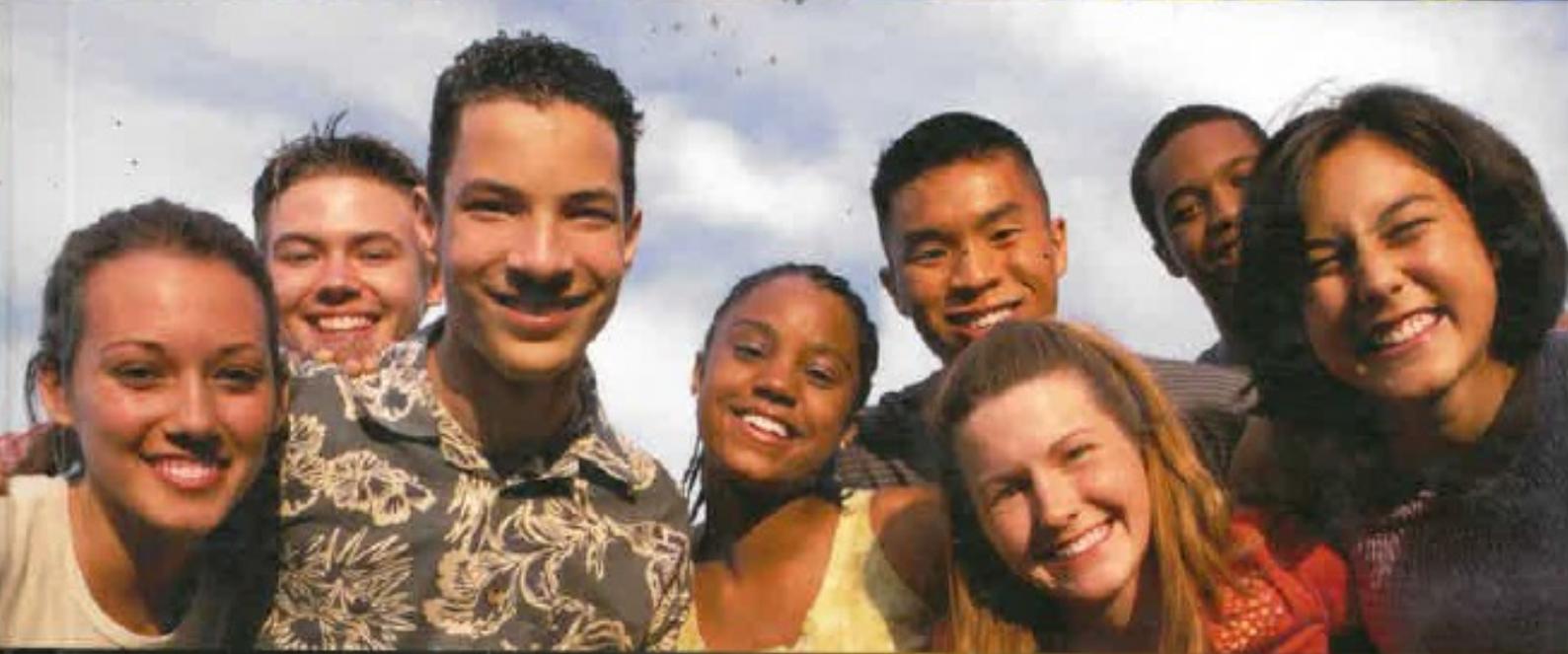


Worldviews

CONTACT AND CHANGE



Worldviews

CONTACT AND CHANGE

Avis Fitton

Donna M. Goodman

Edward O'Connor



Toronto

Copyright (copyright logo) 2007 Pearson Education Canada, a division of Pearson Canada Inc., 26 Prince Andrew Place, Don Mills, ON M3C 2T8. This publication is protected by copyright and permission should be obtained from the publisher prior to any prohibited reproduction, storage in a retrieval system, or transmission in any form or by any means, electronic, mechanical, photocopying, recording, or likewise. For information regarding permission(s), write to the Permissions Department.

Brand names and logos that appear in photographs provide students with a sense of real-world application and are in no way intended to endorse specific products.

ISBN 13: 978-0-13-198719-7

ISBN 10: 0-13-198719-7

Grade 8 Project Team

Publisher: Susan Cox

Product Manager: Patti Henderson

Managing Editor: Gaynor Fitzpatrick

Project Managers: Jennifer Howse, Martha Malic

Developmental Editors: Erica Fyvie, Christel Kleitsch, Kat Mototsuno

Production Editors: Ann Echlin, Susan Ginsberg, Kikuta Editorial and Production Services

Production Coordinators: Sharlene Ross, Helen Luxton

Cover Design: Alex Li

Interior Design: Alex Li

Composition: Carolyn Sebestyen

Maps: Crowle Art Group

Illustrator: Kevin Cheng

Technical Art: David Cheung

Index: Axis Indexing Service

Photo Researchers and Permissions: Terri Rothman M.L.S.

Pearson Education Canada gratefully acknowledges Alberta Education's support in the resource-development process and the support of the many teachers/educators who have provided advice and feedback for Alberta Education over the course of the development of Worldviews: Contact and Change.

Printed and bound in the U.S.A.

1 2 3 4 5 QC 11 10 09 08 07



Acknowledgments

Contributing Authors

Dana Antaya- Moore Maureen Duguay
Dean Cunningham Christel Kleitsch
J. Craig Harding

Expert Reviewers

Andrew M. Gow, Ph.D, University of Alberta John F. Schwaller, Ph.D, State University of
Eulogio Guzman, Ph.D, School of the Museum of New York (Potsdam)
Fine Arts, Boston Sinh Vinh, Ph.D, University of Alberta
Febe Pomang, Ph.D, University of Alberta

Program Advisors and Reviewers

Pearson Education Canada thanks its Program Advisors and Reviewers, who helped shape *Voices of Canada: People, Places, and Possibilities* through discussions and reviews of prototype materials and manuscript.

Dana Antaya- Moore	Ken Ealey	Don Scott
Ken Badley	J. Craig Harding	Tom Smith
Jim Barritt	Kay Haslett	Debbie Thompson
Louise Breland	Dr. France Levasseur- Ouimet	Connie Visser
Leith Campbell	David Rees	Cliff Whitford
Dean Cunningham	Mili Rowse	Dan Zeeb
Maureen Duguay	Dr. Alan Sears	

Assessment and Evaluation

David Harvey
Laurel Sproule

Pearson Education would like to thank the reviewers and the teachers and students who field-tested *Worldviews: Contact and Change* prior to publication. Their feedback and constructive recommendations have been most valuable in helping to develop quality social studies resources.

Grade Eight Field-Test Teachers

Sandy Busch, Hythe Regional J.H., Peace Wapiti SD	Elizabeth Fargey, Central Middle School, Red Deer Public SD
Carlotta Carr, David Thomson Middle School, Calgary Board of Education	Ksenia Fedyna, Balwin School, Edmonton Public SB
Tiffany Coles, Harold Panabaker Junior High, Calgary Board of Education	Jason Fech, MidSun Junior High School, Calgary Board of Education

Brad Gerow, Guthrie School, Sturgeon Board
of Education
Diana Head, St. Jean Brebeuf Junior High School,
Calgary Catholic SD
Jody Hertlein, St. Catherine Elementary/
Junior High School, Edmonton Catholic SD
Karoline Irlbacher-Jurigew, St. Kevin Junior High
School, Edmonton Catholic SD
Earl Keen, Ascension of Our Lord School, Calgary
Catholic SD
Raya Korber, St. Rose J. H., Edmonton
Catholic SD
Dean Langenberger, St Margaret School,
Calgary Catholic SD
Jamie Michaud, D.A.Ferguson Middle School,
Horizon School Division
Antonella Mosca, Ascension of Our Lord School,
Calgary Catholic SD

Tavis Newman, G.S. Lakie Middle School,
Lethbridge SD #51
Sharon Richter, Lacombe Junior High School,
Wolf Creek Public Schools
Justin Rushton, Alexander Forbes School,
Grande Prairie PSD # 2357
Andrea Slough, Msgr. J.S. Smith School, Calgary
Catholic SD
Tom Smith, Msgr. J. S. Smith School, Calgary
Catholic SD
Pam Stevenson, MidSun Junior High School,
Calgary Board of Education
Brenda Wallbauer, Ellerslie Campus North,
Edmonton Public SD
Debbie Wheeler, St. Helena Junior High,
Calgary Catholic SD
Lorraine Wolsey, G.S. Lakie Middle School,
Lethbridge SD # 51

Grade 8 Review Teachers

Brad Anderson, Westpark Middle School, Red
Deer Public SD
Kim Chaudry, Ottwell School, Edmonton
Public SD
Cindy Clarkson, Sexsmith Secondary School,
Peace Wapiti SD
Claudine Fuerderer, St. Cecilia School, Edmonton
Catholic SD
Faye Gertz, Board Office, Black Gold Regional
Schools
William Gowans, Allendale Elementary School,
Edmonton Public SD
Holly Hebner, D. S. Mackenzie, Edmonton
Public SD
Randy Horneland, Sexsmith Secondary School,
Peace Wapiti SD
Karoline Irlbacher-Jurigew, St. Kevin's School,
Edmonton Catholic SD
Fred Jack, Swan Hills School, Pembina Hills
Regional SD
Cory MacTaggart, Dan Knott School, Edmonton
Public SD
Andrew Maksymetz, Father Whelihan, Calgary
Catholic SD

Don Marchuk, St. Joseph School, Calgary
Catholic SD
Amber Mazur, Clarence Sanson Jr. High, Calgary
Board of Education
Nicole McDaid, Webber Academy
Pat Milan, Holy Trinity School, Edmonton
Catholic SD
Lorrie Morales, Ecole Senator Riley,
Foothills SD # 38
Darren Morric, A.E. Cross Junior High School,
Calgary Board of Education
Anna Ryan, Parkview School, Edmonton
Public SD
Darren Sahl, Parkview School, Edmonton
Public SD
Orlena Shew, S. Bruce Smith Junior High,
Edmonton Public SD
Scott Sim, Major General Griesbach, Edmonton
Public SD
Gina Troskot, St. Francis School, Holy Spirit SD
Geoff Weatherall, Gilbert Patterson Middle
School, Lethbridge Public SD.
Laura Zulauf, Hillcrest School, Edmonton
Public SD

Table of Contents

Introduction to Worldviews	2
UNIT 1 RENAISSANCE EUROPE	
Origins of a Western Worldview	14
Chapter 1 Times of Change	16
A Changing Society	18
BUILDING YOUR SKILLS: Analyzing Images	21
A Religious Society	29
A New Age	35
Chapter 2 The Expansion of Trade	38
The Rise of International Trade	40
BUILDING YOUR SKILLS: Asking Geographic Questions	44
The Italian City-States	47
Chapter 3 The Humanist Approach	58
A Rebirth of Ideas	60
Thinkers and Society	65
BUILDING YOUR SKILLS: Building Consensus in a Group	66
Society and the Arts	70
Chapter 4 The Exchange of Ideas	78
Science: A New Way of Seeing	80
BUILDING YOUR SKILLS: Evaluating the Accuracy of Web Sites	84
Political and Religious Leadership	88
The Spread of Ideas	97
Chapter 5 The Age of Exploration	104
The Desire to Explore	106
BUILDING YOUR SKILLS: Reading and Creating Timelines	108
The Means to Explore	114
European Expansion	120

Chapter 6 “O Brave New World!”	128
European Imperialism	130
BUILDING YOUR SKILLS: Exploring Points of View	131
European Worldview and Identity	139
Unit 1 Culminating Activity	147
UNIT 2 WORLDVIEWS IN CONFLICT	148
Chapter 7 The People of the Sun	150
The Physical Landscape	152
BUILDING YOUR SKILLS: Identifying and Using Sources	156
The Sacred Landscape	158
Expanding the Empire	165
Chapter 8 For the Good of the People	170
The Aztec Social Hierarchy	172
BUILDING YOUR SKILLS: Analyzing Issues	177
Aztec Education	180
Contributing to Society	185
Chapter 9 Spain Looks Westward	192
Geography and Religion	194
BUILDING YOUR SKILLS: Interpreting Historical Maps	195
Creating a Christian Spain	201
Gold and Glory	207
Chapter 10 A Deadly Meeting	214
Cortés, the Conquistador	216
BUILDING YOUR SKILLS: Recognizing Cause and Effect	220
An Unequal Fight	223
Invasion	229
Chapter 11 Worldviews in Conflict	236
Changing a Worldview	238
BUILDING YOUR SKILLS: Making a Comparison Organizer	243
A New Worldview Emerges	246
Unit 2 Culminating Activity	257

UNIT 3 JAPAN

From Isolation to Adaptation 258

Chapter 12 Shaping a Unique Worldview 260

The Land of the Rising Sun	262
BUILDING YOUR SKILLS: Drawing Conclusions	264
Nature Shaping a Worldview	268
A Self-Sufficient Country	274

Chapter 13 Japan Under the Shogun 282

Power and Control	284
BUILDING YOUR SKILLS: Researching a Topic	288
Honour and Duty	295
First Contact With the West	300

Chapter 14 Edo Japan: A Closed Society 304

Locking Out the World	306
BUILDING YOUR SKILLS: Problem Solving Using Lateral Thinking	309
Change Within Isolation	314
Cracks in the Foundation	320

Chapter 15 Contact and Change in Meiji Japan 326

The End of Isolation	328
BUILDING YOUR SKILLS: Making a Presentation	332
A Changing Order	336
Industrialization in Japan	343

Chapter 16 Return to Roots 350

Change and Resistance	352
BUILDING YOUR SKILLS: Debating an Issue	355
Strong Army, Strong Country	362
Into the Future	367

Unit 3 Culminating Activity 372

Conclusion 373

Culminating Activity 377

Pronunciation Guide 378

Glossary 379

Index 383

Credits 389

Using the Features

WORLDVIEW INQUIRY

In what ways does intercultural contact affect a culture's sense of identity?

Begin by checking the **Worldview Inquiry** question at the beginning of each chapter. It tells you what that chapter will focus on.



Every chapter opens with an illustration and a story based on actual events. Read the story, and then use the **In This Chapter** feature, the **worldviews icon**, and the **story questions** to identify the worldview expressed in the story.

FAST FORWARD

Make the connection: use the **Fast Forward** features in each chapter to see how examining historical worldviews helps you identify worldviews and their influence today.

VOICES

Voices lets you listen in on different points of views or perspectives on a specific topic. When you remember to ask *why* someone or some society might hold a particular point of view or perspective, you're investigating worldview and the influence worldview has on individuals and societies.

EXPLORING SOURCES

The **Exploring Sources** feature examines historical documents, images, or artifacts. These sources help us understand some points of view, perspectives, and worldviews of times past.

Zoom In

Zoom Ins provide a little more detail about a topic.

BUILDING YOUR SKILLS

SKILL POWER

Each chapter contains a **Building Your Skills** box to help you develop and apply the skills you have been learning in social studies. Building Your Skills boxes are listed in the Table of Contents, so you can easily find a skill to help you with a particular activity or inquiry. **Skill Power** features in every chapter give you the chance to practise skills you need to use often in social studies and your other courses.

Think IT THROUGH

Think It Through questions give you the chance to reflect on a topic, often about how information in the text relates to your life or to your society.

FYI...

Margin **FYI** notes give you a bit more information about a topic, while **Link Ups** point out other parts of the text that relate to the topic.

LINK UP

What's in a WORD?

The **What's in a Word** feature helps you increase your vocabulary as well as learn about the origins of some words. Words in boldface are contained in the Glossary at the end of your text.

