to travel with the Sultan of Persia. On one trip he went to Tabriz, a city in northwestern Persia, inhabited by two to three hundred thousand people. This town was the main intersection for the Mediterranean, Central Asia and Indian Ocean trade routes.

In 1330, Ibn Battuta reports that he went to the Red Sea port of Jidda and boarded a ship of a type called a *dhow*. These vessels had wooden hulls made of planks that were tied together with cords of fiber and triangular sails. Ibn Battuta became seasick and had to be put ashore. After that, he traveled to Aden, the great commercial port at the junction of the Red and Arabian Seas.

Southwest Asia was a hub connecting Africa, Asia and Europe. Goods moving among these regions had to pass this bottleneck. Ibn Battuta took advantage of this trade activity to join a group of Muslim merchants setting sail from Aden for ports along the East African coast.

The *dhow* he traveled on sailed under winter monsoon winds and reached the port of Mogadishu (in present day Somalia) in 15 days. Ships coming to this city brought porcelain, silk, glassware, books, paper and tools. They were exchanged for ivory, gold, frankincense, myrrh, animal skins, ambergris, rice, mangrove poles, and slaves. In Mogadishu, the local religious scholars treated Ibn Battuta to a meal of stew with chicken, fish, and vegetables served over rice and cooked in ghee (unclarified butter). They also ate bananas in milk and a dish of sour milk with green ginger, mangoes, pickled lemons, and chilies. Ibn Battuta boarded a ship to visit the region south of the equator. Kilwa was the center of the East African gold trade. Here on the edge of Dar al-Islam, Ibn Battuta was delighted to find stone houses with sunken courtyards and indoor plumbing. The well-to-do people wore silk and fine jewelry and ate from porcelain dishes.

Because of summer monsoons winds, which blow off the African continent toward Asia, Ibn Battuta returned quickly to the southern shore of Arabia. He crossed the rugged heartland of Oman and returned once again to Mecca.

Questions

1. How do the beliefs and practices of Shi'a, Sunni and Sufi Muslims differ?
2. How does Ibn Battuta describe Baghdad?
3. How did Ibn Battuta travel on the Red Sea?
4. What evidence do you have of the importance of trade in the 14th century Muslim world?
5. What evidence did Ibn Battuta report of global interaction?
6. In your opinion, what would have been the most surprising discovery on this trip for Ibn Battuta? Why?

C. Ibn Battuta travels to Anatolia and the Asian Steppe

In the 13th century, the Mongols and Turkish allies established domination over eastern and central Anatolia. The Mongols tightly regulated the vast areas they controlled. The result was the Pax Mongolica, or period of peace in the region. Anatolia was known in ancient times as Asia Minor (today it is called Turkey). Ibn Battuta described it as one of the finest regions in the world with people who were cleanly dressed and delicious food. In Ibn Battuta's time, the region was in a state of political and cultural transition as Muslim Turks defeated the Christian Byzantine Empire. As an Islamic territory, Anatolia became a center for trade in metal wares, leather, silk woolens, grain, fur, timber and slaves.

Ibn Battuta was hosted at the courts of Turkish princes and honored as a religious and legal scholar. The Turkish rulers, all descendants of rough-hewn warriors, were anxious to acquire the fine points of their new faith and the sacred law. One ruler, Sultan Orkhan, asked Ibn Battuta to write down traditions of the Prophet which were translated into Turkish.

From Anatolia, Ibn Battuta crossed the Black Sea on a ship bound for the Crimea. He made his way to Kaffa, which had a large community of Christian merchants from Genoa. In the middle of the night, he heard church bells ring. As a Muslim, Ibn Battuta considered bells to be a devilish form of sacrilege. From the minaret of a mosque, he began to loudly chant the Qur'an and the call to prayer. The local *qadi* stopped him because he feared that Ibn Battuta might provoke hostility between Muslims and European Christians.

Ibn Battuta continued to Al-Quram, the provincial capital of the Mongol kingdom known in European history as the Golden Horde. Al-Quaram was a staging area for trans-Asian caravans. Ibn Battuta purchased three wagons equipped with round tents called *yurts*, and joined a caravan to Kipchak.

When Ibn Battuta met Ozbeg Khan, the Mongol ruler of Kipchak, he was seated in a huge golden yurt on a silver throne surrounded by his four wives, or *khatuns*. Ibn Battuta was struck by the equality Turkish and Mongol women enjoyed with men. The khatuns owned lands of their own and sometimes made administrative decisions or signed decrees. When the senior khatun entered the golden tent, the khan went to the entrance of the pavilion, greeted her, escorted her to her couch, and did not sit himself until she was seated. Unlike the secluded women of Southwest Asia, the khatun was in full view and unveiled. One khatun was the daughter of the Byzantine Emperor. Hers was an arranged marriage, designed to improve relations between the Mongols and the Christian Byzantines. This princess received permission to return to Constantinople to give birth to a child in her father's palace. Ibn Battuta asked and received permission to go with her.

As soon as the princess entered Byzantine territory, she changed her behavior. She left behind the Islamic prayers, drank wine, and ate pork (a meat forbidden by the Qur'an). After reaching Constantinople, the khan's wife stayed with her father. Ibn Battuta visited all the sights of the city, including the church of Hagia Sophia. He did not enter the church because he would have had to prostrate himself before the cross. When winter arrived, Ibn Battuta returned to the steppe. He wore three fur coats, two pairs of trousers, two pairs of socks, and boots lined with bear skin. He had to be helped onto his horse because he had on so many clothes.

Ibn Battuta decided to make his way to India. He led an entourage south across the steppe, then crossed the Hindu Kush, where the snow was so deep that clots had to be spread in front of the camels so they could walk. When he descended into the Indus Valley, he joined other Muslims, who looked to India and the Muslim ruler there for employment. Though the date is unclear, he probably arrived in India in 1333.

Questions

1. Why is this period in Anatolia called Pax Mongolica?
2. How was Ibn Battuta treated while he lived in Anatolia?
3. What does Ibn Battuta believe about Christian church bells?
4. How does the reading show differences in cultural beliefs within the Islamic world?
5. What evidence did Ibn Battuta report of global interaction?
6. In your opinion, what would have been the most surprising discovery on this trip for Ibn Battuta? Why?

D. Ibn Battuta travels to India and maybe to China

Muslim Turks from Afghanistan conquered a large part of India in the thirteenth century. By 1333, Muslims formed a ruling elite on top of a stratified Hindu society. Mohammed Ibn Tughluq, the Turkish sultan, united all north and central India for the first time since the Gupta empire of the 5th century. The sultan made Ibn Battuta a judge. Since the Moroccan could not speak Persian fluently, he was assigned two scholars to assist him. Mohammed Tughluq later asked Ibn Battuta to lead an official delegation to China to present gifts to the Mongol emperor.

The Chinese emperor, a descendant of Kublai Khan, had sent Ibn Tughluq gifts of slaves, textiles, robes, dishware, and swords. When the caravan was about 75 miles south of Delhi, it was attacked by Hindu bandits. Ibn Battuta escaped after bribing a guard. He wandered the countryside for seven days until his traveling companions came to his rescue.

Once on the coast of the Arabian Sea, Ibn Battuta hired four ships. Their crews included African spearmen and bowmen who had a long tradition of serving on ships in the Indian Ocean. In Calicut (modern day Calcutta), Muslims and Hindus greeted the diplomatic mission with drums, trumpets and horns. Arrangements were made for the group and their belongings to sail on one large Chinese-style vessel called a junk. This type of ship was made of double timbers attached together with nails. The hull was divided into compartments which kept the ship from sinking even if it was pierced below the waterline. A junk could have five or more masts, stern rudders, up to five decks, enclosed cabins, private lavatories, fire fighting equipment, steward service, lifeboats and common rooms. Ibn Battuta boarded a large junk, then transferred at the last minute to a smaller one. A storm came up while he was still on shore and the ships had to leave the harbor. The junk Ibn Battuta was to sail on sank.

The *Rihla* describes Ibn Battuta's journey to China, but some historians question whether he really made the trip or is reporting on voyages made by other merchants. The trip to China was possible because the Mongol dynasty favored international trade. Cities on China's southern coast teemed with Muslim merchants and Ibn Battuta would have found a welcoming community.

Ibn Battuta claimed to have sailed from the Malay Peninsula to Sumatra, then around the Strait of Malacca to the Chinese harbor city of Ch'uan-chou. He described silks, porcelains, and a variety of foods. He thought the Chinese clever for using paper money and found the travel safe, but was uncomfortable living among people who were not interested in being Muslims. The *Rihla* asserts that Ibn Battuta traveled to Canton and finally to Hang-chou and Beijing by way of the grand canal. However, most historians doubt that he could have traveled further than the southern coastal cities.



Source: http://www.zheng-he.org/images/index/index_5.jpg

Questions

1. How had political stability developed in northern India?
2. Why was Ibn Battuta sent on a voyage to China?
3. How were Chinese style vessels designed?
4. Why is there historical debate on whether Ibn Battuta arrived in China?
5. What evidence did Ibn Battuta report of global interaction?
6. In your opinion, what would have been the most surprising discovery on this trip for Ibn Battuta? Why?

E. Ibn Battuta travels to Morocco, Spain and Mali

When Ibn Battuta returned to Damascus, he found people dying from the Black Plague. The plague may have originally developed among ground burrowing rodents on the inner Asian steppe. Humans caught the disease from fleas that had been in the fur of infected animals. Because both rats and fleas were carried on caravans along with trade goods, the plague easily infected people who were moving from town to town.

By the end of 1350, about one third of all Europeans were dead. Muslims in North Africa and Southwest Asia suffered just as much. People blamed the disease on polluted winds from the steppes and were urged to live in fresh air, sprinkle their homes with rose water and vinegar, sit motionless, or eat pickled onions and fresh fruit. The disease was treated by applying egg yolks to the sores, spreading fresh flowers on the sickbed, and above all, by prayer. Ibn Battuta escaped the Black Death. After making the hajj one more time, he decided to return to Tangier. On the way home, he learned his mother had died of the plague several months earlier.

Ibn Battuta visited the royal capital of Fez in Morocco, stopped briefly in Tangier, then made his way to Ceuta where people from Spain were coming to flee the plague. After recovering from malaria, he joined volunteers who were defending Gibraltar against Christian attack. He visited the mountainous Muslim sultanate of Grenada in Spain where he met Ibn Juzayy, a young literary scholar who would later record his adventures.

After returning to Morocco, Ibn Battuta crossed the High Atlas Mountains and joined a trans-Saharan caravan at the commercial city of Sijilmasa on the northern edge of the desert. After 25 days, the caravan reached the settlement of Taghaza, a salt mining center. It was a grim place where salt slabs were exchanged for gold. Slaves dug the salt and loaded it onto the camels. All the food had to be imported. Ibn Battuta slept in a house made completely of salt except for the camel-skinned roof. Loaded with salt slabs, the caravan left Taghaza and crossed five hundred miles of desert.

After several weeks, Ibn Battuta arrived in the capital of Mali. He ate yams or some other root that had not been cooked long enough to remove its natural poison and was sick for two months. When he finally recovered, he attended a memorial ceremony for a sultan at the palace. The sultan entered the pavilion, preceded by three hundred slaves, two saddled and bridled horses, and two rams as defense against the evil eye. However, when Ibn Battuta was introduced to the ruler, he received to his dismay a gift of only three loaves of bread, a piece of beef, and a gourd filled with yogurt. In February 1353, Ibn Battuta went by camel to Timbuktu, which was just then developing as a trade center. Moving on to Gao, a source of copper, he became ill again and was cared for by a Moroccan. Shortly after this, he received a request from the sultan of Morocco to return home.



Mud mosques of Djenne en route to Timbuktu
<http://www.journeys-intl.com/images/trips/photos/459.jpg>

When he arrived in Fez, the sultan commanded him to set down an account of his travels. He did this with the assistance of Ibn Juzayy, the young scholar he had met in Granada. After dictating his story, Ibn Battuta probably remained in Morocco leading a quiet life. He died in 1368 or 1369.

Questions

1. How serious was the Black Death in Europe and in the Islamic world?
2. Why did Ibn Battuta travel to Gibraltar and Spain?
3. What were conditions like on Sahara Desert caravans?
4. Why was Ibn Battuta unhappy in Mali?
5. What evidence did Ibn Battuta report of global interaction?
6. In your opinion, what would have been the most surprising discovery on this trip for Ibn Battuta? Why?

The Travels of Bar Sauma

Sources: Patricia Kellogg, Marco Polo in China @ nationalgeographic.com
<http://chass.colostate-pueblo.edu/history/seminar/sauma.htm>

Introduction: Bar Sauma (also known as Rabban Sauma or Sauma the Monk) was born in Northern China in the first half of the 13th century (probably about 1240). His family were Turks who were allies of the Mongols. By the age of twenty-five, Sauma had taken vows to become a Christian monk. About 1275, Sauma and his student, Markos, left on a pilgrimage to Jerusalem. After arriving in Persia, they settled in a local monastery. In 1287, the local Mongol governor sent Sauma to Christian Europe to secure agreements from Roman Catholic and Byzantine leaders for a unified campaign with the Mongols against Muslim control over the Holy Land. Sauma traveled to Rome, where he met with Pope Nicholas IV, and Paris and Bordeaux where he met with the Kings of France and England. Sauma returned to Persia in 1288 and died there in 1294. While Sauma never made it to Jerusalem, he is the first person known to have traveled from Beijing in China to Paris in Western Europe. Sauma kept a journal of his travels. This passage is from chapter VII and tells about Sauma's trip to Europe.