Over to YOU

Explore the Big Ideas

Each section ends with **Over to You** questions and activities that allow you to demonstrate your learning. At the end of each chapter, **Explore the Big Ideas** helps you pull together the key ideas from the chapter and apply them.

● Introduction to Worldview

What's in a **WORD**?

One definition of **worldview** is a collection of beliefs about life and the universe held by an individual or a group; the overall perspective from which one sees and interprets the world.

In the movie *The Gods Must Be Crazy*, the San of the Kalahari Desert (called Bushmen in the movie) are shown as a people who live completely isolated from the outside world. Like all societies, they have a set of beliefs and values that they live by, and that create meaning for them—in other words, a **worldview**. The movie explores this question: What might happen to the worldview of a society if it were challenged by something from the outside? For Xi, that “something” is a pop bottle that falls from the sky.

But how can a simple bottle affect a society? For Xi and his people, this object is completely bewildering. Because it fell from the sky, they see it as a gift from their gods. Because they don't know what it is, they try different ways of adapting it into their way of life.

However, the object leads to changes in their society. Soon, each member of the tribe wants the object for his or her own, and conflicts arise. People begin behaving in ways that were unknown before the arrival of this “gift from the gods.” Xi realizes that the object is dangerous to his people; their way of life has been thrown into chaos. He decides to venture to the end of the Earth and return the gift to the gods rather than watch as the way of life of his people changes in ways they don't want.

What happened in *The Gods Must Be Crazy* can be summed up in this way:

Isolation → Intercultural contact → Change



FIGURE 1 Xi examines a strange object that has fallen from the sky. Why do you think the filmmaker decided to use a pop bottle to represent the outside world?



FIGURE 2 This woman in Mongolia belongs to a nomadic tribe. She uses solar panels to power lights and a television in her tent. How has she adapted Western technology to her way of life? How might the things she sees on television affect her way of looking at the world?

Where does a worldview come from?

For most of us, worldview is not something we think about very much. Instead, it's something that is **pervasive**—that is, it's everywhere—in the way we think about, and act in, the world. We are not born with an individual worldview; however all of us are born into a collective, or societal, worldview. As students living and studying in Alberta, all of you are now in a part of the world dominated by what is referred to as the “Western worldview.” You will be exploring some of the characteristics of the Western worldview during the year. However, within Alberta, your community, and your classroom, there are a multiplicity of worldviews. Some of you may be members of First Nations or Inuit groups who lived here long before Europeans arrived. Some of you may be descendants of Canada's founding peoples or of the first European settlers in Alberta. Some of you may have moved to Alberta from other parts of Canada or other parts of the world. Each of those experiences will affect your worldview.

As Grade 8 students, your personal worldview is starting to develop and take shape. As you enter adolescence, you will begin to see the world around you in new ways, through new eyes. Like the Kalahari Bushmen, there will be events and experiences in your life that will play a role in the development of your worldview. Some, like the pop bottle, will challenge your emerging worldview and require you to decide where you stand on certain issues and ideas.

Worldview is a complicated concept. Before working out what worldview is, it might be helpful to understand what worldview is *not*.

Your worldview is not your point of view. Your point of view is the way you see things as an *individual*. Different people in your family, your class, and your community have different points of view. For example, some might prefer summer sports, and some prefer winter sports. Worldview is much more than personal preference or opinion.

FYI...

In 2005, Alberta welcomed more than 19 000 immigrants to the province. In the most recent census, Albertans listed more than 20 **mother tongues** (languages they learned as children).

What's in a **WORD**?

point of view opinions and preferences held and expressed by an individual

What's in a **WORD**?

perspective the collective point of view of a specific group. A perspective can be expressed by a member of the group who has the authority to speak for others.

A worldview is not a perspective. Perspective is a point of view that a *group* of people share. For example, from the European perspective, the North American continent was “the New World,” to be explored and owned. But the Indigenous peoples who had lived in North America for thousands of years saw nothing “new” about it and did not understand how anyone could “own” the land that belonged to everyone.

Worldview includes perspective and point of view, but it is also more than that. Our worldview creates meaning for us—it answers important questions, such as

- ◆ Who are we?
- ◆ Where do we come from?
- ◆ How do we manage our way of life?
- ◆ Where are we going?
- ◆ Why is the world the way it is?
- ◆ What is true and what is false?

Worldview isn't static: it changes over time, and with new experiences. And, as it takes shape, our worldview becomes more than just how we see the world; it becomes the basis for how we act in the world and the choices we make as citizens of our local and global community.



FIGURE 3

Introducing the Worldviews Icon

The worldviews icon (Figure 3) appears throughout this text book. It includes seven elements that can be used to explore worldview. The elements are time, beliefs, society, values, economy, knowledge, and geography. The icon can help you:

- ◆ identify point of view, perspective, and worldview around a particular issue
- ◆ identify and explore the characteristics of your worldview
- ◆ identify areas of similarity and difference in the worldviews of different people and different cultures
- ◆ recognize when changes in worldview occur, and investigate the impact of change on a particular element
- ◆ evaluate the impact one element sometimes has on other elements

The following table suggests some aspects for you to consider about each worldviews element. Add any additional questions you can think of.

Thinking About the Worldview Elements

Worldviews Element	Possible Questions
Geography	What role do geographical factors such as climate and location play in how people look at the world and behave in it?
Time	In what terms is time viewed by a society, e.g., mechanical (e.g., clocks and watches, etc.) or natural (e.g., the seasons, the sun, the moon)?
Society	What roles are available to individuals in society? Who holds power and how is power maintained? Who has status and how do they get it? Are certain benefits available to some and not to others?
Values	How do people in a society act toward each other? How do people in a society act toward people in other societies/groups?
Beliefs	What beliefs do people hold about life and death? About their environment?
Economy	Who controls the resources? What is to be produced? How will it be produced? For whom? How is property distributed? Protected?
Knowledge	How do people develop knowledge? What ways of knowing are accepted? Who has access to knowledge? How is it valued? Where or in whom does the knowledge reside?

Think IT THROUGH

In groups of two or three students, choose one of the worldviews elements. How do you, as members of your school community, answer the questions suggested for your chosen worldviews element?

Using the Worldviews Icon

Let's try an example. Think back to what you learned in earlier social studies courses about Canadian society around the time of World War I. Which members of Canadian society had the right to vote? How old did voters have to be? Now think about today. The extension of voting privileges to all Canadian citizens 18 years and older represents a major shift in worldview. Which element, or elements, of the worldviews icon do you think changed? Why?

Some of you may have chosen "society" as the element that has changed, while others may have chosen "values." Some may have chosen both elements, and some of you may have chosen a different element altogether. Depending on the reasons you give for your choice, you may all be correct. The point of the icon is to help you gain an appreciation for the fact that worldviews *do* change, and that worldview changes have an impact on how people live in a society.

“Reading” Pictures



FIGURE 4

You may have heard the expression, “a picture is worth a thousand words,” but what are some ways of getting that picture to “talk”? Try this formula:

Pictures → Words → Questions

Here’s how it works.

Examine the Image. Look at Figure 4. Can you tell what’s happening at first glance? Or does it seem that the longer you look, the more possibilities there are? Are the three people in the middle holding hands because they are having fun? Or are they watching something else we can’t see? What’s that blowing between the trees? Is it dust? Is it smoke? And who are these three people? Are they a family? Or friends? Where is this happening? And when?

Read the Caption. Figure 4 has this caption: May 4, 1963, Birmingham, Alabama. An African-American man and two African-American women hold hands and try to brace themselves against the harsh spray of a fire hose during an anti-segregation protest. (Segregation forced African

Americans to live, work, and play separately from the majority white population.) Against 3000 protestors, police released dogs, attacked with electric cattle prods, and used water sprayed with enough strength to rip bark off trees.

Formulate Questions. Have the words of the caption told you everything? You know why the three people are holding hands, and why the other people are here, too—demonstrating for their civil rights. But is that the full story? Or are there now more questions to ask? Why was a water hose turned on young men and women? Why did the police release dogs against a crowd as peaceful as this one appears to be? And is the view that this picture gives us of these events the only view to take, or could someone else see things differently? What other questions does the picture raise for you now that you’ve examined it closely?

When Figure 4 was shown on television, many Americans were confronted for the first time with the evidence of how African Americans were treated in parts of the country. Although it did not happen overnight, most Americans came to view

the laws that segregated African Americans from the rest of society as unjust, and those laws were changed. The process could be stated as:

Isolation on the part of many Americans about what was going on in their country (in this case, isolation means lack of knowledge and experience)

Contact via television that forced them to see what was happening

Change as many Americans realized that such treatment did not fit with their values, or their vision for their country, ultimately resulting in laws being changed.



FIGURE 5 The Amish choose to limit their contact with broader society and avoid using modern inventions such as electricity and cars. Known as “the Gentle People,” they do not believe in serving in the military. About 140 000 Amish live in North America; approximately 1500 in southern Ontario. In 2006, 11 Amish families from Walkerton, Ontario, re-settled near Gladstone, Manitoba, about 100 kilometres northwest of Winnipeg.



FIGURE 6 For decades, the Berlin Wall in Germany separated East (communist) Berlin from West (democratic capitalist) Berlin. The Wall also symbolized the Iron Curtain, the division between democratic Western Europe and communist Eastern Europe. In 1989, soldiers looked on as citizens of East and West Berlin tore the wall down.



FIGURE 7 *Airplanes over Ice Cap*. Inuit Elder Pudlo Pudlat (1916–1992) created this image in 1980. What are some of the changes Pudlat would have seen during his lifetime? What challenges might contact with the outside world present to the once-isolated Inuit?

Try It!

- With a partner, apply the *pictures* → *words* → *questions* formula to each of the images above. What questions do you have that relate to point of view, perspective, or worldview?

Putting It All Together: Point of View, Perspective, and Worldview

When the *Employment Standards for the Employment of People Under 18* was amended on June 5, 2005, to include the employment of adolescents in certain occupations in the food and services industry, there was a public outcry on the part of many Alberta citizens. Comparisons were made to the child labour practices that existed in North America in the early 20th century.

Letters to the editor in many local papers presented arguments on both sides of the issue. In most cases, people who wrote letters were expressing their *points of view* on this situation. Some believed that the changes in the legislation would result in even more adolescents dropping out of high school. Others stated that Alberta's booming economy needed more employees in the service industry, particularly the fast-food industry where many of the adolescents were being employed. However, some people wrote to present the *perspective* of a particular group. For example, when Gil McGowan, president of the Alberta Federation of Labour (AFL), wrote an article condemning the new legislation, he was presenting the AFL's perspective on the issue.

And worldview? *Worldview* in this case is how Canadian society as a whole views childhood. In 1910, when Lewis Hines took the photo of Sadie (Figure 8), the worldview of North American society was that child labour was acceptable, without ensuring minimum standards of safety and without requiring a minimum level of education. Today, this is no longer the case. The difference is a major shift in worldview.

Think IT THROUGH

Identify the elements of the worldviews icon that you think changed. Explain.



FIGURE 8 Sadie Pfeiffer was a young girl who worked in a South Carolina cotton mill in 1910. This photograph, and others by Lewis Hines, helped bring about improved labour laws to protect children. As of 1911, in some parts of the United States children could work only eight hours per day and were not permitted to work at night. This was a great improvement in children's working lives.



FIGURE 9 In Alberta, you must be 12 to 14 years of age to work in certain occupations. You must attend school and may work only two hours on any school day, and a maximum of eight hours on a non-school day.

Thinking Critically

Thinking about worldviews requires us to examine beliefs and assumptions that we may not have examined before. It can be challenging to try to understand the worldviews of people who lived in a different time or place. In order to help with this challenge, it will be useful to apply *critical thinking* skills. Critical thinking means carefully questioning your own thoughts—the beliefs, assumptions, and conclusions that you may not have examined before.

An effective critical thinker:

- is open-minded
- raises important questions and problems and expresses them clearly
- gathers and assesses relevant information, interprets that information effectively, and tests conclusions and solutions against relevant criteria and standards
- communicates well with others in pursuit of effective solutions to problems

How do you know if you're applying critical thinking skills? As you work through your Social Studies program, use the checklist below to keep you on track.

When I state my own opinion	<ul style="list-style-type: none"> • I identify my point of view • I stay on topic • I remember to state my major point in my introduction
When I respond to someone else's opinion	<ul style="list-style-type: none"> • I indicate whether I agree or not • I identify both the strengths and the weaknesses of the other point of view • I am fair-minded in evaluating all points of view
When I draw some conclusions or interpret some information	<ul style="list-style-type: none"> • I base them on some kind of evidence • I check to see if they are consistent with each other • I base them on assumptions that I can state
When I use evidence to support my claims	<ul style="list-style-type: none"> • I check that all evidence used is clear, accurate, and relates to the issue • I use sufficient evidence • I consider evidence that opposes my position as well as information that supports it
When I base my claims on some assumptions	<ul style="list-style-type: none"> • I clearly identify my assumptions and determine whether they are justifiable • I consider how my assumptions are shaping my point of view
When I use some concepts and ideas that others may not understand or may interpret differently	<ul style="list-style-type: none"> • I identify key concepts and explain them clearly • I consider alternative concepts or alternative definitions of concepts • I make sure I am using concepts with care and precision
When I come to a definite final conclusion about the issue	<ul style="list-style-type: none"> • I trace the implications and consequences that could follow from my reasoning • I search for negative as well as positive implications • I consider all possible consequences

Exploring Worldview

What happens when two worldviews disagree?

FAST FORWARD

Ownership of Ocean Resources

Did you know that countries have control over the natural resources such as fish and oil in the waters around their shore? The distance that this economic control extends is 370 kilometres. But what about the ocean waters beyond that distance? Who is in charge of the resources there?



How can we find out what a person's, or a society's, worldview is?

FAST FORWARD

Roméo Dallaire: Hero

When you think of modern day heroes, whom do you think of? Many Canadians and others around the world consider Roméo Dallaire a hero. He was sent to Africa to be the Force Commander with the United Nations Assistance Mission for Rwanda. His role was to oversee the transfer of power to the newly elected Rwandan government. But he and his troops walked into a genocide.



How do worldviews change?

EXPLORING SOURCES

A New Way of Thinking

The shogun's advisors told him of a new way of thinking in the West. It was the scientific method you read about in Chapter 4.

People of the red-hair country [the Dutch and English] customarily do things by mental reckoning and by reason; they



Evaluating

- What did I learn from this inquiry that will help with my next inquiry?
- What advice might I offer to someone starting a similar inquiry?
- How did this inquiry help me to understand more about worldview?

Sharing

- Did I allow time to rehearse?
- Is written work carefully edited and neatly presented?
- How will I support other presenters?
- How will I learn from other presenters?

Do I have a worldview?



What impacts do worldviews have?



Planning

- Have I clearly identified an inquiry question?
- How will I find and organize the information?
- What will my final product look like?
- How will my work be evaluated?

Retrieving

- Where can I look for information?
- Are there Building Your Skills features or organizers in my textbook that can help me collect and analyze information?

Reflecting

Thinking about your inquiry

- Am I considering all points of view?
- Will my audience understand?
- Do all group members understand their responsibilities?
- Did I include a variety of visuals?

Processing

- Is my information accurate, consistent, and reliable?
- Do I need to ask other questions?
- Have I applied critical thinking skills?

Creating

Labour Laws in India

Here is a recent article about child labour in India. Consider how the situation in India compares with that in North America in the early 1900s and in Canada in the 2000s.

India child labour ban comes into effect: New law a double-edged sword for impoverished children

NEW DELHI - A ban on child labour in India took effect Tuesday, but at roadside food stalls across the capital, New Delhi, many of the boys and girls who serve glasses of tea, wash dishes, mop floors and take out trash were not celebrating.

The children of India's tens of millions of poor families are expected to work and in many cases they are the sole breadwinners.

The new law bans hiring children under age 14 as servants in homes or as workers in restaurants, tea shops, hotels and spas.

Despite the subcontinent's emerging economic power, child labour remains widespread in India. Conservative estimates place the number of children covered by the new law at 256,000. All told, an estimated 13 million children work in India, many of them in hazardous industries, such as glass-making, where such labour has long been banned.

At one roadside tea shop, the Harish Dhaba, talk among the child workers focused on the hardships of the new ban.

"As long as I can remember, I've worked in a restaurant, washing dishes, cutting vegetables, throwing out the garbage," said Rama Chandran, a frail-looking 13-year-old, as he cleared dishes from grimy tables in the tiny, smoke-filled eatery.

He has been working in New Delhi for nearly four years and said the money he sends home to his widowed mother and three younger siblings in southern India is crucial to their survival.

"If I didn't send money home, they would starve," Chandran said.

Employers who violate the new child labour law face up to a year in prison and a fine worth the equivalent of C\$245.

Officials are promising strict enforcement. Prime Minister Manmohan Singh said firm action would be taken against violators.

"I call upon each one of you to stop employing children as workers and actively encourage children to join schools," he said.

Even though many are uncertain whether the law will be enforced, Chandran's boss has told him and the other child workers to stay away for a few days to see what happens.

Rights activists criticize the law, saying it does not address the root causes of child labour or provide any kind of safety net for children put out of work.

"The fundamental reason is abject poverty -- that is the most important and fundamental issue why children are labouring," said Rita Panicker, who heads Butterflies, a non-governmental organization that works with street children.

The Associated Press

- How do economic conditions for some people in India challenge the changes the government is trying to make?
- Use the elements of the worldviews icon to identify the shift in worldview the new legislation attempts to impose.

The Journey Ahead

During this year's social studies course, you will have the opportunity to investigate what worldview is, how it is shaped and formed, and what happens as a result of intercultural contact. In particular, you will investigate how the worldviews of Renaissance Europeans, the Aztecs, and the Japanese during the Edo and Meiji periods changed because of intercultural contact. At the same time, you will be identifying the elements of your own worldview, and how your worldview shifts and changes. The key to understanding the forces that are shaping your own worldview is to examine and apply critical thinking skills to the changes that revolutionized societies in the past.

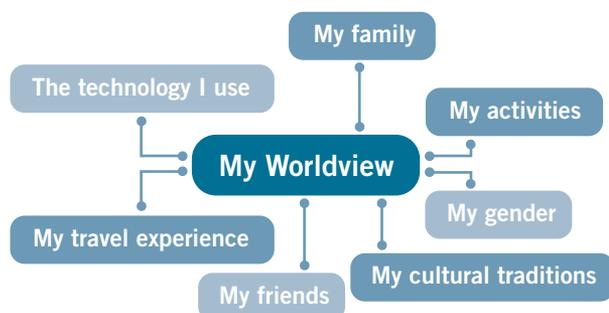
Are you ready for the challenge?

Over to YOU

Exploring Your Worldview

Now take some time to think about your worldview. What are the values, attitudes, beliefs, and knowledge that shape how you interact with the world? Your worldview influences many different factors and is also influenced by those same factors. Some of these factors are in the web below.

1. Add other items to the web that you think could influence the way a person thinks and behaves. Expand your web to include ways your family, the technology you use, etc., influence your worldview. For example, what influence might having relatives in another country, or watching the news on TV every day, have on your worldview?



2. Choose four factors from the web and write two or three sentences about how each of them has shaped your way of thinking and behaving.
3. Get together in a small group of three to five students and share your answers to Questions 1 and/or 2. Discuss the following questions:
 - a. Why are some aspects of the worldview of people in our group similar?
 - b. Why are some aspects different?
 - c. Why will some aspects of our worldviews probably change throughout our lives?
 - d. Why might some aspects stay the same?

Renaissance Europe

Origins of a Western Worldview

IN THIS UNIT

This unit helps you investigate these questions.

- ◆ What was the Renaissance?
- ◆ Why—and how—did the Renaissance worldview spread from beyond the borders of Europe?
- ◆ Why did the Renaissance worldview have such a long-lasting influence on other countries and cultures?
- ◆ Why did the European rather than the Aboriginal worldview become the dominant way of looking at things in the American continents?

Florence, Italy, is considered the birthplace of the Italian Renaissance. The dome of Santa Maria del Fiori, constructed in the early 1400s, formed the basis of Renaissance architecture.





For more than 500 years, crowds have lined up to see Michelangelo's *David*.



Raphael painted the *School of Athens* on the walls of Pope Julius's private study between 1508–1511. The painting celebrates thinkers from classical times, sometimes giving them the faces of Renaissance people.



Those who thought of the Americas as “the new world” viewed Columbus as a hero, but for the Indigenous peoples who lived there, Columbus' arrival was seen quite differently.



For hundreds of years, the country known today as Italy was a collection of city-states.

1

• Times of Change



FIGURE 1-1 This image is a fragment from a fresco painted in 1350 on the walls of the Church of Santa Croce in Florence. Andrea di Orcagna called his fresco *The Triumph of Death*. How does Orcagna's art capture the mood of the people affected by the Black Death?

WORLDVIEW INQUIRY

In what ways can changing social structures affect a society's worldview?

1347. A ship arrives in Messina, a city on the island of Sicily off the south coast of Italy.

The ship sailed into the busy harbour. It had come from ports on the Eastern Mediterranean where it took on a cargo of spices and other goods. When the ship landed, the dockworkers were surprised to see sick sailors staggering onto the shore. Everywhere on the deck of the ship lay dead or dying sailors. They had black and purplish blotches on their skin and strange, egg-shaped swellings in their armpits. The dying were coughing, moaning, and vomiting blood.

Within a few days most of the sailors were dead. People who cared for them also developed the same terrible symptoms. Soon people all over the city began to fall ill and die.

The disease that the sailors had brought was the Black Death or bubonic plague. They had caught it in the eastern seaports they visited. The Black Death was spread by fleas on the rats that lived in urban areas and on board ships. There was no cure for the disease and over the next two years it spread all over Europe. About one-third to one-half of the people in Europe—25 million people—eventually died of the Black Death. Some villages and towns were completely wiped out.

If half the people in Canada suddenly died of a terrible disease, how do you think this would affect our society?



In This Chapter

Think of this unit as a road trip through some of the ideas of the Renaissance. If you look in the rear-view mirror, you will see the Middle Ages. How did people live and think during the Middle Ages? The Black Death was one of the massive changes at the end of the Middle Ages that moved European society into a new era. What impact did the Black Death have on the beliefs and values of the people who survived? In what ways did European society change because of the Black Death?

A Changing Society

How are people's attitudes and values shaped by the way that a society is organized?

SKILL POWER

When you see a word in **bold type** in the text, it means that this word appears in the Glossary at the back of the book. It begins on page 379.

Words in a Glossary are listed in alphabetical order, followed by their meaning.

Remember to use the Glossary as you read this book.

How would you explain Canada's society to someone from another country? Would you describe it as having any particular structure? If so, into what groups would you divide it?

During the Middle Ages, much of European society was organized in a system called **feudalism**. Feudalism was a **hierarchy**. In a hierarchy people are ranked one above another according to their importance. People were born into a level of feudal society and they expected to stay in that level for their entire lives.

Feudalism was based on land, loyalty, and duty. Nobles or knights swore oaths of **allegiance**, that is, loyalty, to the king. They promised to fight for him in exchange for the rights to pieces of land called **manors** or fiefs.

Bishops had as much power as Barons. Bishops received their land from the Crown, and over time, the Church became a very large landowner. As a result the Church was very important to medieval people in their practical lives as well as their spiritual lives. You will learn more about how important the Church was in medieval society in the next section.

Medieval Country Life

Most people in the Middle Ages were peasants who lived in rural villages on a manor. The peasants were assigned strips of land to plant and harvest. Each peasant family had its own strips of land in various areas of the manor. However, the peasants worked cooperatively on tasks such as plowing and haying.

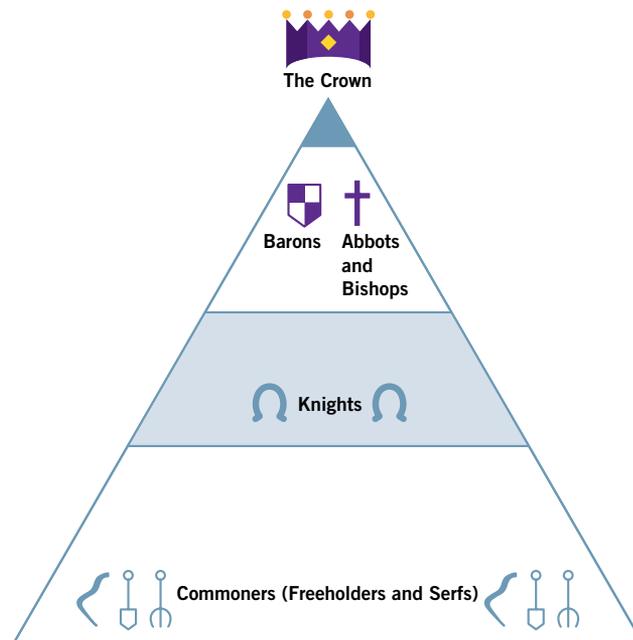


FIGURE 1-2 The feudal hierarchy. The nobility and clergy held all the land and power in feudal society, yet they made up only about 10 percent of the population. Why do you think the commoners might have accepted this situation?

In exchange for the use of the land, the peasants had to turn over to the noble, or “lord of the manor,” a portion of what they produced. They were also expected to build roads, clear forests, and do any other work the lord ordered. The peasants—men, women, and children—worked hard from sunrise to sunset.

The peasants were illiterate and uneducated and the manor was usually the limit of their life experience. Some peasants were **freemen** who rented land from the lord or worked for pay. Most peasants, however, were **serfs** who were not allowed to leave the manor without the lord’s permission. When they did travel, they rarely went farther than the nearest town.



FIGURE 1-3 In this image, the strips of land are in different colours. This indicates whether they were for the use of the noble, the priest, or the peasant. The village is the small dark green area. Where are the manor house and the church located? What does their location suggest to you?

FAST FORWARD

Oath of Citizenship

Today, when people become Canadian citizens they go through a citizenship ceremony and take an oath. The oath must be taken in French or English. This is the English-language version of the oath.

I swear (or affirm) that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth the Second, Queen of Canada, Her Heirs and Successors, and that I will faithfully observe the laws of Canada and fulfill my duties as a Canadian citizen.



FIGURE 1-4 New Canadians taking the oath of citizenship

Think IT THROUGH

1. How does this oath reflect the feudal values of loyalty and duty?
2. Why do you think the oath must be taken in French or English?

The Manorial System

The way life was organized on the manor is called the “manorial system.” Based on your reading so far, what do you think of peasant life under the manorial system? If you had the chance to live for a week back in time, would you choose to be a medieval peasant? Explain your thinking.

You have your opinion about peasant life, but someone else in your class might not agree with you. He or she might focus on entirely different aspects of peasant life and see them as interesting or challenging.

Different Ways of Looking at Things

When people have different points of view on an issue, this does not mean that one person is wrong and the other person is right. They may simply be applying different “criteria.” Criteria are the rules or standards that you use to judge something.

Here are two accounts of the medieval manorial system. As you read each passage, ask yourself:

- What point of view is the author presenting? Identify details from the passage that highlight either the positive or negative aspects of manorial life.
- What criteria has the writer used to assess the manorial system?

Viewpoint One

... [T]his agricultural class [the peasants] found it impossible to accumulate any wealth and for centuries remained in a situation of extreme poverty and almost complete lack of freedom. What the peasants and serfs did receive in return was the protection of the lord's army and if needed, the right to run into the castle walls of the lords [for safety] . . . To survive, to achieve some kind of stability, millions of people suffered repression, impoverishment and exploitation.

Cynthia Smith, Honolulu Community College

Viewpoint Two

In spite of the harsh life to which it condemned peasants, manorialism was . . . highly successful . . . [T]he emergence of manorialism . . . was followed by three centuries of agricultural boom . . . Throughout Europe, the serfs cut down forests, drained swamps, and brought grasslands under the plow. Thousands of new villages sprang up, and by 1300 the population of Europe had risen from roughly forty million to about one hundred million.

**Thomas H. Greer and Gavin Lewis,
A Brief History of the Western World,
Seventh Edition.**

Think IT THROUGH

1. What do you think of the criteria each writer used? Which are closest to your own criteria when you were thinking about your time visit?
2. Which writer do you find most persuasive? Explain why you think as you do.
3. Where do you think a lord and a peasant would put themselves on this scale? Explain your thinking. Be prepared to support your thinking with details and examples from the text. Use the critical thinking checklist on page 9 for ideas on how to defend your position.

Manorialism is
a beneficial institution

Manorialism is
a terrible institution

Analyzing Images

In the summer of 2006, there was a war in Lebanon. During the war, Reuters, an international news service that sells photographs to newspapers all over the world, fired one of its photographers when he was caught adding smoke to an image of a fire caused by Israeli bombing. Why might the photographer have done this?

Historical images such as paintings and photographs can give you information about the past, but you need to remember that every image is biased in some way. This means that it represents a certain point of view.

Questions for Analyzing Images

Here are some questions you can ask yourself about an image to help you think about what its creator's bias might be:

- ◆ What does the image show?
- ◆ Who created the image and why?
- ◆ When was the image created?
- ◆ What was the purpose of the image: to entertain, to inform, to persuade?

This image, called *Haying*, was created between 1412 and 1416 by the Limbourg brothers, Pol, Herman, and Johan. It was one of many miniatures produced for a prayer book called *Les très riches heures du Duc de Berry*. The Duc de Berry was the brother of the king of France. One of the Duc's residences is shown in the background.

FIGURE 1-5 Peasants haying. Why do you think it was in the peasants' best interest to work together?

Try It!

1. Work with a partner and use the questions in the left column to analyze the painting.
2. How might the fact that a noble sponsored the image contribute to bias in the representation of the peasants? How might the purpose of the image contribute to bias?
3. How does the image highlight the cooperative nature of peasant life on the manor?
4. Choose another image in the chapter, analyze it with a partner and present your thinking to the class.



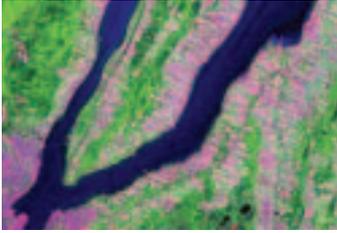


FIGURE 1-6 This is an infrared satellite image of the Québec City area today. It shows narrow strips of land characteristic of the “seigneurial” system, which the French used when they settled in North America. It was based on the feudal system in Europe.

LINK UP

In Chapter 2, you will be reading about the rise in trade with the East that led to the development of towns across Europe. ■

Town Life

Most medieval towns were centres for farm communities. They generally grew up close to a castle, palace, or large **monastery**. The citizens would build stone walls around the town to protect themselves from rival cities or lords. Local goods as well as goods brought in from other countries were available in shops in the towns.