Activities

1. Read selections where Bar Sauma visits Europe as a representative of the Mongol emperor.
2. Locate the places named in this chronicle and trace the travels of Bar Sauma on a map.
3. Make a list of what you learned about European and Christian societies in this time period.
4. In your opinion, why would the Mongols want to join with the Christian kingdoms of Europe in a battle against the Arabs and Islam?

The Mongol Dominions of Central Asia, 1300-1405



Source: W. Shepherd (1923) at http://www.lib.utexas.edu/maps/historical/shepherd/mongol_dominions.jpg.

1. Arghon (the King of Persia) loved the Christians with his whole heart. And Arghon intended to go into the countries of Palestine and Syria and to subjugate them and take possession of them, but he said to himself, "If the Western Kings, who are Christians, will not help me I shall not be able to fulfil my desire." Thereupon he asked the Catholicus (the leader of the Christian Church in Baghdad) to give him a wise man, "one who is suitable and is capable of undertaking an embassy, that we may send him to those kings." And when the Catholicus saw that there was no man who knew the language except Rabban Sauma, . . . he commanded him to go.

2. Rabban Sauma set out on his journey, and there went with him a number of excellent men from among the priests and deacons of the Cell of the Catholicus. He arrived at Beth Rhomaye [the territory of the Romans] on the borders of the Sea of Meka [the Black Sea], he saw the church that was there, and [then] went down [embarked] in a ship and his companions were with him. . . . And after [some] days he arrived at the great city of Constantinople, and before they went into it he sent two young men to the Royal gate (Sublime Porte) to make known there that an ambassador of King Arghon had come. Then the king commanded certain people to go forth to meet them, and to bring them in with pomp and honor.

3. After two months of toil, and weariness, and exhaustion, Rabban Sauma arrived at the sea-shore, and he landed at the name of which was Napoli (Naples); the name of its king was Irid Shardalo [King Charles II]. He went to the king and showed him the reason why they had come; and the king welcomed him and paid him honor. Now it happened that there was war between him and another king, whose name was Irid Arkon [King of Aragon, James II]. The troops of the one had come in many ships, and the troops of the other were ready, and they began to fight each other. The King of Aragon conquered King Charles II and slew twelve thousand his men and sunk their ships in the sea. Meanwhile Rabban Sauma and his companions sat upon the roof the mansion in which they lived, and they admired the way in which the Franks waged war for they attacked none of the people except those who were actually combatants.

4. From that place they traveled inland on horses and passed through towns and villages and marveled because they found no land which was destitute of buildings. On the road they heard that Mar Papa (The Pope) [Honorius IV who died in 1287] was dead. . . . Three days later the Cardinals sent and summoned Rabban Sauma to their presence. When he went to them they began to ask him questions, saying, "What is thy quarter of the world, and why hast thou come?" . . . Rabban Sauma said unto him, "The Mongols and the Catholicus of the East have sent me to Mar Papa concerning the matter of Jerusalem; and they have sent letters with me." . . . The Cardinals said unto him, "Where is the Throne of the Catholicus?" He said to them, "In Baghdad. . . . Know ye, O our Fathers, that many of our Fathers have gone into the countries of the Mongols, and Turks, and Chinese and have taught them the Gospel, and at the present time there are many Mongols who are Christians. For many of the sons of the Mongol kings and queens have been baptized and confess Christ. They have established churches in their military camps, they pay honor to the Christians, and there are among them many who are believers. Now the king [of the Mongols], who is joined in the bond of friendship with the Catholicus, hath the desire to take Palestine, and the countries of Syria, and he demandeth from you help in order to take Jerusalem.

5. Afterwards they went to the country of Pariz (Paris), to king Francis [Philippe IV le Bel]. The king sent out a large company of men to meet them, and they brought them into the city with great honor and ceremony. Now the territories of the French king were in extent more than a month's journey. And the king of France assigned to Rabban Sauma a place wherein to dwell, and three days later sent one of his Amirs to him and summoned him to his presence. When he had come the king stood up before him and paid him honor, and said unto him, "Why hast thou come? And who sent thee?" And Rabban Sauma said unto him, "King Arghon and the Catholicus of the East have sent me concerning the matter of Jerusalem." And he showed him all the matters which he knew, and he gave him the letters which he had with him, and the gifts, that is to say, presents which he had brought. And the king of France answered him, saying, "If it be indeed so that the Mongols, though they are not Christians, are going to fight against the Arabs for the capture of Jerusalem, it is meet especially for us that we should fight [with them], and if our Lord willeth, go forth in full strength."

7. They went forth from that place, that is to say, from Paris, to go to the king of England, . . . Having arrived in twenty days at their city [Bordeaux], the inhabitants of the city went forth to meet them, and they asked them, "Who are ye?" And Rabban Sauma and his companions replied, "We are ambassadors, and we have come from beyond the eastern seas, and we are envoys of the King, and of the Patriarch, and the Kings of the Mongols." And the people made haste and went to the king and informed him [of their arrival], and the king welcomed them gladly, and the people introduced them into his presence. . . . And King Edward gave us many gifts and money for the expenses of the road. And from that place we came to the city of Genoa, in order to pass the winter there. And when we arrived there we saw a garden which resembled Paradise; its winter was not [too] cold, and its summer is not [too] hot.

8. At the end of the winter there came from the country of Almadan (Allemagne) a man of high degree, who was the "Visitor" of Mar Papa, and who was on his way to Rome. And when he heard that Rabban Sauma was there, he went to visit him and salute him. When he entered [his house] they gave each other "Peace!" and they kissed each other in the love of Christ. And the Visitor said unto Rabban Sauma, "I have come to see thee. For I have heard concerning thee, that thou art a good and wise man, and also that thou hast the desire to go to Rome." And Rabban Sauma said unto him, "What shall I say unto thee, O beloved and noble man? I have come on an embassy from King Arghon, and the Catholicus of the East to Mar Papa on the subject of Jerusalem. Behold I have been a year of days [since I came], and a Pope hath not sat. When I go back what shall I say and what answer can I make to the Mongols? . . . Then the Visitor said unto him, "Thy words are true. I myself will go and show in their integrity the Cardinals all the words which thou hast spoken, and will urge them to appoint a Pope."

9. That Visitor departed from him and went to Rome, and he explained the matter to the king, that is to say Mar Papa, and that same day the Pope sent a messenger to Rabban Sauma and his companions [bidding] them to go to him. As soon as ever the messenger had arrived, they set out for Rome with the greatest readiness and they arrived there in fifteen days. . . . And when they arrived Mar Papa sent out a Metropolitan bishop and a large company of men to meet them. And straightway Rabban Sauma went into the presence of Mar Papa, who was seated on his throne. And he drew nigh to the Pope, bowing down to the ground as he did so, and he kissed his feet and his hands, and he withdrew walking backwards, with his hands clasped [on his breast]. . . .

10. He (the Pope) gave Rabban Sauma a small piece of the apparel of our Lord Christ, and a piece of the cape that is to say, kerchief of my Lady Mary, and some small fragments of the bodies of the saints that were there. He sent to Mar Yahgh-Allaha a crown for his head which was of fine gold and was inlaid with precious stones; and sacred vestments made of red cloth through which ran threads of gold; and socks and sandals on which real pearls were sewn; and the ring from his finger; and a "Pethikha" or Bull which authorized him to exercise Patriarchal dominion over all the Children of the East. He gave to Rabban Sauma a "Pethikha" which authorized him to act as Visitor-General over all Christians. Mar Papa blessed him and he caused to be assigned to him for expenses on the road one thousand, five hundred mathkale of red gold. To King Arghon he sent certain gifts. He embraced Rabban Sauma and kissed him and dismissed him. Rabban Sauma thanked our Lord who had held him to be worthy of such blessings as these.

11. Rabban Sauma returned. He crossed the seas which he crossed when he came, and he arrived in peace at the place where King Arghon was, sound in body, and with soul safely kept. He gave him the Letter of Blessings, and the gifts which he had brought from Mar Papa and from all the kings of the Franks. He showed him how they had welcomed him with love, and how they had hearkened gladly to the Pukdane (or Royal Dispatches) which he had carried [to them], and he related the wonderful things which he had seen, and the power of [their] kingdom[s].

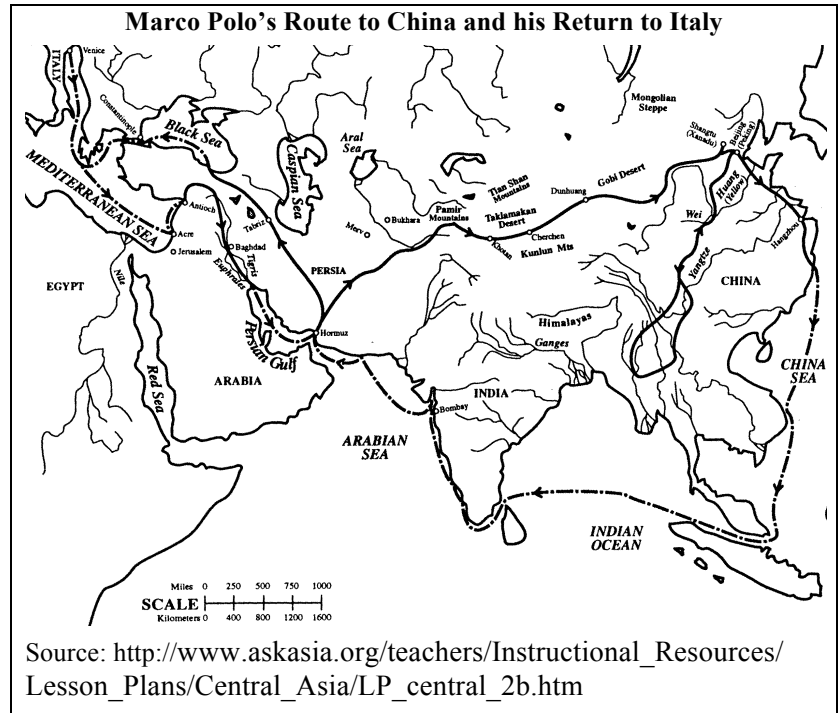
The Travels of Marco Polo

Source: Edited from Latham, R. ed., *The Travels of Marco Polo*. Prologue.

Marco Polo was a 13th century European merchant from Venice, Italy. In 1271, he joined his father and uncle on an expedition that eventually brought them to China. They returned to Italy in 1295 with a large fortune and colorful stories about their adventures. He was later put in prison where he dictated his memoirs.

1. Marco Polo introduces his memoir.

“Emperors and kings, dukes and marquises, counts, knights, and townsfolk, and all people who wish to know the various races of men and the peculiarities of the various regions of the world, as they were related by Marco Polo, a wise and noble citizen of Venice, who has seen them with his own eyes. There is also much here that he has not seen but has heard from men of credit and veracity. We will set down things seen as seen, things heard as heard, so that our book may be an accurate record, free from any sort of fabrication. And all who read the book or hear it may do so with full confidence, because it contains nothing but the truth. We know these stories because in 1298, while he was in prison in Genoa, wishing to use his free time and entertain others Marco Polo told his stories to Rustichello of Pisa, who was a writer in the same prison.”



2. Marco Polo meets the Great Khan of China. “What need to make a long story of it? You may take it for a fact that Marco Polo stayed with the Great Khan (a leader of a Mongol tribe) for seventeen years; and in all this time he never stopped traveling. The Great Khan, was impressed that Marco Polo brought him news from every country and conducted successful business. The Great Khan used to entrust him with all the most interesting and distant missions. The Great Khan was so satisfied with his conduct of affairs that he held him in high esteem and showed him favor and kept him so near his own person that the other lords were envious. This is how Marco Polo observed the peculiarities of this part of the world more than any other man, because he traveled more widely in these outlandish regions than any man. When Marco had stayed all this time with the Great Khan, he and his traveling companions became homesick. Time and again they asked the Khan to give them leave to depart, but he was so fond of them and so much enjoyed their company that nothing would induce him to give them leave.”

3. The Return of Marco Polo. “Marco had just returned from India by a voyage over strange seas and had much to report of his travels. When the Great Khan saw that Niccolò, Maffeo (Marco’s traveling companions), and Marco were leaving, he ordered all three into his presence and gave them two passes allowing them to travel freely throughout his kingdom. He entrusted them with a message for the Pope. Then he fitted a fleet of fourteen ships with, at least four or five carried crews of 250 to 260. When the ships were ready, Niccolò, Maffeo, and Marco left the Great Khan, who supplied them with provisions for two years. They sailed three months till they came to the island of Java. I assure you that they sailed over the Indian Ocean eighteen months before reaching their destination. And they observed many remarkable things, which will also be described in this book. Now let me tell you the simple truth. When they embarked, they numbered fully 600 souls, not counting the seamen. Of this number every one died on the voyage, except only eighteen.”

Admiral Zheng He Voyages Across the Indian Ocean, 1405-1433

Sources: <http://www.chinapage.org/zhenghe.html>; Bosworth, M. "The rise and fall of 15th century Chinese sea power." <http://www.cronab.demon.co.uk/china.htm>; Braun, E. "Zheng He – Admiral of the Western Seas." <http://oraculo.blog.com/blog/notesonculture/114146>; Kristof, N. "1492: The Prequel." <http://www.nytimes.com/library/magazine/millennium/m3/kristof.html>

Decades before the voyages of Christopher Columbus and other European explorers, Chinese Admiral Zheng He's fleet crisscrossed the Indian Ocean with 300 ships and 28,000 men. His largest ships had nine masts and were 400 feet long. In comparison, Columbus' largest ship was only 85 feet and his fleet of three ships had 90 sailors. Zheng He's ships were technologically advanced with balanced rudders and watertight bulwark compartments.

Zheng He was born in 1372 at the start of an era in China known as the Ming Dynasty (1368-1644). He was from a Muslim family that opposed the new rulers. As a ten-year old boy, Zheng He was captured by the Chinese Army, castrated, and sent to work in the household of Prince Zhu Di. From 1399 through 1402, he distinguished himself in a revolt that made Zhu Di emperor. As a reward, Zheng He was given command of the Chinese ocean-going imperial fleet.

porcelain dishes and silks for medicinal herbs, spices, rhinoceros horn, ivory, exotic animals and sashes made of spun gold with pearls and precious stones. The fleet's fifth voyage reached the east coast of Africa and anchored off Somalia. Animals, including lions, leopards, ostriches and a giraffe were brought back as gifts for the emperor. In East Africa, the Chinese learned more about Europe from Arab traders. The Chinese had little interest in the wool, beads and wine Europe had to trade and decided not to sail there.

鄭和

Remember Zheng He

Zheng He was 62 years old when he returned from his seventh and final voyage. Soon after his death, the imperial government decided that massive expeditions were too costly and they were discontinued. Chinese imperial attention turned toward supporting internal trade and the logs that Zheng He kept during his voyages were destroyed. By 1474, the ocean-going fleet was reduced to one-third of its original size and the empire became increasingly isolated. A legal decree in 1500 made it a capital offense for a Chinese merchant to go to sea in a ship with more than two masts unless they had special permission. Another decree in 1525 authorized officials to destroy the larger ships.

Only a stone pillar, discovered in the 1930s in China's Fujian province, remains to testify to the achievements of the "Admiral of the Western Seas" and his fleet.



Nine Masted Chinese Treasure Ship

Between 1405 and 1433, Zheng He led seven major expeditions from the China Sea past Sumatra to Ceylon, India, Arabia and East Africa. Zheng He's fleet stopped in many ports, including Calicut (Calcutta, India), where traders exchanged Ming

Admiral Zheng He Voyages Across the Indian Ocean, 1405-1433

A. Text engraved on a stone tablet in 1432 commemorating the expeditions of Zheng He.

Source: Duyvendak, J. (1938) "The True Dates of the Chinese Maritime Expeditions in the Early Fifteenth Century."

"The Imperial Ming dynasty in unifying seas and continents. . . even goes beyond the Han and the T'ang [dynasties]. The countries beyond the horizon and from the ends of the earth have all become subjects. . . Thus the barbarians from beyond the seas. . . have come to audience bearing precious objects. . . The emperor has ordered us. . . to make manifest the transforming power of the Imperial virtue and to treat distant people with kindness. . . We have seven times received the commission of ambassadors [and have visited] altogether more than thirty countries large and small. We have traversed immense water spaces and have beheld huge waves like mountains rising sky-high, and we have set eyes on barbarian regions far away hidden in a blue transparency of light vapors, while our sails loftily unfurled like clouds day and night continued their course, traversing those savage waves as if we were treading a public thoroughfare. . . Therefore we have recorded the years and months of the voyages. . . We have anchored in this port awaiting a north wind to take the sea. . . and have thus recorded an inscription in stone. . . by the principal envoys, the Grand Eunuchs Cheng Ho [Zheng He] and Wang Ching-hung, and the assistant envoys."

1. What did Zheng He accomplish on his voyages?
2. What "strange" things did he witness

B. Map of Ming Dynasty China, 1368-1644.

This map shows the route traveled by Zheng He (also known as Cheng-ho).

1. What cities did he visit on these voyages?
2. What modern-day countries did he visit?



A Grossly Unequal “Exchange”: Looting, Slavery and Capitalism Transform the World

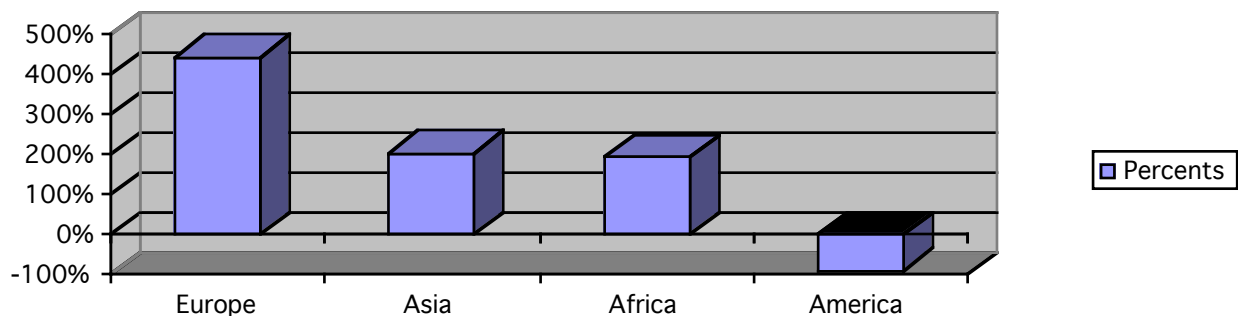
by Alan Singer (catajs@hofstra.edu)

The voyage of Christopher Columbus from Spain to the Caribbean in 1492 set in motion forces that transformed the world. As the nations of Western Europe competed for trade and colonies, they used the labor of enslaved Africans, the indigenous population of the Western Hemisphere and indentured Europeans, the resources and land of the Americas, and trade with East Asia, to amass a level and concentration of wealth previously unknown in the world. The investment of this wealth in building the physical infrastructure of European nations, in military might, in new world plantations, in creating commercial and banking networks, and later in new technologies and industries, was an essential element in the nascent industrial revolution in Great Britain and eventually led to European global domination. A major factor in the global transformation was the Trans-Atlantic Slave Trade, which was dominated in different periods by Spain, Portugal, the Netherlands, England and North Americans from the United States. Between 1600 and the 1860s, the Trans-Atlantic Slave Trade provided between nine and eleven million (records are incomplete and estimates vary) enslaved African workers who produced valuable cash crops, principally sugar, but also tobacco, indigo, rice and later cotton, on new world plantations. This vast forced migration changed the demographic and cultural patterns of the world and provided the profits that financed industrial capitalism. An essential question that can be examined with students is “Would the industrial development of Europe and the United States have proceeded in the same way without the profits from the Trans-Atlantic Slave Trade and the products produced by the labor of enslaved Africans?”

The charts and graphs in this article examine the impact of this grossly unequal “exchange” on the peoples of Americas, Africa and Europe. For the Native American population, the Colombian Exchange was devastating. Document A shows population change following the Colombian Exchange between 1500 and 1900 for the native population of each continent. In the Americas, the population of Native Peoples declined by approximately 90%. According to Document B, between 1500 and 1600, the population of Mexico and Central America (roughly the Aztec domains) declined from 15 million to 1.5 million and the population of the Andes people (Inca Empire) declined from 9 million to 1 million.

A. Population Changes, Native Population by Continent, 1500-1900

Source: Hawke and Davis(1992). Seeds of Change (Addison-Wesley), p. 34.



B. Estimated Population of the Americas, 1500 and 1600

	1500	1600
Total	50,000,000	8,000,000
Mexico and Central America	15,000,000	1,500,000
Andes	9,000,000	1,000,000

The Colombian Exchange had a different, though also devastating, impact on the people of western Africa. An estimated 13 million Africans were shipped to the New World from coastal slave ports. Millions of others died in tribal warfare stimulated by the demand for slaves, during raids, while being transporting to the coast, or when left behind in decimated communities. According to *The Slave Trade* by Hugh Thomas (NY: Simon & Schuster, 1997), approximately 3 million people from Congo and Angola, and two million each from Senegambia-Sierra Leone, the region around Dahomey and the region near Benin, made the Trans-Atlantic voyage bound in chains beneath the deck of slave ships. The largest group, four million people, were shipped to Brazil.

C. Origin of Enslaved Africans	
Departure	Number
Congo / Angola	3,000,000
Senegambia / Sierra Leone	2,000,000
Slave Coast (Dahomey)	2,000,000
Benin / Calabar	2,000,000
Gold Coast (Ashanti)	1,500,000
Mozambique / Madagascar	1,000,000
Loango	750,000
Windward Coast	250,000
Ivory Coast	250,000
Cameroons/Gabon	250,000
Total leaving African ports	13,000,000

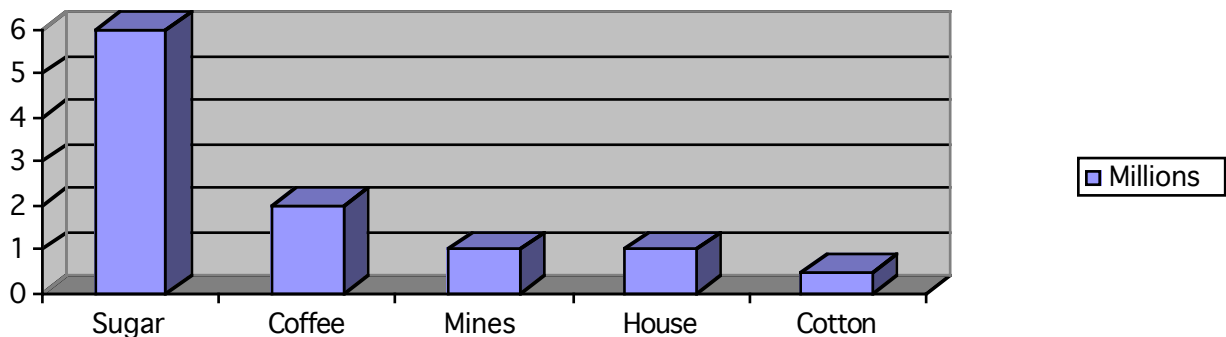
D. Slave Trading Nations		
Slave Traders	Voyages	Number
Port./Brazil	30,000	4,650,000
Britain	12,000	2,600,000
Spain / Cuba	4,000	1,600,000
France	4,200	1,250,000
Netherlands	2,000	500,000
British NA including U.S.	1,500	300,000
Denmark	250	50,000
Other	250	50,000
Estimated transported	54,200	11,000,000

E. Delivery of African	
Arrival	Number
Brazil	4,000,000
Spanish Empire	2,500,000
British West Indies (W.I.)	2,000,000
French W.I.	1,600,000
British NA including U.S.	500,000
Dutch W.I.	500,000
Europe	200,000
Danish W.I.	28,000
Total arriving New World	11,328,000

Once in the Americas, Africans provided the labor that made possible the development of cash crop plantation economies and high profits, capital accumulation and the development of industrial infrastructure for European nations. By far, the most important cash crop was sugar cane.

F. Initial Employment New World Slave Labor

Source: Hugh Thomas (1997). *The Slave Trade*. New York: Simon & Schuster, 804-805.



European nations profited from the Trans-Atlantic Slave Trade, from sugar production and from the growth of new industries to feed the overseas markets (Documents G-J). Between 1761 and 1807, British ships made 5,693 slave trading voyages, land over 1.4 million enslaved Africans at an average price of £42 each and an average profit of 9.5%. Between 1673 and 1800, the enslaved African population of Jamaica, a British colony, grew from 40,000

people to 337,000. By 1800, they operated 800 sugar mills producing 70,000 tons of sugar that was valued at £3.8 million. At the same time, British manufacturing exports to the Americas and Africa increased in value over 750% between 1699 and 1774. In 1770, indirect profits from the Triangular Trade between Britain, Africa and the Americas were roughly equal in value to the combined profits from the Trans-Atlantic Slave trade and plantation production. These charts are from *The Making of New World Slavery, From the Baroque to the Modern, 1492-1800* by Robin Blackburn (New York: Verso, 1997).