The towns were crowded, dirty, rat-infested places, but they offered freedom and new opportunities. People had the freedom to do as they wished, marry whom they pleased, and make money as they could. According to the law, runaway serfs could gain their freedom by staying in town for a year and a day without being discovered.

A peasant who was good at making shoes might open a workshop to produce and sell shoes. Unskilled peasants could learn trades. Other peasants worked for wealthy merchants as servants and labourers.



FIGURE 1-7 From a 15th century manuscript. Crafts people like weavers and carpenters opened workshops where they made and sold goods. There were also businesses that provided goods and services. What goods and services can you identify in this picture?

Production of goods and trade in the towns was organized by cooperative organizations called “guilds.” Guilds controlled the prices of goods, set standards of quality, and decided who would be admitted to the craft as a trainee or “apprentice.” Guilds also took care of members and their families in case of illness or accident. Children as young as eight or nine went to live and work at the home of a master and learn a trade. After years of working and training they would take a test to become **journeymen** and be admitted to the guild. Years later, after more study and practice, they would become masters. Then, they could open up their own business and take on their own apprentices.

What's in a WORD?

The word “journeyman” comes from the French phrase *par journée*. It indicates that a journeyman was paid “by the day.”

Zoom In



What was the role of women in medieval society?

Rural women usually had many children and shared the hard work in the fields with their husbands. In addition, they wove cloth, made clothes, cooked meals, and preserved food for the family to eat in the winter. In town, women married to guild members often worked alongside their husbands or were in charge of selling goods. They were permitted to inherit property and guild memberships when their husbands died. They could also become masters of crafts in the textile industries and brewing.

In the families of wealthy merchants, women had more opportunities. Daughters were sent to school along with their brothers or were educated at home by tutors. But in many ways, noble women had the fewest rights in medieval society. They made few choices on their own and even their marriages were generally arranged, often at birth, for the family’s political or economic gain.

Women who joined religious orders usually received some education. Hildegard of Bingen, for example, was a writer of medical books, a scholar, and composer.

- What types of skills did rural women need? Women who lived in towns?
- Consider the types of work women in your community do today. In what ways are the skills they need similar to, or different from, the skills needed by medieval women?



FIGURE 1-8 In *The Four Social Conditions: Work* by Jean Bourdichon, a woman works beside her husband in a carpentry shop.

Rural and Urban Populations

What percentage of people in Alberta would you guess live in rural areas? How much has the percentage changed in a recent five-year period? In the last century? Here are some statistics that might surprise you.

- In 1901, 75 percent of Alberta's population lived in rural areas. By 2001, this number had declined to only 19 percent.
- The rural farm population between 1996 and 2001 declined by 12.2 percent.

You probably have some ideas about why the rural population is dropping in the Prairie provinces. Canada is part of a worldwide trend of people moving to cities.

Many people in developing countries today find it particularly hard to make a living in rural areas. They may have been driven from their land by war. There may have been years of drought. Whatever the cause, people are going to the cities in ever-greater numbers.

Experts predict there will soon be more people living in urban areas than in rural areas for the first time in human history. Many of these people arrive in cities with no skills and no money. As a

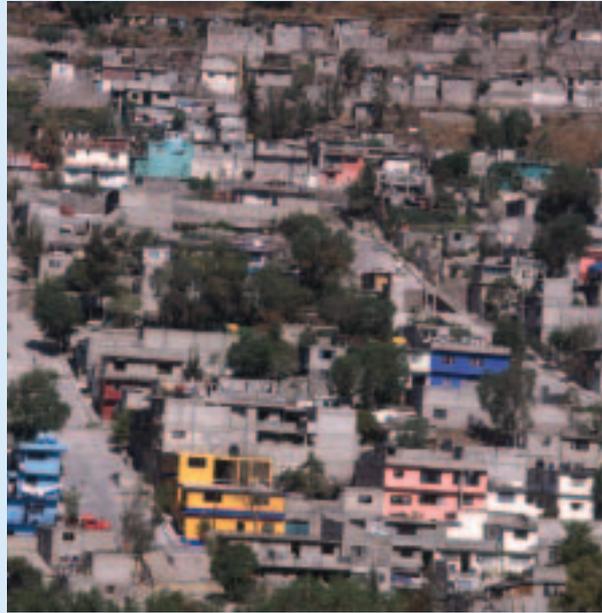


FIGURE 1-9 This is a hilltop settlement in Mexico.

result they end up living in squatter communities where the conditions are crowded, dangerous, and unhealthy.

Think IT THROUGH

1. What connections can you make between the situation in Europe in the Middle Ages and that in developing countries today?
2. What effect, if any, might the situation in the world's developing countries have on Canadians?

FYI...

One of the most dramatic aspects of the Hundred Years' War was the use of the powerful long bow by English archers. This, along with later military technological advances such as cannons and guns, made the knight and his armour less effective and much more vulnerable.

Challenges to the Feudal System

Although the feudal system lasted for many hundreds of years, it eventually began to weaken and finally disappeared altogether. Whose interests were best served by feudalism? What kinds of pressures do you think might have caused feudalism to break down?

The Peasants' Revolts

Beginning in 1337, war broke out between England and France. It lasted more than a century and came to be called "The Hundred Years' War." The endless fighting devastated the countryside. Peasants in both countries revolted because of the high rents and taxes they had to pay to finance the war.

EXPLORING SOURCES

This is a speech by John Ball, a preacher, who was one of the leaders of the English peasant revolt.

- What aspects of feudal society does John Ball believe are unfair?



"My good friends, things cannot go on well in England, nor ever will until . . . there shall be neither vassal nor lord . . . How ill they have used us!...Are we not descended from the same parents, Adam and Eve?...They are clothed in velvets and rich stuffs [fabrics] . . . They have wines, spices, and fine bread . . . and if we drink, it must be water. They have handsome . . . manors, when we must brave the wind and rain in our labours in the field . . . We are called slaves; and if we do not perform our services, we are beaten . . ."

FIGURE 1-10 *The Lord Mayor of London Attacks Wat Tyler* was painted by Jean Froissart. Wat Tyler was a former soldier, who was the other leader of the English peasants in the late 1300s. How does the artist show the power of the mayor?

The French nobles referred to peasants as "Jacques Bonhomme" or simply "Jacques." As a result the peasant revolt in France became known as "La Jacquerie." This is how the French medieval historian Jean Froissart describes it:

These mischievous people [the peasants] thus assembled without captain or armour robbed, brent [burned] and slew [killed] all gentlemen that they could lay hands on...and did such shameful deeds that no human creature ought to think on any such and he that did most mischief was most praised with them and greatest master.

The revolts in England and in France were brutally put down by the authorities, but the causes of the peasants' unrest were not resolved. Peasants banded together and killed many nobles and burned manor houses. Both rebellions were brutally put down by the authorities, but the causes of the peasants' unrest were not resolved.

The Black Death

The next blow to the feudal system was the plague. Millions of Europeans died of the Black Death between 1346 and 1350. Regular outbreaks of the plague continued for the next several hundred years. As a result, there were severe labour shortages on the manors and many feudal estates went bankrupt.

Think It Through

1. Compare the points of view of John Ball and Jean Froissart about the peasant revolts.
2. **Consider a dilemma:** Imagine you are a peasant living on manor land. Would you stay or move to a town? What factors would you consider in making your decision?

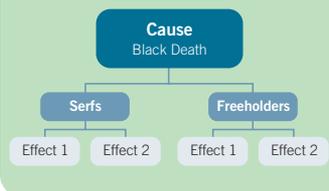
Think IT THROUGH

Why do you think freemen were able to demand more money for their labour after the Black Death?

Nobles who were able to hold onto their manors began to rent out their land or sell it to their serfs. Serfs were finally released from their obligations to the lords. The bonds that held feudal society together were slowly coming undone. Peasants now finally had some options open to them. Most stayed in the security of the work and community that they knew. Others, however, decided to head for the towns.

SKILL POWER

Complete a cause-and-effect chart showing how the Black Death affected serfs and freemen.



The Black Death and the Rural Economy

Before the Black Death	After the Black Death
Two hundred serfs live and work on the manor. Freemen are sometimes hired, but wages are low.	Sixty serfs died in the plague or left to work for higher wages elsewhere. Freemen now demand higher wages.
Expenses	Expenses
To hire 80 additional workers for 300 days/year at 1 penny/day:	To hire 80 additional workers for 300 days/year at 3 pennies/day:
$80 \times 300 \times 1 = 24\,000$ pennies	$80 \times 300 \times 3 = 72\,000$ pennies
Total expenses for one year: 24 000 pennies	Total expenses for one year: 72 000 pennies

FIGURE 1-11 These budgets from a manor show how money became more important in the manorial system after the Black Death. You can see that after the plague, the manor had to operate with fewer serfs. How do you think this might affect the serfs left on the manor?

Time and Money

What does the phrase “time is money” mean to you? How does it apply to your own life? As towns grew and life on the manor changed, money came into use more and more. As a result, people began to think of time differently.

On the medieval manor, people’s activities had been ruled by the rising and setting of the sun and the changing of the seasons. Knowing the exact time was not terribly important except to members of the Church who needed to know when to pray. People told time using sun dials, water clocks, and hourglasses. Later, as shopkeepers, merchants, and business people in the towns became more dependent on time, mechanical clocks were developed. By the early 1300s, mechanical clocks were being built that rang bells to tell the time and to call people to worship.

Think IT THROUGH

In 2005, there was a 45.9 percent drop in watch sales in the US. What sources of telling time do people use today besides watches?

Wealth in Society

With the rise of towns, society became less rigid. By acquiring wealth and skills, especially in cities and towns, urban people had some opportunity to move up from one social level to another and a new social structure began to emerge.

The power and social position of wealthy merchants and the new middle class was based on money rather than on ownership of land. These people were eager to buy the goods in the towns. People became more focused on enjoying material possessions and displaying their wealth through the clothing they wore, the furniture and decorations in their homes, and the meals they served.

Wealthy people during the Renaissance showed off their economic status by wearing extravagant clothing. The historian Philippe Erlanger describes the clothing of wealthy people in France this way:

Men and women wore sumptuous clothes of silks, brocades, cut velvets and lace; precious stones and gold nets on their hair. Materials streamed with silver and gold were always vivid in colour. Warm, flesh-tinted cosmetics were applied freely. Servants, pages, lackeys and ushers were also clad gaudily, half red and half yellow, or half green and half white.

People's desire for luxury goods like exotic fabrics was one of the factors that led to the expansion of trade outside Europe. This desire also led to the introduction of **sumptuary laws**.



FIGURE 1-12 Fine clothing and jewels displayed the wealth of Renaissance Europeans in this detail from the painting *Marriage at Cana* (1562–1563) by Paolo Veronese.

What's in a **WORD**?

In most European countries there were “sumptuary laws” that controlled **consumption**, or how people spent their money. These laws restricted what people of different classes could wear.

Top Level: Aristocracy	Middle Level: Middle Class	Bottom Level: Lower Class
High Church officials	Merchants and business people	Peasants
Rulers or lords of large manors	Craftspeople	Rural labourers
Old noble families	Shopkeepers	Urban labourers
Wealthy merchants	Bankers	Servants
	Priests and lower Church officials	The unemployed

FIGURE 1-13 A New Social Structure

Ring Around the Roses

This nursery rhyme has often been associated with the Black Death:

*Ring around the roses
A pocketful of posies
Atchoo, Atchoo, We all fall down*

Speculation has been that:

- ◆ the “roses” refer to the boils that people with the Plague develop
- ◆ the “posies” are flowers people carried in the belief they would avoid the Plague

- ◆ sneezing was an early sign of some Plagues
- ◆ “we all fall down” refers to the people dying

There is no record of the nursery rhyme until the early 1880s. Perhaps the rhyme existed in the oral tradition, but was not recorded for centuries.

- The Western worldview relies on written evidence. Other worldviews, including Aboriginal worldview, include oral tradition as authoritative sources. With a partner, brainstorm advantages and disadvantages for each.

Over to YOU

1. Many societies have some form of relationship involving reciprocal, or two-way, rights and responsibilities between people.
 - a. Feudalism involved obligations among various groups within a feudal hierarchy. Create a chart to show the rights and responsibilities of each group. Include a statement about the worldview of each group that reflects their place in the hierarchy.
 - b. What are your rights and responsibilities as a member of your family, your school community, and your community as a whole?
2. People in medieval times were not travellers. Most families lived in the same area for many generations.
 - a. Describe how this might affect someone's worldview.
 - b. Suppose you were a free person working on a manor at the end of the Middle Ages. A traveller passing by says he or she is going to a town five days' travel away and invites you to go along. You are intrigued by what the traveller has to say and decide to take a look for yourself. Write a script of the conversations between the two of you about:
 - your uncertainty about what you will find in the town
 - your impression of the town once you arrive
3. Create a visual or poem entitled “In My World” to illustrate the world of a serf during the Middle Ages.
 - c. How do you think travelling to a new community might affect your worldview today?
 - d. How does communication technology affect people's worldview today?
4. a. Develop the following Venn diagrams:
 - One that compares and contrasts rural and urban life during medieval times
 - One that compares and contrasts rural life during medieval times and modern times.
 - One that compares and contrasts urban life during medieval times and modern times.
 b. Analyze the information on each Venn diagram and record one conclusion you can draw from each one.
5. Do research about the code of chivalry that guided the behaviour of knights during the Middle Ages. What were the values of chivalry?

A Religious Society

What happens today when an epidemic like the Black Death breaks out? We immediately turn to science to solve the problem. Medical experts try to keep the disease from spreading. Today's communication methods help people learn about the epidemic faster and let them know what to do to avoid the disease. Scientists try to find causes and cures. But things were very different at the beginning of the Renaissance. No one knew how to treat the Black Death effectively and millions died. Many people thought that the plague had been sent by God as a punishment.

At this time, religion was a central part of people's daily lives. The worldview of people in Western Europe was shaped by the Christian Church. Life in medieval times was hard: sickness, famine, and war were a constant threat. As a result, the hope of a better life after death was very important. People believed that with the help of the Church, they would be able to reach heaven after they died.

The medieval sculpture below is called *The Last Judgment*. In the top half is Christ on his heavenly throne. In the bottom half, an angel is weighing or judging people's souls on a scale. The good people are sent to heaven and the sinful people to hell.

Spirituality is a part of everyday life for traditional First Nations and Inuit peoples. Their spirituality is related to the natural world. Many people believe that everything in the world has a sacred presence or spirit and that the Creator is everywhere. Some ceremonies are a way of communicating with natural spirits and offering thanks. For example, Inuit hunters traditionally speak to an animal's spirit before they kill it and afterward thank the animal for giving up its life.

In what ways do religious beliefs shape a society's worldview?

Think IT THROUGH

Think about different ways you might finish this sentence: In Canada today, _____ is a central part of people's daily lives. What do your answers suggest about worldviews in our society?

FYI...

Speaking to the animal's spirit before killing it is similar to the prayers of gratitude to the Creator required for Kosher and Halal slaughtering of animals in Judaism and Islam.