G. Volume and Profitability of British Slave Trade, 1761-1807 (510)

Years	Voyages	Slaves Landed	Average Price	Profit	% profit
1761-70	1368	284,834	£29	£548,769	8.2%
1771-80	1080	233,042	£35	£714,484	12.1%
1781-90	998	294,865	£36	£848,129	10.7%
1791-1800	1341	393,404	£50	£1,897,234	13.0%
1801-07	906	217,556	£60	£363,060	3.3%
Aggregates	5693	1,428,701	£42	£4,371,676	9.5%

H. Jamaican Economy and Population, 1673-1800 (405)

	1700	1734	1750	1774	1789	1800
Europeans	7,000	8,000	9,000	19,000	23,000	27,000
Africans	40,000	80,000	122,000	190,000	256,000	337,000
Sugar Mills	150	300	525	775	710	800
Sugar, Tons	5,000	16,000	20,000	40,000	50,000	70,000
Exports	£325,000	£625,000	£1,025,000	£2,400,000	--	£3,854,000

I. Exports of Manufactures from England (519)

Annual Average	Continental Europe	Ireland	America/Africa	Asia
1699-1701	£3,201,000	£86,000	£475,000	£111,000
1772-1774	£3,617,000	£499,000	£3,681,000	£690,000

J. British Profits from Triangular Trade, 1770 (541)

Direct Profits		Indirect Profits	
Plantation Profits	£1,307,000	West Indian Trade	£1,075,000
Slave Trade Profits	£115,000	African Trade	£300,000
Sub-Total	£1,422,000	Sub-Total	£1,375,000

This new wealth fundamentally transformed European society (Documents K-M). Population nearly doubled between 1700 and 1800. Internal European trade flourished, financing was available for scores of new projects and capital formation skyrocketed. One of the most striking changes was in Amsterdam and the Netherlands where slave trade profits supported population growth and paid for the construction of canals and dikes and the reclaiming of previously flooded land that doubled the size of the country.

K. Estimated 18th Century European Population Growth, in millions (381)

	England/Wales	France	Spain	Portugal	Total Europe
1700	5.8	20	7.5	1.7	100
1800	9.1	27	11.5	3.4	190
% change	+56%	+35%	+53%	+100%	+90%

L. European International Trade, 1720-1800 (381)

Country	1720	1750	1780	1800
Britain	£13,000,000	£21,000,000	£23,000,000	£67,000,000
Germany	£8,000,000	£15,000,000	£20,000,000	£36,000,000
France	£7,000,000	£13,000,000	£22,000,000	£31,000,000
Total Europe	£62,000,000	£103,000,000	£137,000,000	£228,000,000

M. Slave Trade Profits Helped Pay for the Growth of Amsterdam

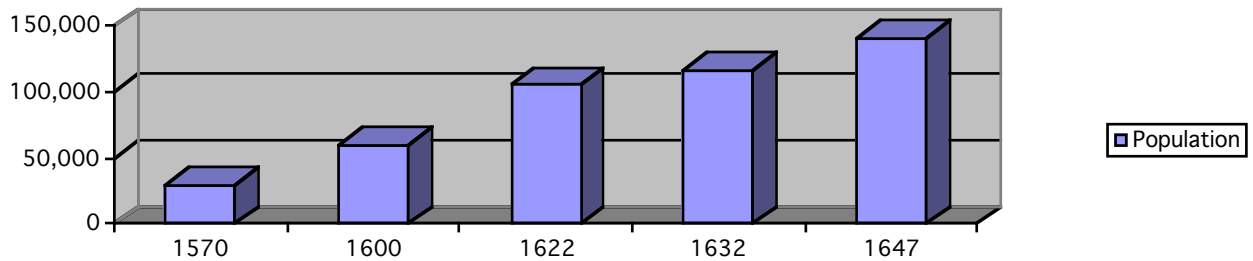


Amsterdam's 17th century canals both channeled flood waters and provided a transportation network.

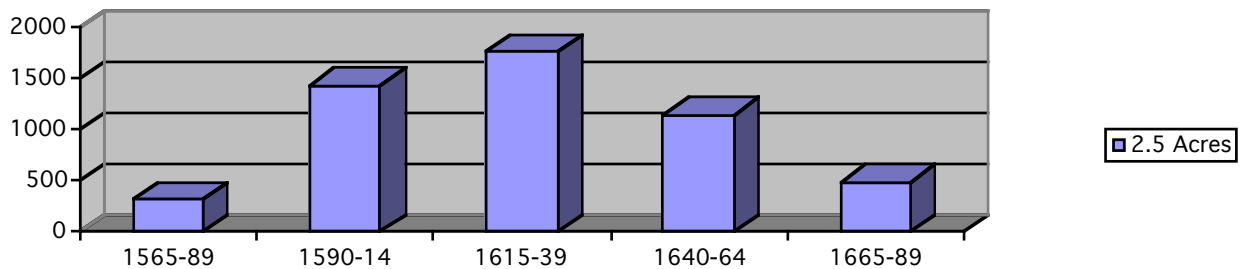


Once dikes were built, picturesque Dutch windmills pumped water off of previously flooded land.

N. Population Growth in 16th century Amsterdam



O. Land Reclamation in the United Provinces, 1565-1689



Pre-Columbian Mayan Civilization: A Photo Essay

Photos: Alan Singer. Information source: Andrew Coe (1998). *Archeological Mexico* (Moon Publications).

Chichén Itzá in the Yucatan Peninsula of Mexico is the most famous pre-Columbian ruin in North America. It is located on a broad flat plain seventy miles east of the modern city of Mérida. Settlement in this area began about 800 AD. The Mayans probably chose this site because there is a cenote, a limestone water collector, that provided drinking water during the dry season. From about 1000 to 1200, Chichén Itzá was the dominant city in the northern Yucatan.



The Castillo at Chichén Itzá is a great square pyramid. Each side is about 60 yards long. There is a stairway to the top from each side. Six-one steps lead to a temple on the upper platform. On the vernal and autumnal equinoxes, the rising and setting sun cast a joint shadow in the shape of a snake, Kukulcan, on one of the sides.



Ornate stone pillars support the temple on the top of the pyramid. The Mayans lacked metal tools so the decorations were carved with stone. The pillars are segmented, similar to pillars in ancient Greek ruins. From the top of the pyramid, viewers can see for miles in every direction.



A view of the forested plains from the temple on top of the Castillo at Chichén Itzá. It is believed that the Mayans could see signal flames from the tops of other distant pyramids.



A number of other buildings are located at Chichén Itzá. There is a “great ballcourt” where participants fought symbolic wars. Because of carvings on the walls, it is believed that defeated players were executed.



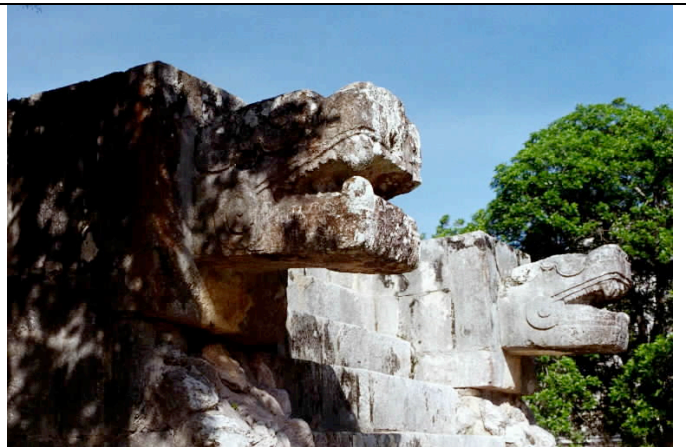
The Castillo at Chichén Itzá and other Mayan pyramids are built very differently from the pyramids of ancient Egypt. Egyptian pyramids are made from gigantic sandstone blocks and they are designed to have secret rooms and passages. Pharaohs and other important people were buried in these rooms. Mayan pyramids are giant rock piles. Temples are built on top and internal rooms are rare. They look similar to Egyptian pyramids because of their limestone outer walls.



The 200 foot long wall of the "skull" platform at Chichén Itzá. Many human remains are found in the area with their skulls crushed. It is believed that they were defeated warriors or sacrificial victims from subject people who were offered to the Gods in religious ceremonies. Archeologists think that the actual skulls were hung from wooden racks on the platform. By the staircase leading to the platform there are carved panels showing warriors and eagles eating human hearts.



The Chac Mool is known as the reclining God.



Stone serpents guard the ruins.

Activity (either individual or team): You are a member of a team of archeologists visiting the Mayan ruins at Chichén Itzá.

1. Make of a list of the things you **observe** while looking at these pre-Columbian Mayan ruins.
2. Based on your observations, write a preliminary report describing the tentative **hypotheses** (educated guesses) you have made about the culture of the pre-Columbian Mayan people living at Chichén Itzá.
3. Use the internet to examine other pre-Columbian Mayan ruins and conduct additional **research**.
4. Write a final report on your **conclusions** about life in pre-Columbian Mayan society (Be sure to list all sources).

Christopher Columbus: Excerpts from his 1492 Journal

Source: <http://www.fordham.edu/halsall/source/columbus1.html>

Instructions: Christopher Columbus dictated a journal of his 1492 voyage of discovery to a sailor in his crew. As you read these excerpts from the journal, list important events described in each section.

A. The Voyage	B. First Contact
<p>1. Friday, 3 August. Set sail . . . at 8 o'clock, and proceeded with a strong breeze till sunset, sixty miles or fifteen leagues south, afterwards southwest and south by west, which is the direction of the Canaries.</p>	<p>1. As I saw that they were very friendly to us, and perceived that they could be much more easily converted to our holy faith by gentle means than by force, I presented them with some red caps, and strings of beads to wear upon the neck, and many other trifles of small value. . . . Afterwards they came swimming to the boats, bringing parrots, balls of cotton thread, javelins, and many other things which they exchanged for articles we gave them, such as glass beads, and hawk's bells.</p>
<p>2. Monday, 17 September. At dawn they saw many more weeds, apparently river weeds, and among them a live crab, which the Admiral kept, and says that these are sure signs of land.</p>	<p>2. They seemed on the whole to me, to be a very poor people. They all go completely naked, even the women, though I saw but one girl. All whom I saw were young, not above thirty years of age, well made, with fine shapes and faces. . . . Some paint the face, and some the whole body; others only the eyes, and others the nose.</p>
<p>3. Thursday, 11 October. The crew of the Pinta saw a cane and a log; they also picked up a stick which appeared to have been carved with an iron tool, a piece of cane, a plant which grows on land, and a board. The crew of the Nina saw other signs of land . . . and they all grew cheerful. . . .</p>	<p>3. Weapons they have none, nor are acquainted with them, for I showed them swords which they grasped by the blades, and cut themselves through ignorance. . . . I am of opinion that they would very readily become Christians, as they appear to have no religion. . . . I intend . . . to carry home six of them to your Highnesses, that they may learn our language.</p>
<p>4. The land was first seen by a sailor called Rodrigo de Triana, although the Admiral at ten o'clock that evening standing on the quarter-deck saw a light, but so small a body that he could not affirm it to be land. . . . At two o'clock in the morning the land was discovered; they took in sail and remained . . . lying to till day, which was Friday, when they found themselves near a small island. . . called in the Indian language Guanahani.</p>	<p>4. Saturday, 13 October. I . . . strove to learn if they had any gold. Seeing some of them with little bits of this metal hanging at their noses, I gathered from them by signs that by going southward or steering round the island in that direction, there would be found a king who possessed large vessels of gold.</p>
<p>5. Thursday, 11 October. The Admiral landed in the boat, which was armed, along with Martin Alonzo Pinzon, and Vincent Yanez, captain of the Nina. The Admiral bore the royal standard, and the two captains each a banner of the Green Cross; this contained the initials of the names of the King and Queen each side of the cross, and a crown over each letter. . . . The Admiral called upon the two Captains, and the rest of the crew who landed . . . to bear witness that he . . . took possession of that island for the King and Queen.</p>	<p>5. Monday, 15 October. We anchored near the cape . . . to enquire for gold, for the natives we had taken from San Salvador told me that the people here wore golden bracelets upon their arms and legs. I believed . . . that they had invented this story . . . to find means to escape from us, still I determined to pass none of these islands without taking possession, because being once taken, it would answer for all times.</p>

Assignment: Imagine that you were a sailor on this voyage. Use your list of events to write a letter to your family describing your experiences.

Picturing Christopher Columbus and the Colombian Exchange



No images of Christopher Columbus survive from his lifetime. Every portrayal is designed to convey a message about Columbus and the Colombian Exchange. While Columbus claimed to be from Genoa, a port city in northwestern Italy, the image on the left shows a Germanic looking young man with wavy blonde hair. The woodcut below it is a fictional scene that depicts King Ferdinand and Queen Isabella seeing Columbus off before his first voyage from the harbor of Palos on the Gulf of Cadiz.

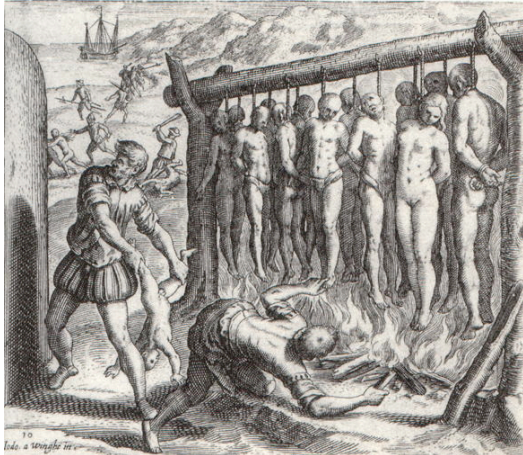


The images below tell different stories about the arrival of Columbus' small fleet in the Indies. The image on the left shows a peaceful "exchange" between Columbus and native people. The image on the right shows Columbus claiming the land for the Spanish crown.

The Library of Congress has an on-line exhibit about Columbus at <http://www.ibiblio.org/expo/1492.exhibit/Intro.html>. An excellent source on the impact of his voyage on the world is *Rethinking Columbus*, available from <http://www.rethinkingschools.org>.



A Spanish priest named Bartolomé de las Casas was outraged at the treatment of the native people of the Indies. He wrote a book protesting against their enslavement and detailing the methods used by Spanish conquistadors to conquer, torture and kill. The book, which was illustrated by Théodore De Bry, describes people being burned alive, babies fed to dogs, forced relocations, beatings to make people work, and people having their hands amputated if they failed to deliver a monthly quantity of gold to their European conquerors. De Bry was a Flemish Protestant who had been driven into exile by Spain. Students should discuss whether his personal experiences invalidate his work. **Source:** Théodore De Bry (1598), “Brevisima relación de la destrucción de Las Indias” de Fray Bartolomé de las Casas <http://www.holycross.edu/departments/ml/cstone/survey/debry.html>.



Assignment: Based on your knowledge of Columbus, the impact of the voyage on world history and these images, write a 500 word essay, a poem or a rap explaining whether you believe Columbus Day should be celebrated?

Talking with Children about the Impact of the Columbian Exchange on Native Americans

by Lynette Field and Judith Y. Singer

In a dimly lit Cathedral in Seville, in southern Spain, there are larger than life statues of four pall-bearers. Each one stands at a corner of an over-sized coffin. The coffin holds, as we are led to understand, the remains of Christo Colon, also known as Christopher Columbus.

Not far away, the altar of the cathedral, covered in gold leaf, brings shimmering light to the dull surroundings. This is the gold presented to the King and Queen of Spain, Ferdinand and Isabella, by Columbus and those who followed him.

This gold was stolen from the Native Peoples of Mexico. The inability to produce a share of gold brought death and cultural annihilation to the Taino people and others. The gold amassed from the Americas still belongs to the Catholic Church of Spain. It was originally stored in a tower by a river in Seville. None of it appears to have been put to constructive use. It just sits there, drawing admiration from tourists and other travelers.

Across the Atlantic Ocean, in the United States, Columbus is widely honored. His name is attached to highways, rivers, parades, school and work holidays, and organizations like the Knights of Columbus. "Puerto Rican Discovery Day," the day Columbus presumably landed at the island now known as Puerto Rico, is celebrated with food, music and dancing, but not by descendents of the original inhabitants of this island. They were exterminated by the Spanish conquistadors.

As they learn about the slaughter of the Native Peoples of the Americas by Columbus and those who followed him, prospective teachers are troubled by the disjuncture between what they learned in school as children and what they are learning now. They learned that "explorers" and "Indians" traded with each other, lived in relative peace, and learned from each other. According to standard history books, the "Indians" were primitive and needed to learn many things from Columbus and the Europeans in order to become "civilized." This belief in the primitiveness of the pre-Columbian natives of the Americas persists to the present day and is used to justify appropriating native land and wealth. The history of Native Peoples in the Americas is one long tale of exploitation and abuse.

Joseph Bruchac, a foremost Native American scholar of Native American history and lore, notes that people were given "two ears so that we may hear both sides of every story." Unfortunately, in the stories about the conquest of the Americas by Europeans, the voices of Native Peoples were usually silenced, some by war, others by cold and hunger, and most by disease and death.

We believe the children's books discussed in this article can rectify this imbalance. They help elementary school teachers present the complexity of Native American points of view and offer students a fuller understanding of the long-term impact of the Columbian exchange on Native Peoples. The first set of books explores encounters between Native Peoples and Europeans. The second set looks at the cultural and tribal wealth generated by the coming of horses, particularly for the Plains Indians. The final set recounts forced marches from fertile fields to barren land and children forcibly separated from their parents in an effort to wipe out memories of their language and culture. The next article in this series will examine Native American culture as a living culture.

A valuable resource for teachers is *Seeds of Change: The Story of Cultural Exchange after 1492* by Sharryl Hawke and James Davis (Addison-Wesley, 1992). It provides an overview of the long-term impact of Columbus's voyages on the Native Peoples of the Americas. The Columbian Exchange precipitated the creation of a new blending of peoples and cultures from Africa, Europe, and the Americas. The Europeans brought horses, smallpox and sugar cane with them to the New World. They also brought new crops, like potatoes and corn, from the



A pall-bearer lifts the coffin of Columbus

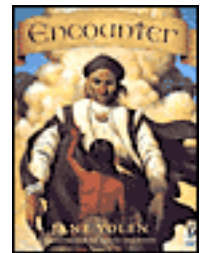
Americas to Europe. Students should discuss “Who benefited from this exchange?” and “Were the benefits provided Native Peoples by horses enough to make up for the enormous toll extracted by disease and conquest?”

A second resource for teachers is *Keepers of the Earth: Native American Stories and Environmental Activities for Children* by Michael Caduto and Joseph Bruchac (Fulcrum, 1997). This book presents traditional tales from many different Native American tribes and cultures. Each story is accompanied by activities through which children learn about nature and the environment. Teachers can use this resource to help students appreciate the value Native Americans place on nature.

1. The Coming of the Europeans.

Morning Girl by Micheal Dorris (Hyperion, 1992). It is not possible to know exactly what happened to the people who lived in the Caribbean hundreds of years ago. However, we can imagine what it might be like to live so close to nature. In this story, the author imagines what life was like on San Salvador, just before the arrival of Columbus. He tells his story through the eyes and ears of two siblings, Morning Girl and Star Boy, who alternately squabble and take care of each other, as siblings might do in the present day.

Encounter by Jane Yolen, illustrated by David Shannon (Voyager Books, 1992). We can also put ourselves in the place of people who lived long ago, and we can wonder how we would feel if we had been there. In *Encounter*, Jane Yolen imagines that at least one child is fearful when he sees the “big white birds,” the ships which brought Columbus to his island. However, no one listens to the child’s warning. The chief declares that it is their tribal customs “to welcome strangers, to give them tobacco leaf, to feast them with the pepper pot, and to trade gifts.”



The Journal of Christopher Columbus edited by Cecil Jane (Bramhall House, 1960). In his diary, Columbus depicts the Taino as guileless, simple people, and he considers what advantage he can make of this. In one observation, he writes, “They do not bear arms or know them, for I showed them swords and they took them by the blade and cut themselves through ignorance. . . They should be good servants and . . . I believe they would be easily be made Christians, for it appeared to me that they had no creed.” Columbus’ Diary is accessible to fifth or sixth grade readers, although it may be better to use the book for a read-aloud rather than for independent reading.



The Invisible Hunters: Los Cazadores Invisibles by Harriet Rohmer, illustrated by Joe Sam (Houghton Mifflin, 1992). This is an English /Spanish bilingual book. Children can read, enjoy, and get the tone of the story from two languages. It is about first moments of contact between indigenous people in what is now called Nicaragua and the larger world. It retells the legend of Miskito hunters who were blessed with the gift of invisibility by their God, until they became greedy and used their blessing for profit and personal gain. The “Dar” warns, “You must never sell the wari meat (wild pig). You must give it away. You must never hunt with guns. You must hunt with sticks.”

2. The Coming of the Horse. Before the Spaniards came there were no horses in North America. Many of the Plains Indians tell stories about how their people came to depend on the horse. The horse made possible more efficient hunting and transportation, and it made warriors swifter in war and better able to defend their people. The next three stories illustrate how horses became integral to Native American culture on the Great Plains.

Sky Dogs by Jane Yolen, illustrated by Barry Moser (Harcourt Brace Jovanovich, 1990). In this story, the Blackfeet people are frightened when they first see the large animals, as big as elk, that they call “Sky Dogs.” The chief reassures the people and one little boy learns how to take care of the animals. He starts to ride on the sky dog’s back and comb its forelock. For his accomplishments, he is called “He-who-loves-horses.” “Eventually, the “Piegan,” the people of many horses, became masters of the plains.

Crazy Horse's Vision by Joseph Bruchac, illustrated by S.D. Nelson (Lee & Low Books, 2000). Crazy Horse was a member of the Lakota tribe. Horses had been part of their means of survival as far back as anyone could remember. When he was eleven-years-old, Crazy Horse tamed a wild horse, and his father gave it to him as a gift. When Crazy Horse killed his first buffalo, he told his people, "I give this buffalo to all those in our camp who have no one to hunt for them." As tension grew between the Lakota and the whites, it was hard to avoid conflict. Just as the horse benefited the Plains Indians, it was an effective tool for the soldiers and settlers to use against them.

Death of the Iron Horse by Paul Goble (Bradbury, 1987). In this story, based on actual events, the horse is integral to the life and culture of the Cheyenne people. The Cheyenne are out-numbered by the whites who keep coming from the East, looking for better lives for themselves and their families, and willing to take what they wanted from the Indians. Some of the young warriors of the tribe decide they will take a stand. They will stop the iron horse or railroad. Although they are successful at first, they soon realize, "Another Iron Horse is coming. This time there will be soldiers with horses in the wagons."

3. The Removal of the Native Peoples to the West. As time went by, more and more white settlers demanded land. The United States Government began a systematic removal of Native Peoples from their homes to barren lands further west. These next stories describe Native American journeys and experiences as they were forcibly removed from their land by soldiers and decimated by disease and despair.

The Trail on Which They Wept – the story of a Cherokee Girl by Dorothy and Thomas Hoobler (Silver Burdett, 1994). In this story, a young girl describes the removal of the Cherokee people from Georgia and their long journey to Oklahoma. It depicts their uncertainty and sense of helplessness and also their strength. When young Tsaluh asks how long the trip will take, she is told by her grandfather "We don't know." As her grandmother leaves their cabin, which is burned by US soldiers, she says "I will come back and build another."



The Long March. A Famine Gift for Ireland by Marie Louise Fitzpatrick (Wolfhound, 1998). When the Choctaw People were asked by missionaries to send money to help Irish people who are starving to death, many of them were uncertain about helping "Naholo" or white people. In the tribal discussion that follows, Grandmother recounts the story of the long march west of the Choctaw People. She tells how the Choctaw tried to live in peace with the white strangers, "but always the strangers wanted land, more land. In the end they wanted it all, and our people could do nothing to stop them." Because of their own history of oppression, the Choctaw decide to donate \$170 to Irish famine relief. The book places the struggles of the Choctaw and Irish in a broader context and introduces children to the complexity of life choices.

Waheenee – An Indian Girl's Story by Buffalo Bird Woman (University of Nebraska, 1982). The story introduces us to Waheenee as a young girl and leaves us at the end with her as an old woman. Her life experiences are knit together by the stories she shares with us. Many of them express the harm the newcomers brought upon the Native Americans. She explains "Then smallpox came. More than half of my tribe died in the smallpox winter. . . All the old people and little children died."

Navajo Long Walk by Joseph Bruchac, illustrated by Shonto Begay (National Geographic Society, 2002). This picture book about the Navajo long walk in 1864 shows how another group of Native People was victimized by the westward expansion of the United States. It has difficult text and is primarily useful as a teacher resource.

Gabriel Sagard-Théodat's Journey to the Country of the Hurons

Edited by April Francis and Vanessa Marchese

Global interaction between different cultures is a continuous process throughout human history. First contacts between nations happened repeatedly on both a mass and small scale whenever new groups of people first met. This report, from the 1623 journal of Roman Catholic priest Gabriel Sagard-Théodat, describes the initial contact between French explorers and the Huron nation in the region just north of the St. Lawrence River in what is now Canada. Students should read passages 1-4 and answer the questions. In an essay, they should describe Huron culture as reported by Father Sagard and explain the impact of his experiences on his opinion of Native Americans. **Source:** Wrong, G. (ed.) & Langton, H. (trans). *The Long Journey to the Country of the Hurons by Father Gabriel Sagard*. (Toronto, 1939). IV, 3-89. <http://www.americanjourneys.org/aj-129/>.