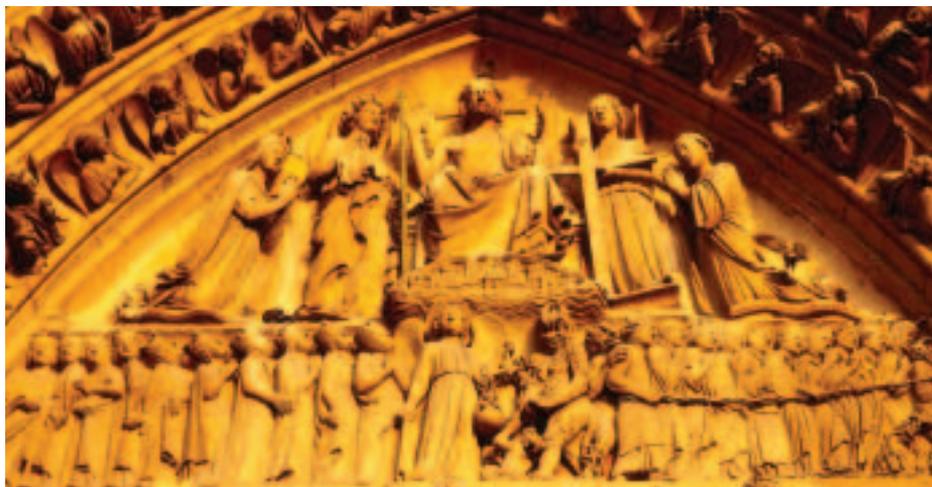


FIGURE 1-14 This sculpture was carved above the doorway of Notre Dame Cathedral in Paris, France. How might this sculpture encourage people to follow the teachings of the Church?

A Medieval Map

This map, which is known as the “Psalter Map,” comes from the Middle Ages. Many maps at this time were drawn inside a circle.

When you look at this map, remember that medieval people’s ideas about maps were not the same as our ideas today. The Psalter Map shows how many medieval people thought the world looked. But more importantly, it tells us how medieval people thought about the world. It shows their ideas and values. For example.

- ◆ The Holy Land, the area around modern-day Israel and the Palestinian territories where Christ lived, takes up a third of the continent of Asia.
- ◆ Jerusalem, the city where Jesus preached, is the dot at the very centre of the map.

- ◆ Heaven is at the top of the map.

The Psalter Map was drawn to decorate a book of psalms, which are songs or poems that appear in the Bible.

- Which parts of this map show religious ideas?
- What geographic information does the map show?
- How does this map show the importance of religion in the Middle Ages?



FIGURE 1-15 The Psalter Map. Work with a partner to identify the Holy Land, Christ and two angels, Adam and Eve in the Garden of Eden, Jerusalem, and Moses crossing the Mediterranean Sea. What similarities can you see between this map and the sculpture on the previous page?

The Church Community

People during the Middle Ages thought of the world in terms of hierarchies. Figure 1-16 shows the hierarchy of the Church.

Every group in the Church hierarchy had the duty to be obedient to the group above it and to provide certain services to the group below. For example, priests performed religious services for members of their congregations. These included baptizing babies, marrying couples, teaching children their prayers, and leading religious services. Members of the congregation had the duty to obey the rules of the Church, respect the priest's authority, and pay him a **tithe**, that is, a portion of their crops or earnings. Belonging to the Church and celebrating Christian festivals helped to give people a sense of community.

Building a Cathedral

The Middle Ages was a great time of church building. Historians estimate that between the years 900 and 1000, more than 1500 churches were built in France alone! Later, many cathedrals were built all over Europe.

The bishops and citizens took great pride in their local cathedral and there was competition to see which city could produce the tallest, most beautiful building. The people would pour their money as well as their labour into its construction. Hundreds of skilled craftspeople such as masons, sculptors, carpenters, blacksmiths, and workers in stained glass were involved. The heavy work of construction was done by serfs and peasants. Here is how Archbishop Hugo of Rouen in France described one project:

The inhabitants of Chartres have combined to aid in the construction of their church by transporting the materials . . . the faithful of diocese and of other neighbouring regions have formed associations for the same object [goal]; they admit no one into their company unless he has been to confession, has renounced enmities [conflicts] and revenges, and has reconciled himself with his enemies. That done, they elect a chief, under whose direction they conduct [drive] their wagons in silence and with humility.

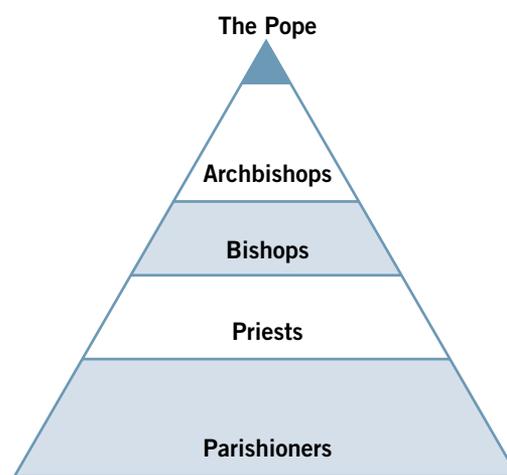


FIGURE 1-16 The Church hierarchy. What similarities can you see between the feudal system and the organization of the Church?

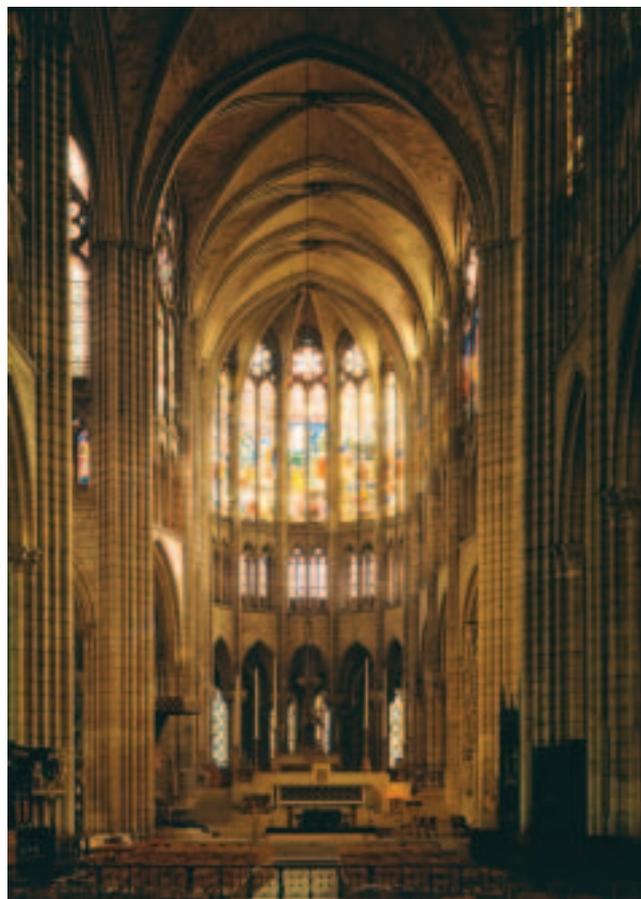


FIGURE 1-17 The Royal Abbey of St. Denis in France originally started out as a small chapel in 475. It was renovated and rebuilt several times. The tall stained-glass windows fill the building with beautiful, coloured light. Why might such a splendid space inspire people to turn their thoughts to God?

The Monastic Life

If you were a deeply religious person during medieval and Renaissance times, you might decide to join a religious order and devote your entire life to God. Men became monks and entered monasteries; women became nuns and entered convents. Here they lived their lives studying religious texts, praying, and working. They also grew and prepared food for the order, taught children, cared for the sick and the poor, and fed the hungry. Many members of religious orders died as a result of caring for victims of the Black Death.

Zoom In > St. Francis of Assisi

One of the most beloved saints of the Church is St. Francis of Assisi. He was born during the Middle Ages into a merchant family. As a young man he enjoyed the good life—friends, beautiful clothes, music. But one day while he was out riding, he met a poor man with leprosy. Something moved Francis to get down from his horse. He hugged the leper and gave him all the money in his purse. Later, Francis gave up all his possessions, including a large inheritance, and went out into the world to preach. He was soon joined by others who wanted to follow his example. Eventually, he established a new religious order which became known as the “Franciscans.”

- How did St. Francis’s religious beliefs affect the way he lived his life?

- St. Francis’s halo indicates that he has been made a saint by the Church. This means that he is a model of how people should behave. What kind of behaviour was the Church encouraging in people?



FIGURE 1-18 Giotto di Bondone painted *Sermon to the Birds* in 1297–1299. It depicts one of many stories about St. Francis preaching to the animals.

SKILL POWER

Brainstorm the following question with a group: “What modern examples can you give of people’s religious beliefs causing them to live in a certain way?” Try these tips during your brainstorming session:

Be positive: No answer is wrong, everyone contributes, and no one criticizes the contributions of others.

Be prolific: The goal is to generate as many ideas as possible. Add to other ideas to generate even more possibilities.

Be imaginative: Have fun with suggestions—sometimes the most “off the wall” suggestion ends up containing a solution.

Learning and the Church

Unlike most people, monks and nuns were well educated. Some monasteries became great centres of learning during medieval times. Religious scholars copied Christian religious texts as well as manuscripts from ancient times written in Latin and Greek. In later chapters, you will see how these manuscripts and the ideas they contained contributed to a revival of learning during the Renaissance.

Eventually universities grew up around religious schools. Subjects such as grammar, geometry, astronomy, and music were taught. Training in religion, law, and medicine was also offered. By the end of the 1400s, there were more than 80 universities in Western Europe. Unfortunately, universities did not permit women to attend. It was not until the late 1800s that some European and American universities admitted women.

LINK UP

Muslim scholarship preserved and used the learning of the ancient world. Muslim and Jewish scholars, mainly in Spain, passed on learning to medieval and Renaissance Europe. It is ironic that neither Muslims nor Jews were allowed to study at the universities that benefited from this transfer of knowledge. ■

Zoom In > Medieval Muslims and Jews

The other two major religions in medieval Europe were Islam and Judaism. The Muslims from North Africa conquered most of Spain and Portugal in the early 700s. By 1000, the Islamic city of Cordoba in Spain had 400 000 inhabitants as well as 700 mosques and 300 public baths. Libraries and universities were built and Islamic Spain became a centre of medieval learning.

Jews lived in towns and cities in both Islamic and Christian Europe during the Middle Ages. They were a small minority of the population in both cases. Jews in Western Europe were barred from most professions so they focused on academic studies. As a result, they ended up in certain

areas still open to them, becoming jewellers, money traders and merchants, and sometimes physicians. They were often forced to live in a *ghetto*, that is, a certain section of the town or city. In many communities, Jews were blamed for poisoning wells to spread the Black Death and they were massacred. Here is a report of events in 1349 in the city of Strasbourg.

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.



FIGURE 1-19 The Aljama Mosque of Cordoba was begun in 785. It was expanded over the next 200 years and eventually became the third largest structure in the Islamic world.

- What aspect of the medieval Christians’ religious worldview led them to persecute the Jews?
- Using the worldviews icon, identify elements of the medieval Muslim worldview that allowed for cities of learning where Christians, Jews, and Muslims could live and work together.

Changing Attitudes Toward Religion

The Black Death made some people question their faith. Their prayers and visits to holy sites and other attempts to please God had not worked—people everywhere still kept dying. They felt that God had abandoned them.

People also began to take a more critical attitude toward the Church. The Church was a wealthy institution; it owned one-third of the land in Europe and the rent from this property was substantial. You will recall that the Church also collected money in tithes. In addition it received large sums from the estates of wealthy members. Like the newly wealthy merchant class, some members of the clergy got caught up in the enjoyment of the good life. Critics said that they were more interested in luxurious living than in spiritual values.

Over to YOU

1. In a small group, discuss how each of the following quotations applies to people's religious beliefs and attitudes during the Middle Ages. Find evidence in the chapter to support your ideas. Then write a paragraph giving your personal response to one of the quotations.
 - a. *As to the gods, I have no means of knowing either that they exist or do not exist.*
Protagoras – Greek thinker
 - b. *Religion is to do right. It is to love, it is to serve, it is to think, it is to be humble.*
Ralph Waldo Emerson – American philosopher
 - c. *Thousands have gone to heaven who never read one page of the Bible.*
Francis A. Baker – Catholic priest
2. How does religion or spirituality affect people's values and behaviour in Canadian society today? Support your ideas with examples from the news or your own experience.
3. You might say that St. Francis was among the heroes of his time. Who are some modern heroes? Compare their activities and virtues with those of St. Francis and other members of religious communities. What conclusions can you draw from this comparison?
4. Using the following quotation as a resource, draw a diagram or sketch that shows the parallel relationship between God and the lords, and between the lords and the serfs.

God himself has willed that among men, some must be lords and some serfs, in such a fashion that the lords venerate and love God, and that the serfs love and venerate their lord following the word of the Apostle; serfs obey your temporal lords with fear and trembling; lords treat your serfs according to justice and equity.

The History Guide

A New Age

Society was changing. The emergence of busy towns and a merchant class meant that society was less rigidly organized. Worldly pleasures were becoming more important.

A period of great creativity in the arts and sciences was about to begin. In 1855, the French historian Jules Michelet coined the term “Renaissance” to describe what many generations thought of as the rebirth of classical knowledge and learning. This is why we use a French term to describe a movement that started in Italy.

What were the main features of the worldview that emerged during the Renaissance?

EXPLORING SOURCES

Mapping Changing Worldviews

Earlier in this chapter, you looked at the Psalter Map, which showed the world through the lens of the worldview of the Middle Ages. Here is the world as it was drawn by a map-maker toward the end of the Renaissance. Compare the two maps.

- How are the knowledge and beliefs reflected in this map different from those of the Psalter Map?
- How might changes that you have been reading about account for the differences in the maps?



FIGURE 1-20 This map was drawn around 1612 by Abraham Ortelius, a Renaissance map-maker and geographer. He is believed to have created the first modern atlas that was sold to the public. Before the invention of printing, maps were only available to the rich and powerful.

Renaissance Personalities

Here are some of the people who contributed to Renaissance thinking. They can be seen as the new stars of the age, replacing the monk and the knight of the Middle Ages.



FIGURE 1-21 Christine de Pisan (1364–1430), French poet, philosopher, historian. Educated in ancient languages and literature. Wrote that women should be allowed to participate more fully in society.



FIGURE 1-22 Martin Luther (1483–1546), German religious thinker. Translated the Bible into German. A leading protester and religious reformer against the corruption of the Church.



FIGURE 1-23 Vasco da Gama (c. 1460–1524), Portuguese explorer. First person to sail directly from Europe to India. Started “Age of Exploration” during which Europeans began to settle different parts of the world.



FIGURE 1-24 Nicolaus Copernicus (1473–1543), Polish astronomer and mathematician. Published his theory that the Sun is near the centre of the universe, not the Earth. Considered the father of modern astronomy and science.



FIGURE 1-25 François 1^{er} (Francis I), King of France (1494–1547). Supported the construction of buildings using the new Renaissance architecture (e.g., the Louvre in Paris and the Château de Chambord).



FIGURE 1-26 Leonardo da Vinci (1452–1519), architect, inventor, engineer, painter, musician. Painted one of world’s most famous paintings, the *Mona Lisa*. One of the great geniuses of all time.

Over to YOU

1. What connections can you make between the people in Figures 1-21 through 1-26 and the ideas you have been reading about in this chapter? What connections can you make between these people and the modern world?
2. Make a word web showing what the Ortelius map in Figure 1-20 and the people on this page suggest about the Renaissance worldview.
3. With a partner, plan and conduct Internet research on one of the “new stars of the age.” In your research, identify possible influences from earlier civilizations such as Classical civilization, Islamic civilization, or Indian and Far Eastern civilizations. Present what you learned about this person in a talk show format. Use the model on pages 10–11 to help you carry out your inquiry.

Explore the Big Ideas

The Renaissance was an intellectual and artistic movement that was part of the slow transition from the medieval worldview to a modern Western worldview.