1. Father Sagard's initial observations. All this country-side is very pleasing and suitable as a situation for towns; the land is unbroken and level, but with rather sandy soil, the rivers have fish in them, and hunting and climate are very good. . . . When the Hurons had done their trading there and had agreed for a few small gifts to take us to their country we set out. . . . Our first night's lodging was at the Rivière des Prairies. . . and there we found other savages already encamped. . . . These savages at their feast, hugging the kettle, were singing all together, then alternately, a song so sweet and pleasing that I was quite amazed and carried away with admiration. Indeed since then I have heard nothing more admirable among them, for their usual singing is quite disagreeable. We encamped quite near them and cooked a meal in the Huron manner, but I could not yet eat their sagamiti [cornmeal grits], not on that occasion, being unaccustomed to it, and so I had to lie down without supper. . . . Our bed was the bare earth, with a stone for my pillow. . . . Our house was two pieces of birch-bark laid against four little poles that were stuck into the ground and arranged so as to slope over us.

1. How does Father Sagard describe the region?
2. Why do the Hurons agree to take Father Sagard and his companions?
3. What difficulties does Father Sagard have at the campsite?
4. Father Sagard continually refers to the native people he meets as "savages," yet his views about them seem to change. In your opinion, why does he still call them "savages"?

2. Father Sagard's impressions of the Huron. Besides the danger of death on the way, one must make up one's mind to endure and suffer more than could be imagined, from hunger, from the stench that these dirty disagreeable fellows emit almost constantly in their canoes, . . . from sleeping always on the bare ground in the open country, from walking with great labor in water and bogs and in some places over rocks, and through dark thick woods, from rain on one's back and all the evils that the season and weather, can inflict, and from being bitten by a countless swarm of mosquitoes and midges, together with difficulties of language in explaining clearly and showing them one's needs. . . . Yet for that matter the savages are quite kind, . . . indeed more so than are many people more civilized and less savage; for when they saw me for several days almost unable to eat their sagamite, so dirtily and badly cooked, they had some compassion for me and encouraged and helped me as well as they could. . . . I kept quite cheerful in spite of my great weakness, and often sang hymns for my spiritual comfort and to please my savages, who sometimes asked me to do so, for they do not like to see people sad or peevish, nor yet impatient, because they themselves are far more patient than our Frenchmen commonly are. . . . This gave me much to reflect on, and made me wonder at their firmness and the control they have of their feelings, and how well they can bear with one another and support and help one another if need be.

1. Why does Father Sagard call traveling with the Huron "disagreeable"?
2. What other hardships does Father Sagard describe on this part of the trip?
3. What qualities does Father Sagard notice in the Huron during his journey?
4. In your opinion, why does Father Sagard begin to change his opinion of the Huron?

3. Observations while traveling on the river. Now when they were in the open country and the hour for encamping arrived, they would seek some fitting spot on the bank of a river for a camp, or in another place where dry wood could easily be found to make a fire; then one of them set himself to look for it and collect it, another to

put up the lodge and find a stick on which to hang the kettle at the fire, another to look for two flat stones for crushing the Indian corn over a skin spread out on the ground, and afterwards to put it into the kettle and boil it. When it was boiled quite clear it was all served in bowls of birch-bark which with this object we carried each one for himself, and also large spoons like small dishes, which are used for eating this broth. . . . If two groups used the same lodge each one boiled its own kettle, then all ate together, one kettle after the other, without any discussion or contention, and every man had his share of both. . . . The Indian corn which we ate on our journey they would go and fetch every second day in certain secluded places where on their way down they had hidden it in little bags made of birch-bark; for it would have been too much trouble to be always carrying, each for himself, all the corn needed for their journey. . . . The humane conduct of my host was remarkable. Although his only covering was a bear's skin he made me share it when it was raining at night, without my asking; and in the evening he even arranged a place for me to sleep on at night, laying upon it a few small branches, and a little reed mat which it is their custom to carry for their own use on long journeys. In compassion for my difficulties and weakness he would not let me row or wield a paddle, and this was no small labor from which to relieve me, in addition to doing me the service of carrying my things and my bundle at the rapids, although he was already well laden with his own goods and with the canoe, which he carried on his shoulder .

1. According to Father Sagard, how did the Huron work together?
2. What evidence does Father Sagard provide of careful planning by the Huron?
3. How did his "host" help Father Sagard survive the difficult conditions?
4. In your opinion, why is Father Sagard so impressed by the "humane conduct" of his host?

4. Village life and customs. We stopped for some time at an Algonquin village, and hearing a great noise I was curious enough to look through a chink in a lodge to find out what it was about. There within I saw a number of men divided into two companies sitting on the ground; . . . each company had in front of them a long flat piece of wood, three or four inches broad, and every man had a stick in his hand and kept continually striking this flat piece of wood in time to the sound of the tortoise-shells and of several songs which they sang at the top of their voices. The Loki or medicine man, who was at the upper end with his large tortoise-shell in his hand, began and the others followed at the top of their voices. . . . Two women meanwhile were holding a naked child, . . . opposite to the Loki. After a little time the Loki approached the child on all fours, yelling and howling like a mad bull, then he puffed at the child round about its private parts, and after that they began their uproar and ritual again, which was finished by a feast set out at the end of the lodge. What became of the child, and whether it was cured or not, or whether some other ceremony was added I have not learned since, because we had to leave at once after having eaten and rested a little. From this tribe we went on to make our camp in a village of Andatahouats, . . . who had come to station themselves near the Freshwater sea with the purpose of bartering with the Hurons. . . . This tribe is a great nation, and most of the men are great warriors, hunters, and fishers. I saw there many women and girls making reed mats extremely well plaited, and ornamented in different colors. These they traded afterwards for other goods with the savages of different regions who came to their village. . . . The women live very comfortably with their husbands, and they have this custom, like all other women of wandering peoples, that when they have their monthly sickness they leave their husbands, and the girl leaves her parents and other relatives, and they go to certain isolated huts away from their village; there they live and remain all the time of their sickness without any men in their company. . . . Among the Huron and other settled tribes the women and girls do not leave their house or village for such occasions, but they cook their food separately in little pots during that period and do not allow anyone to eat their meats and soups; so, that they seem to copy the Jewish women who considered themselves unclean during these periods. I have not been able to find out whence they derive this custom of separating themselves in such a manner, although I think it a very proper one.

1. What happened at the Algonquin ceremony for the sick child?
2. Why are the Andatahouats camped near the Huron village?
3. How do practices followed by Huron and Andatahouats women during their "sickness" differ?
4. Father Sagard describes the rules women follow while menstruating in detail. In your opinion, why is he so interested in these practices?

The Impact of the Colombian Exchange on West Africa

by Douglas Cioffi and Emily White

West Africans were experienced agricultural workers whose labor was used to exploit the resources of the American continents. Although slavery existed throughout human history, slavery in the Americas, including the United States, developed into a fundamentally different institution from slavery in the ancient Mediterranean world and Africa. There was no reciprocal obligation by the elite to the enslaved. Enslavement was a permanent hereditary status based on skin color. There was an impassable racial barrier that denied the fundamental humanity of the enslaved. Olaudah Equiano was probably born on the west coast of equatorial Africa in 1745 and was kidnapped and sold into slavery when he was eleven. While enslaved, he worked on a Virginia plantation, as the servant for a British naval officer and for a Philadelphia merchant. After purchasing his freedom, he wrote his memoirs and became active in the anti-slavery movement. *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vasa, Written by Himself* (London, 1789) is available on the web at docsouth.unc.edu. These materials are from the *New York and Slavery: Complicity and Resistance* curriculum. The full guide is available online at http://people.hofstra.edu/faculty/alan_j_singer.

A. The Life of Olaudah Equiano (c.1745 - c.1797)

Source: http://www.bbc.co.uk/history/historic_figures/equiano_olaudah.html

Olaudah Equiano is best known for his autobiography, an account of his childhood in an area called 'Eboe' in Guinea as the son of the chief and his experiences as a former slave. The book, which was called *The Interesting Narrative of the Life of Olaudah Equiano or Gustavus Vassa, the African*, became popular at the height of the anti-slavery campaign. Around the age of eleven, Equiano and his sister were kidnapped and shipped through the notorious middle passage. A British naval officer, Michael Pascal, later bought Equiano and introduced him to the naval way of life. Pascal also renamed Equiano 'Gustavus Vassa' after a 16th-century Swedish king who led the Swedes in a war of independence against the Danes.

Equiano was brought to England where he learned to read and write at a school in London in between naval actions. Equiano saw action in major naval battles during the Seven Years War in the 1750s and traveled to Canada and the Mediterranean. He had fought for the British and felt entitled to freedom and some of the prize money handed out to sailors. But he was cheated and sold to another sea-captain who took him to Monserrat in the Caribbean where he was sold to a Quaker merchant. During this time he was exposed to the horrors of slavery. Equiano was more fortunate than most of his peers. After three years of saving his income he was able to buy his freedom in 1766 for £40.

Equiano went to England, became a hairdresser, but soon returned to sea. In 1775, he became involved in a project to set up a new plantation on the Caribbean coast of Central America. During this time Equiano and his associates bought people but he states in his autobiography that he did "every thing I could to comfort the poor creatures. . ." Equiano later protested against slavery and worked with Granville Sharpe, a prominent British abolitionist. Equiano appealed to Sharpe to save his friend, John Annis, former slave who had been illegally kidnapped by his prior owner. Unfortunately, Annis could not be helped. Equiano's experience as a slave-owner turned sour when he was again cheated and threatened with re-enslavement.

His book appeared in the spring of 1789 and was favorably reviewed. He went on lecture tours and sold the book across Britain, while actively campaigning to abolish the slave trade. In 1792, Equiano married an Englishwoman named Susanna Cullen. They had two daughters, one of whom inherited a sizeable estate from her father when Equiano died in 1797.

Questions

1. Why is Olaudah Equiano also known as Gustavus Vassa?
2. What is different or unique about Equiano's life compared to the experience of other enslaved Africans?

B. Locating West Africa and Guinea on Maps



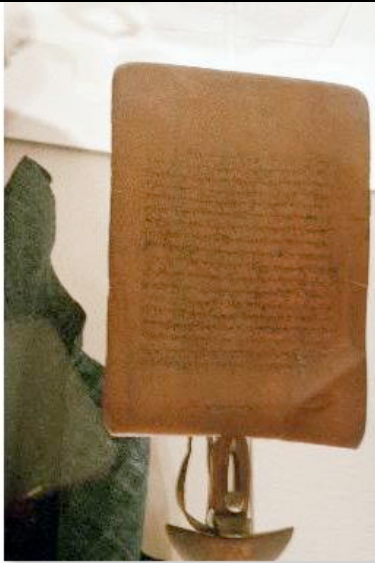
Historic Map of Africa. Source:
http://bell.lib.umn.edu/historical/H_af_car.html



Guinea, 1625. By Jodocus Hondius. Source:
<http://www.uflib.ufl.edu/maps/ALW1665L.JPG>

C. West African Artifacts from the Meryside Museum in Liverpool, UK

Artifacts give us clues to life in West Africa prior to the trans-Atlantic slave trade and challenge stereotypes about traditional African societies. One myth is that West Africa was isolated from the rest of the world. A second myth is that West African societies were illiterate. A third myth is that West African societies were technologically backward.



1. A wood tablet with a passage from the Koran.

1. There was an extensive trade network connecting West Africa with the Arab world.
2. Many religious leaders, government officials and merchants were literate.



2. Benin bronze showing the arrival of Portuguese slave traders accompanied by hunting dogs.

1. The creation of metal bas-reliefs suggest a high level of metallurgical skills.
2. Images on the bas-reliefs tell stories and record history in a form of pre-writing

D. Olaudah Equiano Describes Capture and Enslavement in Africa

Source: The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African. Written by Himself. Vol. I. London: Author [1789], p. 25-32.

Capture: One day, when all our people were gone out to their works as usual, and only I and my dear sister were left to mind the house, two men and a woman got over our walls, and in a moment seized us both, and, without giving us time to cry out, or make resistance, they stopped our mouths, and ran off with us into the nearest wood. Here they tied our hands, and continued to carry us as far as they could, till night came on, when we reached a small house, where the robbers halted for refreshment, and spent the night. When we went to rest the following night they offered us some victuals; but we refused it; and the only comfort we had was in being in one another's arms all that night, and bathing each other with our tears. We were soon deprived of even the small comfort of weeping together. The next day proved a day of greater sorrow than I had yet experienced; for my sister and I were then separated. At length, after many days traveling, during which I had often changed masters, I got into the hands of a chieftain, in a very pleasant country. This man had two wives and some children, and they all used me extremely well, and did all they could to comfort me; particularly the first wife, who was something like my mother.

Enslavement: Although I was a great many days journey from my father's house, yet these people spoke exactly the same language with us. This first master of mine, as I may call him, was a smith, and my principal employment was working his bellows, which were the same kind as I had seen in my vicinity. They were in some respects not unlike the stoves here in gentlemen's kitchens; and were covered over with leather; and in the middle of that leather a stick was fixed, and a person stood up, and worked it, in the same manner as is done to pump water out of a cask with a hand pump. I believe it was gold he worked, for it was of a lovely bright yellow color, and was worn by the women on their wrists and ankles.

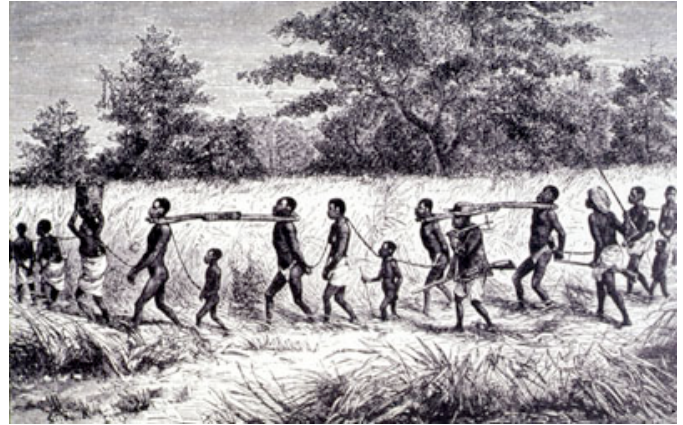
Failed Escape: I ran into a thicket that was hard by, and hid myself in the bushes. Soon afterwards my mistress and the slave returned, and, not seeing me, they searched all the house, but not finding me, they thought I had run away, and the whole neighborhood was raised in the pursuit of me. I had before entertained hopes of getting home, and I had determined when it should be dark to make the attempt; but I was now convinced it was fruitless, and I began to consider that, if possibly I could escape all other animals, I could not those of the human kind; and that, not knowing the way, I must perish in the woods. I at length quitted the thicket, very faint and hungry, for I had not eaten or drank any thing all the day; and crept to my master's kitchen, from whence I set out at first, and which was an open shed, and laid myself down in the ashes with an anxious wish for death to relieve me from all my pains.

Sold and Sold Again: In a small time afterwards I was again sold. I was now carried to the left of the sun's rising, through many different countries, and a number of large woods. The people I was sold to used to carry me very often, when I was tired, either on their shoulders or on their backs. From the time I left my own nation I always found somebody that understood me till I came to the sea coast. The languages of different nations did not totally differ, nor were they so copious as those of the Europeans, particularly the English. They were therefore easily learned; and, while I was journeying thus through Africa, I acquired two or three different tongues. In this manner I had been travelling for a considerable time, when one evening, to my great surprise, whom should I see brought to the house where I was but my dear sister! I did not long remain after my sister. I was again sold, and carried through a number of places, till, after travelling a considerable time, I came to a town called Tinmah, in the most beautiful country I had yet seen in Africa. It was extremely rich, and there were many rivulets which flowed through it, and supplied a large pond in the center of the town, where the people washed. I was sold here for one hundred and seventy-two of them by a merchant who lived and brought me there. I had been about two or three days at his house, when a wealthy widow, a neighbor of his, came there one evening, and brought with her an only son, a young gentleman about my own age and size. Here they saw me; and, having taken a fancy to me, I was bought of the merchant, and went home with them. Her house and premises were situated close to one of those

rivulets I have mentioned, and were the finest I ever saw in Africa: they were very extensive, and she had a number of slaves to attend her.

The language of these people resembled ours so nearly, that we understood each other perfectly. They had also the very same customs as we. There were likewise slaves daily to attend us, while my young master and I with other boys sported with our darts and bows and arrows, as I had been used to do at home. In this resemblance to my former happy state I passed about two months; and I now began to think I was to be adopted into the family, and was beginning to be reconciled to my situation, and to forget by degrees my misfortunes, when all at once the delusion vanished; for, without the least previous knowledge, one morning early, while my dear master and companion was still asleep, I was wakened out of my reverie to fresh sorrow, and hurried away.

Transported to the Sea Coast: All the nations and people I had hitherto passed through resembled our own in their manners, customs, and language: but I came at length to a country, the inhabitants of which differed from us in all those particulars. I was very much struck with this difference, especially when I came among a people who did not circumcise [remove the foreskin from the penis of male children], and ate without washing their hands. They cooked also in iron pots, and had European cutlasses and cross, bows, which were unknown to us, and fought with their fists amongst themselves. Their women were not so modest as ours, for they ate, and drank, and slept, with their men. But, above all, I was amazed to see no sacrifices or offerings among them. In some of those places the people ornamented themselves with scars, and likewise filed their teeth very sharp. They wanted sometimes to ornament me in the same manner, but I



“Gang of captives met at Mbame’s on their way to Teffe,”
Harper’s Weekly (vol. 32, May 1866). <http://www.virginia.edu/woodson/courses/arch566/week3.html>

would not suffer them. At last I came to the banks of a large river, which was covered with canoes, in which the people appeared to live with their household utensils and provisions of all kinds. I was beyond measure astonished at this, as I had never before seen any water larger than a pond or a rivulet: and my surprise was mingled with no small fear when I was put into one of these canoes, and we began to paddle and move along the river. Thus I continued to travel, sometimes by land, sometimes by water, through different countries and various nations, till, at the end of six or seven months after I had been kidnapped, I arrived at the sea coast. It would be tedious and uninteresting to relate all the incidents which befell me during this journey, and which I have not yet forgotten; of the various hands I passed through, and the manners and customs of all the different people among whom I lived: I shall therefore only observe, that in all the places where I was the soil was exceedingly rich. There were also vast quantities of different gums, though not used for any purpose; and every where a great deal of tobacco. The cotton even grew quite wild; and there was plenty of red-wood. I saw no mechanics whatever in all the way, except such as I have mentioned. The chief employment in all these countries was agriculture, and both the males and females, as with us, were brought up to it, and trained in the arts of war.

Questions

1. What happened when Equiano and his sister were captured?
2. What was Equiano surprised to learn about the people who had captured him?
3. Why did Equiano fail in his escape attempt?
4. How did conditions on the sea coast differ from conditions in the interior?
5. In your opinion, how did Olaudah Equiano accommodate himself to enslavement?

E. Impact of Europeans on the Benin Kingdom

Source: <http://www.uiowa.edu/~africart/toc/history/giblinstate.html#benin>

When Portuguese mariners became the first Europeans to visit this part of West Africa in 1486, the *obas* (rulers) benefited from trade with them. Esigie, who ruled from about 1504 to 1550, established close contacts with the Portuguese and, according to some accounts, learned to speak and read Portuguese. The obas established a royal monopoly over trade in pepper and ivory with European and Benin became an important exporter of cloth. Benin prevented the depletion of its own population by prohibiting the export of males slaves during the 16th and 17th centuries, although it did import and resell captives purchased by Europeans elsewhere in West Africa.

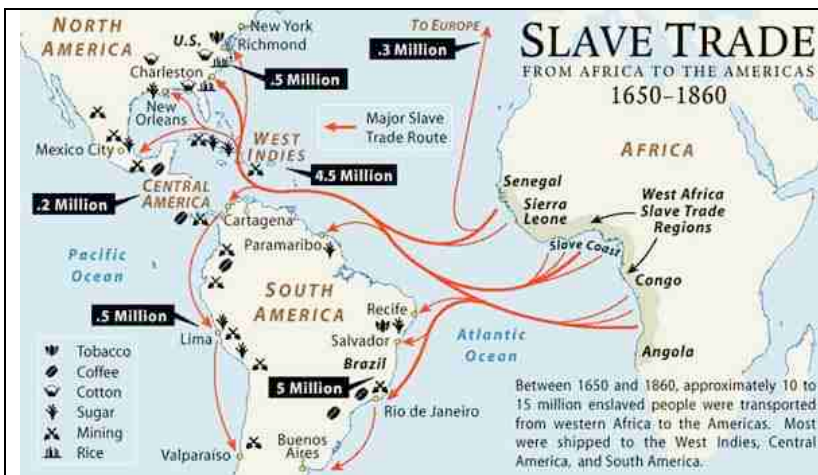
Wealthy and powerful obas became the patrons of artists and craftspeople. Under Esigie, the artists of Benin produced their most famous work. Because trade brought copper and brass into the kingdom, metalworkers were able to refine techniques for bronze and brass casting which had been known in Benin since the 13th century. They produced a remarkable series of bronze bas-reliefs lining the walls of the oba's palace.

Historians of Benin know relatively little about the kingdom's history during the 18th century, although they recognize that slaves supplanted cloth as Benin's major export after it abolished the prohibition on slave exports. The 19th century is often described by historians as a period of steady decline culminating in the conquest of Benin by the British in 1897. Like much of West Africa, Benin's economy was disrupted by the decision of the British in 1807 to abolish the slave trade. Meanwhile, militarily formidable Islamic states to the north of Benin posed a new threat and one seized control of Benin's northern peripheries. To the west, the Yoruba state of Ibadan menaced Benin. European traders also established an increasingly threatening presence.

This context of decline and external menace has been used by historians to explain an infamous aspect of Benin's history, the practice of human sacrifice. They have suggested that, faced with dwindling profits from trade and besieged by enemies on all sides, the obas resorted to ritual sacrifice as a way of overawing their subjects. "The intensification of human sacrifice in Benin City from the late 1880s," writes the Nigerian scholar A.I. Asiwaju, "has been interpreted by some as evidence of the desperation of the rulers seeking ritual solution to the political problem of an imminent collapse."

Questions

1. What role did the *obas* play in Benin society?
2. What was the Benin kingdom's attitude toward slavery in the 16th and 17th centuries?
3. What role did the British play in the collapse of the Benin kingdom?



F. The Trans-Atlantic Slave Trade

Use the following map to answer the questions below.

Source: http://www.slaveryinamerica.org/geography/slave_trade.htm

1. From which section of Africa did slave ships depart?
2. To which section of the Americas were the most Africans sent?
3. Based on this map, what was the impact of the trans-Atlantic Slave Trade on Africa and the Americas?

Film and the Teaching of Global History

by Norman Markowitz

For social studies teachers, it can be really hard to find movies and videos useful for the teaching of history. Part of the problem is that mass media turns history into tabloid stories. The “History Channel” devotes its largest blocs of prime-time coverage to Adolph Hitler and WWII, war as both military minutiae and action adventure, and the history of cars, airplanes and disasters. However, there are some fictional films that go beyond the Hollywood “dream factory” tradition to help students understand the relationships that shape historical events. These movies make facts exciting in the action adventure sense and are also relevant to understanding global history.

Spartacus (1960)

Great Empires and the monuments and misery they produce have been central to global history. Along with Hollywood fantasies about ancient Israel, Egypt and Rome (Charlton Heston as both Moses and Ben Hur, Elizabeth Taylor as Cleopatra), there is one Hollywood historical film that provides insights into what the ancient world was actually like. *Spartacus* starred Kirk Douglas and Lawrence Olivier and was directed by Stanley Kubrick. The movie uses adventure and melodrama to portray the most famous slave rebellion in the ancient world. Spartacus was trained as a gladiator to fight for the enjoyment of the wealthy. He led a great slave rebellion and was eventually crucified by order of the super-rich Crassus, an ally of Julius Caesar. The film shows how Roman “glory” was constructed with slave labor held in check by brutal repression. Rights were reserved for owners and those who were owned depended for survival on the kindness of master. This film can be used to consider questions such as, “What defines a free man and a slave?”; “How were the distinctions between master, freeman, and slave developed and sustained?”; “How did class distinctions contribute to both the rise and the eventual fall of the Roman Empire?”

The Return of Martin Guerre (1993)

Feudal societies, based on landlords and peasants, whether they were formerly tied to the land by the Lord-Serf relationship in Europe or informally through debt and dependency as in China, has characterized much of human history. These feudal social relationships, broadly defined, continue in many rural areas of poor countries today. To give students some sense of what life was like in such a society, one might look at France in the 16th century, two hundred years before the fall of the Bourbons in the remarkable film, *The Return of Martin Guerre*. It is the story of a man coming home during an interval in the hundred years war (the European feudal world was one of endless

Wars for land and booty between rival lords). He assumes the identity of another man and tries to make a new and better life for himself in a world of peasant villages where everything and everyone had its defined place. Martin (Gerard Depardieu) confuses his wife (Natalie Baye) who has not seen him in nine years, and barely knew him anyway, by his kindness. The villagers are shown in their appearance and body language to be people living in another time. Their bodies are stunted from restrictive diets and a lack of medical care as they huddle among themselves in the interval between birth and death. Occasionally they are visited by the minions of the officials and judges and lords who stand outside their world--- better dressed and fed and sources of an unchanging theologically based authority. These are the authorities who hang the false Martin and condemn his wife to life with the true one.

Burn (1970)

Western Europe and England grew rich and powerful through the colonization of the Western Hemisphere and the introduction of chattel slavery to work in mines and produce sugar, cotton and other products for world markets. Gillo Pontecorvo’s brilliant *Burn* examines the relationship between slavery, “freedom,” and imperialism. Sir William Walker (Marlon Brando), a British agent, comes to Quemada, a Portuguese slave colony in the Caribbean, to start a revolution. He finds a leader, Jose Delores (Everesto Ma rquez) among the oppressed Blacks and helps to create a rebel army which pressures the planter elite to abolish slavery and set up an “independent republic” totally beholden to Britain and the Royal Sugar company. A decade later, Walker uses the British army to put down a new rebellion led by the man he used to overthrow the Portuguese, establishes a military dictatorship and burns much of the island.