1. Use a chart like the one below to gather information about how each factor in the column on the left affected medieval society.

The Black Death	
Changing Technology	
Increase in Wealth	
Rise of the Towns	
Knowledge Transfer From Other Cultures	

- a. How did these factors affect social structures? Make reference to Figure 1-2 and Figure 1-13 in your response.
- b. How might changes such as the ones listed above affect people's ways of thinking?
- c. What changes are occurring in your community? For example, Alberta's population is growing. New residents come from across Canada and around the world. What impact might a growing and diverse population have on Alberta?

2. Suppose you were organizing a museum exhibition about the Middle Ages. Choose three to five artifacts to represent key features of the worldview of the Middle Ages. Write a brief description of each artifact and tell why you have included it in your display.
3. Rank the most significant causes of the change in worldview during the Renaissance. Defend your

ranking. What criteria did you use? Develop a cause-and-effect chart to illustrate the effect this had on European society.

4. Present evidence from this chapter using a communication technology to show the changes in religious, social, and economic thinking and the consequences of these changes as Europe moved into the Renaissance.

5. In two thousand years, people will look back at our current society as the Golden Age of _____. Explain why you selected this label. What does this say about your worldview? Create an illustration for a textbook that students would use in 2000 years when they learn about our society.

2

The Expansion of Trade



FIGURE 2-1 The Polo merchants in the court of the Kublai Khan. Why do you think Marco Polo's writings about his travels became so popular? What does this show about people's attitude toward the world beyond Europe?

WORLDVIEW INQUIRY

What impact might increased trade and business have on a society's worldview?

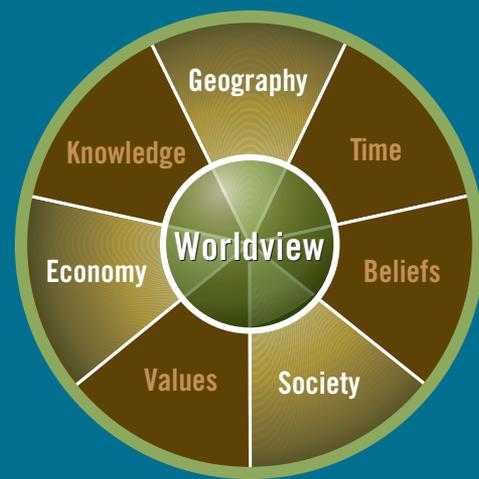
Around 1300. A crowd of citizens had been invited to dine with the Polo brothers in Venice, Italy.

Marco Polo peered around a curtain into the noisy dining hall. The word on everyone's lips was: Why? They had all met the merchants Marco, Niccolò, and Maffeo Polo and heard their outrageous stories about their travels. But why had Marco Polo invited them to this banquet?

Suddenly the Polos entered the hall. They were dressed in strange loose pants and tops with sashes tied around the waist. On their heads they wore wide, pointed straw hats. Marco Polo pulled handfuls of diamonds, rubies, amethysts, and other precious stones out of his pockets and tossed them on the tables. The people stared in amazement. The Polos laughed. "Now do you finally believe us about Cathay?" asked Marco.

Is this story true? Who knows? It is one of many legends that have grown up about Marco Polo. He wrote a book about his travels to the area that we now call China. It became a best seller and was translated into many languages. Scholars today still debate how much of his account Polo actually experienced and how much he picked up from other merchants on the road.

In what ways do you think the Polos' worldview might have been different from the worldview of most people of the Middle Ages?



In This Chapter

In the previous chapter, you explored some of the ways that society, religion, and a changing economy affected worldview. You saw how towns where goods could be exchanged were growing up all over Western Europe. In this chapter, you will explore how trade and business expanded in Renaissance Europe. How did trade with the East affect European society? How did increased trade influence the growth and development of powerful city-states in Italy?

The Rise of International Trade

What factors contributed to the rise of trade between Western Europe and the East at the beginning of the Renaissance?

LINK UP

In Chapter 5, you will be reading about Ibn Battuta, a Muslim traveller who lived around the same time as Marco Polo. He travelled through the entire Muslim world as well as India, China, and Southeast Asia. ■

Now take a few steps back in time. Try to put yourself in the shoes of Marco Polo *before* he set out on his travels. You are 17 years old and for the last 10 years you have been listening to your father and uncle talk about their travels to Cathay, an amazing land far to the east. Now they are planning another trip and they have asked you to come along. What will you say?

For much of their journey across Asia, the Polos travelled the “Silk Road.” This was the name given to routes that connected civilizations from the Mediterranean in the west to Pacific Ocean in the east (Figure 2-2). More than trade goods were passed along these routes—intercultural contact led to exchanges of ideas and knowledge, as well. Although the Silk Road was major trade route, few of the travellers along the road were European. Marco Polo was in the right place to have experiences that were available only to a handful of Europeans of his time.

Think IT THROUGH

Italy's location has been described as “Europe's gateway to the East.” Is this an appropriate metaphor? Explain. What other metaphors would you use to describe Italy's location in terms of trade?

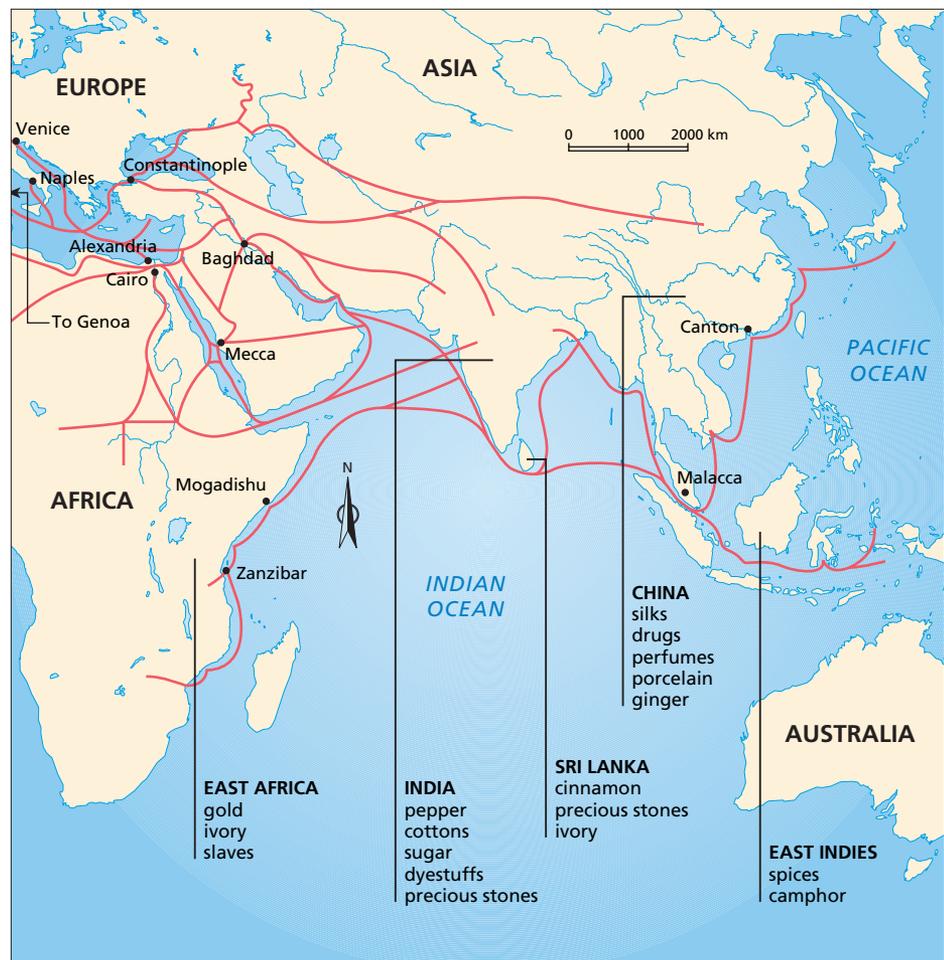


FIGURE 2-2 The Silk Road Trade Routes and Trade Goods. Camel caravans travelled long distances moving goods from one region to another. There was also extensive trade by sea. What kinds of products were traded on the Silk Road?

The Crusades and Trade

Trade between Venice and other Italian cities and the East had actually been re-established several centuries before the Polos' journeys. It happened as a result of a series of religious wars between Christian and Muslim forces. These wars became known as "the Crusades."

Zoom In > The Crusades

The land of Palestine, which contained religious sites sacred to Jews, Christians, and Muslims, was under Christian control for many centuries. However, in the middle of the seventh century, the area was taken over by the Turks, who later became Muslims. In 1095, Pope Urban II launched a Christian Crusade to drive out the Muslims. In response to the Pope's message, thousands of men, women, and children walked across Europe heading for the Holy Land. They were eventually wiped out. Later, groups of knights set to do battle with the Turks. Christian knights, as well as Muslim warriors, looked on fighting in a holy war as a way of guaranteeing themselves a place in heaven.

The First Crusade created a Christian kingdom in the Middle East that lasted for about a hundred years. In 1187, a bold new Muslim leader, the Sultan Saladin, recaptured Jerusalem. The

strength of the united Muslims after Saladin eventually brought an end to the Crusades. The Muslims regained all their lands.

- What connections can you make between the Crusades and what you read in Chapter 1 about the importance of religion in the worldview of medieval Europe?
- Look at the map of the Crusades and the map on the previous page. What conclusions can you draw about the Crusades that might have affected trade between Europe and the East?
- Muslims, Christians, and Jews had managed to share the Holy Land for close to 400 years. What elements of the conflict during the Crusades do you see in current tensions in the Middle East?

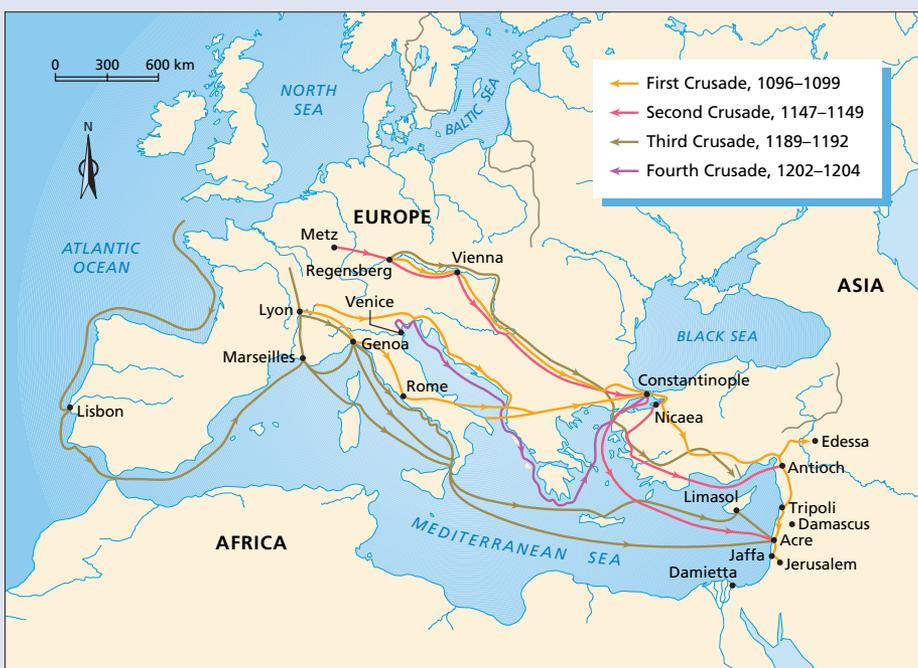


FIGURE 2-3 Major Crusades to the Holy Land. There were eventually four major Crusades to the Holy Land. This map shows the routes travelled by the Crusaders.



FIGURE 2-4 Cinnamon came from China and Burma, cloves and nutmeg from islands in Indonesia, and pepper from India. Besides flavouring food, spices were used in cosmetics, drugs, and perfumes. Because there was no deodorant at this time, perfume was an important item. People did not bathe or change their clothing regularly.

There were two important results of the Crusades for Europeans:

- ◆ contact with Muslim civilization
- ◆ trade.

During this time, the Muslim world was more advanced than Europe. Because of their travels and contacts, Europeans were exposed to new ideas about medicine, astronomy, philosophy, mathematics, and ancient literature. In addition, Muslim societies were inclusive and welcomed the contributions of Christian and Jewish scholars. These ideas resulted in advances in learning, which you will read about in Chapters 3 and 4.

The Crusaders brought back to Europe many new goods, including oil, spices, and new varieties of fruit from the Muslim world. Europeans wanted more of these goods. This led to increased trade between Europe and the East.

Goods From the East

Do you ever think about how many of the foods and other goods in your daily life come from other countries? Imagine how different your life would be without international trade. Many of the goods that Italian merchants began to bring in by sea after the Crusades were luxury goods that were not available in Europe. They included precious jewels, rugs, and fabrics like silk, muslin, taffeta, and satin.



FIGURE 2-5 *The Market Place* was painted by Joachim Beuckelaer in 1565. How many different goods can you identify?

Among the most sought after and valuable trade goods, however, were spices. Spices improved the taste of Europeans' food. Pepper was so valuable that sellers counted it out peppercorn by peppercorn and it was worth more than its weight in gold.

When ships loaded with luxury goods and spices returned to sea-ports like Genoa and Venice, merchants from Italy and across northern Europe flocked to buy the valuable cargoes. They then took the goods to sell in other cities and trading centres.

Moving Goods and Resources

How is grain transported across Canada today? How does gas get to consumers? If you were importing cut flowers from South America, what means of transportation would you choose? How are canned goods moved from the factory to your local supermarket?

Today we have many different ways of moving goods and resources. Long ago, options were far more limited. Goods were moved, often at enormous expense, to market towns on ships along the coast, on boats along the rivers, or overland by horse, mule, or ox.

During the late Middle Ages and the Renaissance, there was a great deal of trade within Europe for local resources and goods as well as luxury goods from the East. Areas rich in resources like minerals (salt, iron, copper, lead, and precious metals), timber, fur, and fish exchanged these for cloth and manufactured goods produced in other areas. Some regions grew surpluses of grain or produced wine and olive oil which they exported. Sheep-rearing areas shipped their raw wool to cloth-making areas in exchange for other resources and goods. German and Dutch ships from northern Europe as well as ships from Genoa and Venice in the Mediterranean were most actively involved in trade.

When French explorer Jacques Cartier arrived in Canada in 1534 he found that the First Nations people were eager to trade furs for knives and iron. Trade was important in the relations among various First Nations people. As in Europe, there was a vast network of trade routes across North America that linked peoples and allowed for the exchange of goods. Most trade routes developed along rivers, lakes, and coastlines.

For example, Cree Burn Lake, in northeastern Alberta was a gathering place for the Plains Cree and Dene. They met there in the summer for trade, social gatherings, and spiritual ceremonies. The site was popular with other First Nations peoples as well because of the tar sands which they used to repair their canoes. First Nations peoples still use Cree Burn Lake as a gathering place.



FIGURE 2-6 Salt, used to preserve fish, was mined underground or produced from sea water by people in coastal communities.



FIGURE 2-7 Grain was grown throughout Europe. Some regions could not produce enough for their population and had to import it from eastern Europe.

Asking Geographic Questions

What maps do you use in your daily life?
 What skills do you need to read these maps?

There are many different kinds of maps. The information on maps can be divided into two broad categories:

- ◆ physical geography, that is, the features of the Earth's surface
- ◆ human geography, which is related to people and their activities

When you look at a map, the first step is to gather information from it. Ask yourself these questions. Why was this map included? What part of the world does it show? What type of map is it? What place names have

been included? What does the legend tell you about the map?