Comparisons at the time were made to both Vietnam and the ghetto riots in the U.S. and the Nixon administration used its influence to limit theater

showings. The movie makes the point that political independence without economic independence is in effect trading one master for another. In one particularly powerful scene, Walker argues that it is in the interest of the planters to abolish slavery and turn the slaves into wage laborers. Pointing to a prostitute, he mentions that she is paid for a service, by the hour, and for nothing else, unlike a wife who must be fed and clothed and eventually buried. "Which is more convenient," Walker contends, the wife or the prostitute, the "slave or the paid worker." The price of Royal Sugar on the London Stock exchange is ultimately far more important than the rights, or even the lives, of people. The film provokes comparisons with the U.S. occupation of Iraq (Halliburton plays the role Royal Sugar). Students react to the film's stark ending - Walker is stabbed to death as he prepares to leave the island. Someone who used terrorist violence to spread "civilization and progress" was eventually consumed by the violence he had created.

The Organizer (1963)

In the 19th century, the Industrial Revolution rapidly transformed the organization of work and conditions for the working class in Western Europe and North America. In response, Socialist movements became identified with struggles for workers' economic and social rights and the political rights of all people. In Europe, the socialists were the first important parties to advocate democracy. The remarkable Italian film, *The Organizer*, whose original Italian title was *Comrades*, highlights these developments by following a socialist teacher, the "Professor," a political refugee (Marcello Mastroianni) who helps workers organize a strike in a town in Northern Italy.

The Professor first meets the workers in a night class directed by a fellow socialist who is trying to teach them to read and write so that they can become citizens and voters. The bearded nearsighted Professor is more a bumbling Ichabod Crane figure than a hero, but he uses his education and experience to help the workers overcome their divisions and carry out the strike. Although the strike ends in defeat and the teacher ends up in jail, everything has changed. The workers learned to act and work together and plan a campaign to elect the teacher to parliament.

Lucia (1968)

At the beginning of the 20th century, virtually all of Africa, Asia outside of Japan, and Latin America

were either colonies, protectorates, or spheres of influence of the great powers. World War I can partly be understood as part of the battle between the industrialized nations to dismember the weak Ottoman and Chinese Empires, control the backward Russian Empire, and exploit labor and natural resources without any controls. Humberto Solas Cuban film, *Lucia*, (1968) brings important parts of this history together as it tells the story of three young women named Lucia. The first Lucia (Raquel Revuelta) is a woman of the Cuban upper class during Cuba's war for Independence against Spain. While her brother fights with the guerillas she inhabits a world of dark heavy dresses, social isolation and sexual repression. A man who seduces her turns out to be a Spanish agent who gets her to betray the guerrillas. In a world of passion without justice, she stabs him to death.

The second Lucia (Eslinda Nunez) is a young middle class girl during the liberal uprising against the Machado dictatorship in the early 1930s. She stands with her boyfriend, Rafael, a young idealist and his friends in the fight that ousts Machado. But the new government becomes corrupt and her boyfriend takes arms again, only to be shot down.

Early in 1959, Fidel Castro made a famous speech in which he said that the revolutions of the 1890s and the 1930s had failed to achieve independence and social justice but this revolution would not turn back. The third Lucia (Adela Legra) is an illiterate young woman in the revolutionary Cuba of the 1960s with an old-fashioned male chauvinist husband, Aldo. Lucia learns to read and write and successfully challenge Aldo's authority. Aldo is gently mocked and men and women learn to work together cooperatively and develop better personal relationships.

While the history of Cuba and the United States are interwoven during these periods of history, this movie presents events from a Cuban perspective. The United States intervened directly in the Cuban revolution of the 1890s during the Spanish American War and indirectly in the 1930s to support the military strongman Fulencio Battista. It also sponsored the Bay of Pigs invasion and assassination attempts against Fidel Castro. Despite this, the Cuban people continued the struggle to make their own history. Students should address the different meanings of independence and freedom in a poor dependant country like Cuba and a rich country like the United States.

Gandhi (1982)

Two very different films, *Gandhi* and *The Battle of Algiers* are valuable for teachers of contemporary global history. Richard Attenborough's *Gandhi*, uses the techniques of the great Hollywood biography films of the 1930s to tell the story of Mohandas K. Gandhi, the leader of largest anti-colonial revolution in human history. Gandhi (Ben Kingsley) starts off as the sort of British educated colonial servant imperialists mocked as a "brown Englishman." After being thrown out of a first class car on a train in South Africa, he becomes a leader of the Indian minority community and a philosopher-activist who combines aspects of Hindu thought with concepts drawn from other anti-imperialist and humanist currents. After Gandhi's return to India, the movie examines British manipulation of the Hindu-Muslim conflict, and such decisive moments in Indian history as the Amritsar Massacre of 1919, the Salt March, the Quit India Movement of World War II, and the British Empire brokered partition. In discussing the film, students can discuss the strengths and weaknesses of Gandhi's philosophy, the reasons why it mobilized tens of millions of people, and its legacy for today.

The Battle of Algiers (1966)

Gillo Pontocorvo's *The Battle of Algiers*, a Franco-Italian production, tells a very different story. Here revolutionary violence and counter-violence is essential to everything that happens. As violence leads to counter-measures, the line between "guerrilla fighter" and "terrorist," developed to distinguish those who attack military and police targets to fight colonizers or occupiers (guerrillas) and those who attack civilians (terrorists), becomes blurred. The film focuses on Ali (Brahim Haggiag) a young Algerian petty criminal in and out of reform school and jail who joins the National Liberation Front (FLN) and becomes one of its leading activists. The FLN strikes first at collaborators with the French and the local vice lords

in the Arab slums of the Cashbah and then at French police. The French respond with provocations in the Cashbah and the torture of prisoners. The FLN responds with bombings of restaurants and other public accommodations, killing French civilians. Although the French defeat and destroy the urban guerillas in the short run, nothing is resolved. Eventually, Charles de Gaulle comes to power in France and the French withdraw from Algeria.

Although the FLN is to a considerable extent romanticized in *The Battle of Algiers*, the film raises many questions that students could address. Even though the FLN is successful, independent Algeria remains a very poor country whose people today are a ghettoized minority at the bottom of metropolitan French society. While the FLN employs Muslim religious rituals to mobilize support, the present military government, which defines itself as continuing the traditions of the FLN, has fought a long and bloody war against rightwing Muslim guerrillas which has claimed tens of thousands of lives. Students might compare Gandhi and Ali, the two situations and the two outcomes. Teachers might also ask students to think about why the Black Panther party recommended that its members see the film thirty five years ago and why the Pentagon in 2003 held special screening of the film for officers and civilian advisors involved in the occupation of Iraq.

These are all of course considered "radical" films or films on radical topics. But virtually all serious work that opens up debate in social studies has to be if it is going to go beyond conventional wisdoms and agreed upon denials in order to understand the social forces that create history. The topics these movies address, slavery and racism, colonialism and imperialism, capitalism and socialism, the meaning of freedom, can never be fully answered. But not to address them condemns students to ignorance of global history and contemporary society.

ANTI-DEFAMATION LEAGUE Alana Cooper, Educational Co-ordinator P: 973/669-9700 F: 973/669-9749 Acooper@adl.org	CENTER FOR POLITICS P: (434) 243-3538 F: (434) 243-8467 Jenlucas@virginia.edu www.youthleadership.net	Choices for the 21st Century P: (401) 863-3155 F: (401) 863-1247 www.choices.edu
New Jersey Historical Commission P: (609) 292-6062 F: (609) 633-8168 www.newjerseyhistory.org	NJ Center for Civic and Law-Related Education (732)445-3413 Civiced.rutgers.edu	New Jersey Historical Society (973) 596-8500 www.jerseyhistory.org

Authors, Social Science Docket, Winter-Spring, 2006 (Volume 6 Number 1)

Martin Amster, Program Coordinator, China Institute in America, New York, NY.
 Philip Brown, Director, New Jersey Center for Character Education, Piscataway, New Jersey.
 Lier Chen, Program Administrator, China Institute in America, New York, NY.
 Douglas Cioffi is a social studies teacher at Kellenberg Memorial High School, Uniondale, NY.
 Cynthia Curtis-Seinik is the K-12 social studies director in the Uniondale, NY.
 Matthew Davidson is Research Director of the Center for the 4th and 5th Rs at SUNY-Cortland.
 Maurice Elias, Senior Advisor, New Jersey Center for Character Education, Piscataway, New Jersey.
 Lynette Field teaches at P. 9 in Brooklyn, New York.
 April Francis is a social studies teacher at Lawrence Road Middle School, Uniondale, NY.
 William Gaudelli is a social studies educator at the University of Central Florida.
 Clint Grant is a social studies teacher at Uniondale (NY) High School.
 Casey Jakubowski teaches global history in the Sidney, New York Central School District.
 Judith Kaufman is a child and adolescent development specialist at Hofstra University, Hempstead, New York.
 Sharissa Khan is a social studies teacher in the Bellmore-Merrick (NY) school district.
 Thomas Lickona is Director of the Center for the 4th and 5th Rs at SUNY-Cortland.
 Vanessa Marchese is a social studies teacher at Richmond Hill High School, Queens, New York.
 Norman Markowitz is an Associate Professor of History, Rutgers University, New Brunswick, New Jersey.
 Margaret McCarthy, Kathleen Nadal, Deborah Pfeiffer, Adeola Tella and Nancy Wagner are teachers in Uniondale, NY.
 Michael Pezone is a social studies teacher at Campus Magnet High Schools, Cambria Heights, NY.
 Alan Singer is coordinator of Secondary Education Social Studies at Hofstra University, Hempstead, New York.
 Judith Y. Singer teaches elementary education social studies methods at LIU-Brooklyn Campus in New York.
 John Staudt, Associate Director, Theodore Roosevelt Association, Oyster Bay, New York.
 Craig Thurtell is a social studies teacher at Ardsley (NY) High School.
 Jessica Trubek is a teacher educator at LIU-Brooklyn Campus in New York.
 Emily White is an English teacher at Locust Valley (NY) Middle School.

McDougal Littell/ Houghton Mifflin / DC Heath Marjorie Kurinsky, P: (732) 493-2673 Marge_kurinsky@hmco.com	MACMILLAN/MCGRAW-HILL William Shramek, www.mhschool.com P: (908) 735-2342 F: (908) 713-0559 Bill_shramek@mcgraw-hill.com	AFTON PUBLISHING CO. Jay Cunningham PO Box 1399 Andover, NJ 07821 P: (888)-Afton-NJ www.aftonpublishing.com
PEARSON/PRENTICE HALL John Harmon, Sales Representative John.harmon@phschool.com (P) 800/719-9680 (F) 302/376-8902	PBS VIDEO Francis Houston, Sales Consultant (570) 643-2075 fhouston@epix.net (800) 647-4395 ext. 6439/6418	HOLT, RINEHART & WINSTON Josh Merz, Sales Representative P: (609) 324-9555 F: (609) 324-8010 (800) 479-9799 josh.merz@hrw.com
Benchmark Education National Geographic Deborah Raesly Deborah@uplink.net P: (800)662-5968 F (570)897-6100	NYSTROM F.J. DeRobertis, www.nystromnet.com P/F: 908/722-9523 fjderobertis@herffjones.com	CRAM Maps, Globes, Literature Dan O'Connor, Sales Representative P: (908) 707-9545 F: (908) 707-8173 (800) 227-4199 www.georgefcram.com
AMSCO SCHOOL PUBLICATIONS Ed Butka, Sales Rep P: (800) 625-1815 F: (888) 727-9287 edwardbutka@aol.com	NEWSWEEK Maureen Costello, Dir, Education Programs P: 212/445-4971 F: 212/445-5032 Maureen.costello@newsweek.com	AGS Publishing George Sangiovanni, Sales Rep P: (973) 778-2838 F: (973) 778-4039 Georges@agnet.com www.agnet.com
Rand McNally Dick Valine, dickvaline@aol.com (P) 732/542-8555 (F) 732/542-6174	PEOPLES PUBLISHING GROUP Michael Haines mikehns225@aol.com P: 201/794-8525 F: 201/797-7196	STEPHEN HUNT, REPRESENTATIVE Red Brick Learning / Lerner Classroom P: 856/596-8612 F: 856/596-2183
SAM FELICIA & ASSOCIATES P: (856) 396-3110 F: (856) 396-3114 SAMF@SAMFELICIA.COM	TEACHER CREATED MATERIALS Dwight Mann dmamm1000@yahoo.com P: 908/813-8889 F: 908/813-0881	Gilder Lehrman Institute of American History www.gilderlehrman.org
ROSEN PUBLISHING GROUP John Marshall, Sales Rep P: (610) 853-2986 F: (610) 853-2629 Jwment@comcast.net	SUNDANCE * NEWBRIDGE Rebecca Hatcher, Sales Rep P: (609) 456-6851 F: (609) 298-0927 rhatcher@sundancepub.com	GLENCOE/MCGRAW-HILL Mid-Atlantic Regional Office P: 610/3360024 F: 610/336-0061 www.glencoe.com