Once you are familiar with the content of the map, you can begin to consider geographic questions, such as, what patterns do you see? What geographic problems and issues does the map suggest?

Answer these two geographic questions suggested using information from Figure 2-8.

- ◆ To what extent was the development of trade routes in Europe influenced by large rivers?
- ◆ How much of European sea-going trade was controlled by the Italian city-states?



FIGURE 2-8 Trade Routes in Renaissance Europe

Asking questions that make connections between maps can also help to give you geographic insights. Here is a geographic question suggested by Figures 2-8 and 2-9. Answer it using information from the maps.

- ◆ How did the Apennines affect the location of trade routes in Italy?

Try It!

Take a look at the maps on these two pages and discuss them with a partner.

1. Make up geographic questions:

- ◆ a question for Figure 2-8
- ◆ a question for Figure 2-9
- ◆ a question making connections between Figures 2-8 and 2-9

- ◆ a question making connections between Figure 2-8 or Figure 2-9 and another map in this chapter or a modern political map of Europe

Use question words and phrases such as *who, what, where, when, why, how, in what ways, and to what extent* to begin your questions.

2. Exchange questions with a partner and answer one another's question. Then discuss your responses together.
3. Discuss in a group: What did you learn about asking geographic questions from the activity above? Record your ideas and share them with the class.
4. How would access to trade routes give a competitive advantage to a region?

What's in a WORD?

A "relief map" shows the different heights of land such as mountains and plains in an area. These are usually shown by colour or shading.



FIGURE 2-9 A Relief Map of Europe

Canada's International Trade

Country	% Share of Total Exports
United States	83.9
European Union (excluding United Kingdom)	5.7
Japan	2.1
United Kingdom	1.9
China	1.6
Total of Top 5	95.2

FIGURE 2-10 Canada's Major Trading Partners (Exports) by Country, 2005. Statistics Canada.

- Examine Figure 2-10. Using the world map on the inside back cover, locate each of the countries listed. What geographic connections does Canada have with its top export trading partners?
- Visit the Government of Alberta Web site and identify Alberta's top trading partners for these export industries:
 - Mining and Energy
 - Agriculture, Food & Beverages
 - Manufacturing
 - Forestry
 - Chemicals
 - Machinery
 - Computer and Electronic Products

Think IT THROUGH

Earlier you considered how important access to trade routes was to the Italian city-states. How important do you think access to trade routes is to Canada today: more important, just as important, or not important? Explain.

Over to YOU

1. Create a cause-and-effect diagram for the three factors that you think were most important in the rise of trade in Europe starting in the 1300s.



- a. Why did geography have such an important effect on economic relationships during the Renaissance?
- b. Do you think geography is an important factor today in economic relationships? What other factors do you think are as important as or more important than geography? Explain.

2. Determine the location of the five largest cities in Canada. What geographic features do these cities have in common with the major cities in Renaissance Europe?
3. Suppose a European monarch sent you to find a place to build a new city that would be a centre for the exchange of goods and ideas.
 - a. What physical features would you look for?
 - b. Where in Europe would you choose to build this city?
 - c. Give an oral report to the monarch telling your decision and the thinking behind it. Support your report with a map showing the location of your proposed city. (See the Building Your Skills on Making a Presentation on page 332.)

The Italian City-States

Renaissance Europe did not look the way Europe does today. Many countries had very different borders. Others, like Italy, were not yet countries at all. At the time, most countries were more like kingdoms, empires, or principalities ruled by monarchs. Italy was a collection of **city-states**. A city-state consists of a city that is politically independent and the rural area around it. This rural area is called the **hinterland**.

How did increased trade lead to the emergence of powerful city-states in Italy?

EXPLORING SOURCES

Florence, A Prosperous City-State

- How do the painting and quotation illustrate their creators' pride in their city, Florence?
- How does the hinterland support life in Florence?
- Identify and explain which geographic features make Florence a suitable site for a city.

We have around about us thirty thousand estates . . . yielding us yearly bread and meat, wine and oil, vegetables and cheese, hay and wool . . . Our beautiful Florence contains within the city in this present year two hundred seventy shops belonging to the wool merchant's guild, from whence their wares are sent to Rome and the Marches, Naples and Sicily, Constantinople and Pera, Adrianople, Broussa and the whole of Turkey. It contains also eighty-three rich and splendid warehouses of the silk merchant's guild, and furnishes gold and silver stuffs, velvet, brocade, damask, taffeta and satin to Rome, Naples, Catolina, and the whole of Spain, especially Seville, and to Turkey and Barbary.

**Benedetto Dei, a Florentine merchant in Marvin Perry et al.,
*Sources of the Western Tradition.***



FIGURE 2-11 This view of Florence in 1480 is detail from the *Carta della Catena* done in 1490.

The Success of the City-States

Geographic features contributed greatly to the economic success of Florence. Think about the large cities of Alberta. Why did they develop where they did? What factors made them prosper?

Dozens of city-states grew up across the northern half of Italy. They were “in the right place at the right time” to become the wealthiest cities of Europe. Aspects of their geography, climate, leadership, and social organization help to account for their success.

What's in a WORD?

The word “geography” comes from the Greek words that mean “Earth” and “writing.”

- 1. Geography.** Of all Europe, Italy was closest to the port cities of northern Africa and the eastern Mediterranean Sea where spices and other luxury goods were available for trade. As a result, transporting these goods by sea was easier and cheaper for traders in Italian cities than for those of other European countries.
- 2. Climate.** The climate of Italy is milder than the climate in the European countries north of the Alps. This meant that trade and travel were not interrupted by winter weather. The long growing season produced crops like olives and grapes — important trade items. Wine made by fermenting grapes was a popular drink across Europe; oil pressed from olives was used for cooking.



FIGURE 2-12 The City-States of Renaissance Italy How does the physical geography of Italy explain where cities developed? Consider factors such as rivers, mountains, and bays.

- 3. Leadership.** Northern Italy had a different history from the rest of Europe. In pre-modern Europe, most countries were **monarchies**, that is, ruled by a king or queen. Northern Italy, on the other hand, was a collection of independent city-states. They had their own governments, armies, and controlled their own affairs. The city-states of Venice, Milan, Florence, and Genoa grew into the wealthiest trading, business, and banking centres of Europe.
- 4. Social Organization.** Feudalism did not have nearly as strong a hold in Italy as it did in the rest of Europe. In Italy, the nobles tended to move into the towns, where they took their place in the upper classes of urban society. Many of them became involved in business and politics.

Competition for Trade

Because the city-states all wanted to expand their trade and business, there was rivalry among them. For example, Genoa and Venice competed for control of the sea routes in the Mediterranean.

The city of Venice was founded in Roman times on a group of islands in a protected harbour. It was a site that was easily defended from invasion. Over hundreds of years the city became a great trading centre as a result of its dealings with the East. At the height of its power, Venetian merchants had thousands of ships travelling throughout the Mediterranean Sea and eventually along the Atlantic coast to ports in northern Europe. The Venice Arsenal became the largest ship-building centre in Europe. Between two and three thousand workers were employed there.

Think IT THROUGH

Feudalism was a less-powerful institution in Italy. Use the elements in the worldview icon to consider in what ways this might have affected the worldview of the people living in the city-states.

EXPLORING SOURCES

Venice's Success

The Venetian Marino Sanuto described his city as follows in his diary:

- Identify parts of Sanuto's diary entry that reflect the prosperity of Venice.
- How did trade contribute to the quality of life of Venetians?

In this land, where nothing grows, you will find an abundance of everything; for all manner of things from every corner and country of the earth which had stuff to send, especially food, are brought to this place; and there are plenty to buy, since everyone had money. The Rialto [market] looks like a garden, such a wealth there is of herbs and vegetables from the places nearby, such an endless variety of fruits and all so cheap, that it is wonderful to see.

FIGURE 2-13 The *Battle of Chioggia* was painted by an unknown artist in the 1400s. Venetian warships battled a fleet from Genoa. Notice that the ships are not under sail but are being powered by rowers. What might be the advantage of this strategy?



FYI...

The Italian city-states all wanted to expand their hinterland territory. This competition led to frequent warfare among them.

Genoa, the other great maritime power in Italy, controlled a share of the trade in the eastern Mediterranean and also had ports in the Black Sea. In the western Mediterranean, Genoa controlled trade with the Spanish ports of Barcelona and Valencia. For centuries, Genoa and Venice were on equal terms. However, after the Genoese fleet was destroyed in a naval battle with Venice in 1380, Genoa never regained its former power.



Commerce in the City-States

The members of the Polo family were merchants. Merchants made money by purchasing goods in one place and then selling them for a higher price in another place. As well as dealing with goods such as spices and luxury fabrics that were ready for the marketplace, merchants also bought and sold resources that needed to be manufactured into goods. For example, they bought raw wool that would be made into cloth.

FIGURE 2-14 *July* (Spinning and Weaving) was painted by Leandro Bassano between 1595 and 1600.

The purpose of every business is to make money; otherwise the business will fail. But there are many ways for a company or business to operate. Here are some questions you can ask about the way a business is run:

- How much profit does the business make? For example, some garments cost very little to produce but they are sold at high prices.
- What are working conditions like for the employees? For example, some companies provide incentives for employees to take business-related courses.
- How much do people in the company earn? For example, the chief executive officer (CEO) of a large corporation may earn in a week what a worker earns in a year.
- How might the answers to these questions affect the choices you make as a consumer?

Different Perspectives on Business

At the beginning of the Middle Ages there was very little business. But as trade grew, new relationships developed among merchants, traders, workers, and consumers.

Here is a business model that became common during the course of the Middle Ages.

Business Model A

- The masters of the wool guild get together and buy raw wool from a merchant.
- Each master brings raw wool to his workshop, where it is washed, combed, carded, spun, and then woven into cloth by his journeymen and apprentices. The cloth is then dressed, dyed, and cut.
- The master pays his workers according to Christian principles: wages high enough to support their families in a way that is appropriate to their social position.

- The master sells the cloth in his shop or to a merchant who takes the goods to a market. The Church teaches that the price charged for goods should be “just,” that is, an amount that is fair for the seller but not enough to make a large profit. The master and merchant see business as a way of making a living, not as a way to get rich.

Beginning in the late Middle Ages, a new business model began to develop as manufacturing grew.

Business Model B

- A merchant imports a large amount of raw wool and distributes it to many shops and homes for processing. Each step of the cloth-making process is done in a different location by different workers. Some of these workers are members of a guild and some of them are not. Throughout, the merchant keeps ownership of the wool.
- The merchant’s goal is to make a high profit. The less he pays his workers and the higher the price he charges for the finished cloth, the more profit he makes.
- The merchant uses some of his profit to expand his business and make even more profit.

Adapted from *Renaissance Europe*
by De Lamar Jensen.

Think IT THROUGH

1. In which business model would you rather be a worker? Why?
2. Which model do you think would lead to the growth of trade and business? Why?
3. What values does each model reflect?
4. Which of these business models do you think is generally followed in our society today? Explain your answer.

SKILL POWER

Why do we study the past? One reason is that it helps us to understand our own time. Making connections between events in the past and the present is part of that process.

- How does knowing a little bit about the history of the *ciompi* contribute to your thinking about unions today?
- Find another place in this chapter where you can make a connection to the present or to your own life and share your thinking.

In Chapter 1, you read that some peasants in England and France revolted against unfair treatment by the nobles. In Florence, there was a revolt led by the *ciompi* or “wool carders.” Because of the Black Death, the economy was weakened. There was high unemployment among workers, like the *ciompi*, who did not belong to guilds. The *ciompi* wanted to form their own guild but this request was denied by the large guilds and by the government, which was run by wealthy merchants. The *ciompi* called for an uprising of the lower classes. They briefly took over the government of Florence, but they were eventually defeated by the powerful guilds.

Making Money With Money

The bankers as well as the merchants of the city-states brought wealth to their cities. Florentine bankers established banking houses across Europe. Florence’s economy became so powerful that its golden “florin” became the most important currency in Europe during the course of the Renaissance.

Usury, the practice of charging interest when loaning money to someone, played an important part in creating wealth. During the Middle Ages, the Church considered usury sinful. However, the growth of international trade required large investments of money that would be tied up for many years. To encourage investment in international trade, the Church began to allow charging interest for loans that involved risk. These included financing trading voyages where there was danger of shipwreck or robbery by pirates. Over time, Italian bankers introduced new practices that helped to make trade and business between countries easier.



FIGURE 2-15 *The Money Lender and his Wife* was painted in 1514 by Quentin Metsys. How has the artist shown the wealth of the money lender? What does the artist suggest about the wife’s worldview by showing her turning away from the religious book in her hand to look at the money?

Business Practice	Purpose
Partnerships and Joint Stock Company	Used to raise capital (money) for larger projects. Less financial risk to the individual.
Banks	Provided money-lending services as well as issuing Bills of Exchange.
Bills of Exchange	Worked like modern chequing account. Merchant would deposit gold and receive a Bill of Exchange. Could then turn that in for gold at other banks. Easier and safer than carrying gold along trade routes.
Insurance	Paid a small fee to insure goods during travel. If goods were damaged or lost, insurance company pays replacement costs. If goods arrive safely, insurance company keeps the fee.

Oswego City School District, Regents Exam Prep Centre.

Politics within the city-states was affected by the changing economy. Nobles, bankers, the new wealthy merchant families, and the numerous small merchants, shopkeepers, and craftspeople all wanted political power. The merchants and bankers realized that the constant struggles and warfare interfered with their ability to trade and do business. As a result, they began to support strong leaders who could promise them stability.

Florence competed with other city-states in banking. Italian and European bankers and merchants travelled around Europe on business. This exposed other Europeans to the lifestyle of the Italians who had more contact with the world outside Europe. Wealthy Europeans, artists, and scholars visited Italy and were impressed with the beautiful cities and the sophistication of the Italians. They spread Italian values and ideas across Europe.

LINK UP

In Chapter 4 you will read ideas about political leadership that were developed by Renaissance thinkers. ■

EXPLORING SOURCES

The Nuu-chah-nulth

The Nuu-chah-nulth band (pronounced Noo-cha-nulth) consists of 15 separate but related First Nations whose traditional home is the western coast of Vancouver Island. Here is how Chief Maquinna described their “banks”:

- What does Chief Maquinna’s quotation reveal about the Nuu-chah-nulth worldview?

Once I was in Victoria, and I saw a very large house. They told me it was a bank and that the white men place their money there...and that by and by they get it back with interest. We are Indians and we have no such bank; but when we have plenty of money or blankets, we give them away to other chiefs...and our hearts feel good. Our way of giving is our bank.

Zoom In > The Medici Family

The Medici family was the most famous and powerful family in Italy. They were an important part of Florence's cultural and political life for more than 300 years.

The family made a fortune as wool and silk merchants and bankers. They built alliances with other wealthy families, acquired important positions in the Church, and married into Europe's royal families. By 1434, Cosimo de Medici was powerful enough to take control of Florence. Because Florence was a **republic**, that is, a state in which power is held by the people, Cosimo could not openly declare himself head of the government. Instead, he used his wealth to buy support and to have his enemies exiled from the city. Under his leadership, Florence attacked neighbouring city-states, such as Siena, and made alliances with others, such as Milan. Although Cosimo could be quite ruthless in political matters, he also had a real interest in the arts. He began the Medici tradition of helping promising artists.

Like many leading families, the Medici made many enemies. In 1494, important family members were exiled from Florence and not allowed to return for many years.

The most famous Medici was Cosimo's grandson, who was known as Lorenzo the Magnificent. He was also a patron of art and literature. He sponsored Michelangelo, Botticelli, Leonardo da Vinci, and other great artists and thinkers that you will be reading about in the next two chapters.

- Consider why so many Medici met violent deaths, some engineered by other members of their own family.
- Which factors in the worldviews icon explain the success of the Medici family?
- In what ways did the economic power of the Medici affect their role as citizens of Florence?

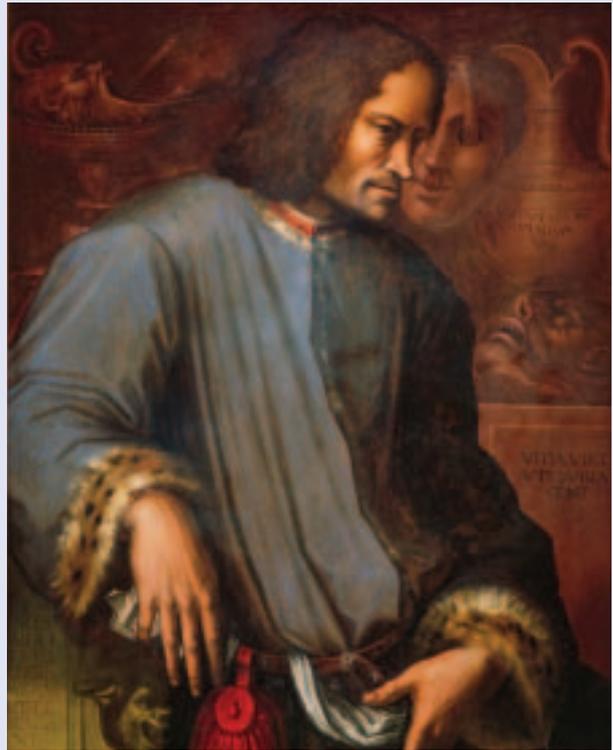


FIGURE 2-16 This portrait, titled *Lorenzo de Medici "The Magnificent,"* was painted by Giorgio Vasari in the 1500s. Lorenzo de Medici was a ruler and a poet. What aspects of his character has the artist emphasized in this portrait?

1478	Giuliano stabbed to death
1503	Piero the Unfortunate drowned in a shipwreck
1526	Giovanni delle Barde Nere shot and killed attacking the city-state of Mantua
1535	Ippolito poisoned by order of his cousin
1537	Alessandro assassinated by his cousin Lorenzino
1547	Lorenzino assassinated by order of his cousin Cosimo I
1576	Isabella, daughter of Cosimo strangled in bed by her husband

FIGURE 2-17 Deaths in the Medici Family

Wealth and Responsibility

Who are the wealthiest people you know of? How did they make their money? To what extent do you think that great wealth also brings with it responsibilities?

Kenneth Thomson was the wealthiest man in Canada and ninth in the world before his death in 2006. Bill Gates is the wealthiest man in the United States; at one time his wealth topped \$100 billion. Both Thomson and Gates have given large amounts of their fortunes away. For example, Thomson donated many millions of dollars as well as paintings and sculptures to the Art Gallery of Ontario. Gates and his wife started the Bill and Melinda Gates Foundation and through it have given billions of dollars to improving health care in Africa, among other causes.

And what about the charitable donations of ordinary Canadians? Statistics Canada reports that about one-quarter of Canadians filing tax returns made charitable donations. In 2004, the latest year for which statistics are available, Canadians reported donations of more than \$6.9 billion.

Think IT THROUGH

1. Do you think that people who make large fortunes have a responsibility to support charitable causes or events? Explain your thinking.
2. How important is giving to charity in your worldview?

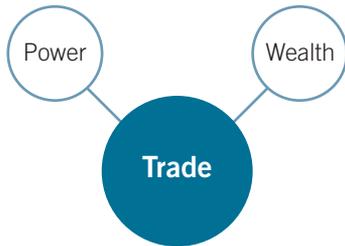


FIGURE 2-18 Melinda Gates, Dr. F. Xavier Gomez-Olive, and Bill Gates, holding a baby, are taking part in a malaria intervention treatment program in Mozambique, Africa.

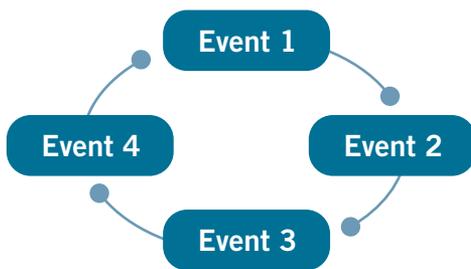
Economics and Citizenship

The economy went into a depression in the years after the Black Death. In Italy the slump was not fully over until the early 1500s. But merchants and bankers continued to grow wealthier through trade and commerce. One historian, Robert Sabatino Lopez, has argued that the depression caused the growth of culture and art in Italy that you will be reading about in the next chapter. According to Lopez, wealthy people spent money on the arts because there were few good business opportunities around. Wealthy citizens also contributed heavily to the beautification of their cities. This, it was believed, encouraged feelings of loyalty and pride in the general public.

1. a. Make a copy of the graphic organizer below and complete it to show how trade led to wealth and power in the city-states of Italy. Add as many circles as you need to the web.



- b. Compare how places get wealth and power today with your Renaissance web.
2. Use a cyclic graphic organizer like the one below to explain how trade led to wealth which in turn led to more trade. (Hint: See the Voices box on p. 51).



3. a. Refer back to the Voices feature on page 51. Create a T-chart to examine how each model benefits and harms:
- the worker
 - the master/merchant
 - the consumer

Create an illustration about one of the models through the eyes of a worker and through the eyes of the master/merchant.

- b. In small groups, brainstorm the values of Business Model A and the values that exist in our economic system. Show the results of your discussion using presentation technology.

4. Have a class discussion on the following questions:
- Do you think a society's way of doing business affects its values and attitudes?
 - How are the lives of people affected by different ways of doing business?
 - If you were a businessperson, under what values would you operate your company?

Before the discussion make notes outlining your ideas and the evidence you will use to support them. Use the critical thinking checklist on page 9 to help you organize your response.

5. Conduct in-depth research on the Internet on Renaissance Venice or Florence. Design a brochure to promote one of these cities to European merchants as a good place to open a business. Include a map that shows the geographic advantages of this city.
6. Select a company in the fast food, retail department store, or clothing sales business. Research how that company has resisted attempts by workers to gain power through unions. Use this information to explore the issue: "What actions should workers be allowed in order to gain power in the workplace?"

Explore the Big Ideas

Beginning in the later Middle Ages, trade expanded among the countries of Europe. The city-states of Italy flourished because they were located near the Mediterranean Sea and connected to the trading routes of Asia. The exchange of goods would eventually lead to an exchange of values, attitudes, and knowledge.

1. Complete the organizer below to help you identify ways that increased trade and business affected worldview in Renaissance Europe.

To what extent did the following factors affect the Renaissance worldview?	Result
1. Increased trade and contact with the East	
2. Increased trade within Europe	
3. Competition among the Italian city-states for power	
4. Changing business practices and a focus on wealth	

- a. With a partner role-play a conversation between two business people, one from the Renaissance and one from today, in which you discuss the similarities in your attitude toward trade and business.
- b. Then role-play a conversation between two workers in which you discuss wages and working conditions.
- c. How did your role-plays contribute to your thinking about business practices and accumulating wealth?

2. A trading ship has just arrived in the Italian port of Genoa loaded with goods from the East. Write a diary account of this event from the point of view of a curious visitor from a small town in the Alps. Keep in mind that the writer comes from a different geographic setting and thus has different experiences and a different worldview from people in Genoa.
3. a. Review the chapter and make a list of all of the geographic features that contributed to making Italy the centre of change in Europe.

- b. Rank these from most to least important. Explain your ranking.
4. Collect articles about trade and business from newspapers and magazines over the period of a week. Choose the three articles you find the most interesting and make an oral presentation to a group in which you present what aspect of trade each article covers. Prepare a question for each article to present to the group for discussion.
 5. Create a collage of words and images that reflects your thinking

about the effects of trade in today's world. Consider some of the following factors in your thinking about trade:

- How trade affects the lifestyle of Canadians.
- The effect Canada's export of resources has had on the environment of Canada.
- How trade affects the identity of people around the world.
- The effect free trade has on people in those countries.

Give your collage a title that reflects the point of view you are communicating.

3

The Humanist Approach



FIGURE 3-1 Michelangelo's sculpture shows David just before the battle with Goliath. What emotions do you read in his expression?

WORLDVIEW INQUIRY

In what ways can shifts in ideas affect a society's worldview?

1504. Michelangelo's huge marble sculpture *David* was being hauled by workers from his studio to the Palazzo Vecchio, the political centre of Florence.

A stone flew through the air, hitting the face of the sculpture. Michelangelo cried out as if he had been struck himself. He rushed to see if the marble had been damaged. The exhausted workers stopped in their tracks. Suddenly several men burst out of a nearby alley shouting, “Medici! Medici!” before disappearing down a side street.

The new political leaders of Florence had hired Michelangelo, the most skilled sculptor of his time, to create a work that would symbolize the city. He decided on the young biblical hero, David, who defeated the giant Goliath with a simple slingshot and stone. Michelangelo wanted his work to encourage the people of Florence in their struggle to be free of their enemies and the powerful Medici family who had controlled the city for so long. He had created a magnificent figure in the spirit of the ancient Greeks and Romans whom he admired. *David* represented human beings in all their beauty and glory.

“They are gone. Let us go on,” Michelangelo said to the workers. He could hardly wait to see his work standing in front of the Palazzo Vecchio.

According to the story, why did Michelangelo choose David to symbolize the city of Florence? What does Michelangelo's choice suggest about how he viewed Florence and its future?



In This Chapter

What is the meaning of life?
What is the right way to behave?
Do you ever think about questions like these? In earlier chapters, you saw that many people in the Middle Ages looked to religious beliefs, especially ideas about the afterlife, for answers to such questions. Renaissance thinkers — people we refer to as “humanists” today — reintroduced ideas from pre-Christian times to this religious foundation. They encouraged people to develop their minds and talents, and to use them for the good of society as well as the glory of God. How did these humanists express their ideas, and how did these ideas spread? What was the impact of humanist thinking on European society?

A Rebirth of Ideas

Which ideas from classical times helped to form the Renaissance humanist worldview?

What's in a WORD?

The word “humanist” comes from the Latin word *humanitas*. The Romans used *humanitas* to refer to the quality of the human mind that sets us apart from animals — our spiritual and intellectual abilities.

LINK UP

Other chapters in this unit and Chapter 9 from Unit 2 discuss more fully the contributions of Islamic civilization to Europe's renaissance. ■

Think of a time when you changed your mind about something. What caused your new way of thinking to come about? Were you influenced by other people, by things you saw or read, or some other factor? Now imagine a new way of thinking taking place across a whole continent. That's what happened during the Renaissance.

This new way of thinking appears to have started in the northern Italian city-states, where scholars we now call **humanists** looked back to the ancient classical civilizations of Greece and Rome. These scholars studied Greek and Roman writings and art and applied classical ideas in their own lives and work.

Classical Writings

The Greek and Roman civilizations had not been forgotten during the Middle Ages. Latin, the language of the Romans, remained the language of scholars and the Church. Ancient writers like Aristotle and Plato were studied from the Christian perspective. However, during the Renaissance, educated people began to look at ancient works in a different way. They admired the eloquent writing styles of ancient writers and became interested in their ideas about society, politics, history, and the arts. You might say that the Renaissance worldview was a result of intercultural contact with earlier civilizations:

- ◆ the Greek and Roman civilizations that form what we call “Classical civilization”
- ◆ the Islamic civilization that preserved the knowledge of Classical civilization and further developed it, especially in the sciences, math, and medicine of the great civilizations in India and the Far East.



FIGURE 3-2 This is a detail of *The School of Athens* (1508–1511) by the Renaissance painter Raphael. Plato and Aristotle are the two men in the centre. Plato, in red, is shown as Renaissance thinker Leonardo da Vinci. Below him, resting his head on his hand, is the philosopher Heraclitus, shown as Michelangelo. Why do you think Raphael showed these ancient Greek philosophers as Renaissance personalities?

Humanist ideas spread mainly among the wealthy people in society. Reading and discussing ancient writers became a kind of fad among the new merchant and business class that you read about in the previous chapter.

Most cultures have a set of rules or commandments that guides people's behaviour. In Anishinabe (Ojibwa) society there was a religious organization called the Midewewin (MAY-dee-yah-yem) that created a "Code for Long Life and Wisdom." It told people how to live a good life.

- ◆ Thank Kitche Manitou for all his gifts.
- ◆ Honour the aged; in honouring them, you honour life and wisdom.
- ◆ Honour life in all its forms; your own will be sustained.
- ◆ Honour women; in honouring women, you honour the gift of life and love.
- ◆ Honour promises; by keeping your word, you will be true.
- ◆ Honour kindness; by sharing the gifts you will be kind.
- ◆ Be peaceful; through peace, all will find the Great Peace.
- ◆ Be courageous; through courage, all will grow in strength.
- ◆ Be moderate in all things; watch, listen and consider; your deeds will be prudent.

Basil Johnson, *Ojibway Heritage*.

Think IT THROUGH

The Ten Commandments are an important code in the Christian and Jewish religions and those values are also reflected in Islam. Find a copy of the Ten Commandments and compare it with the Code for Long Life and Wisdom. In what ways do both codes express similar values? How does modern-day society enforce these values?



FIGURE 3-3 Cicero, a Roman lawyer and politician wrote "Cultivation of the mind is as necessary as food to the body." What is he saying about the importance of learning? Do you agree with him? Explain.

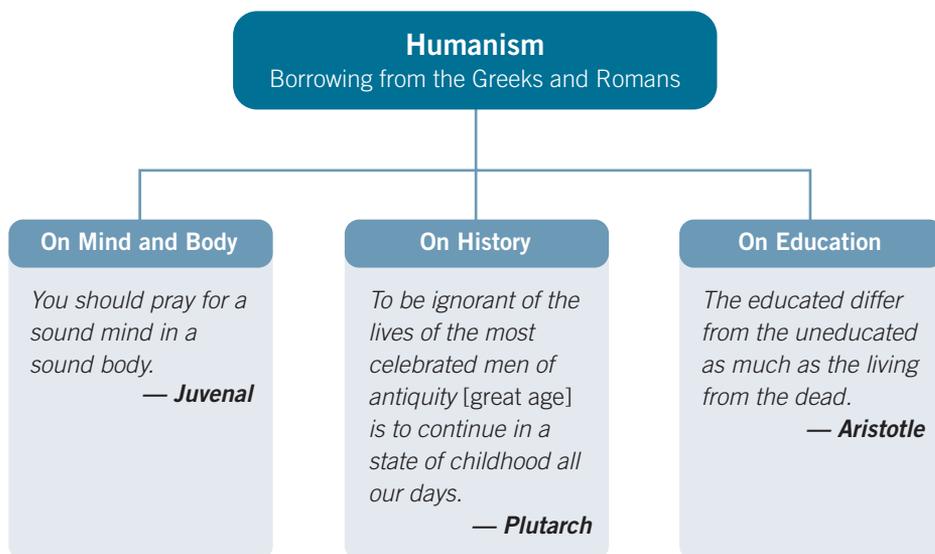


FIGURE 3-4 Do you think the views expressed by Juvenal, Plutarch, and Aristotle remain part of our society's worldview? Explain.

In Europe today you can still see some of the remarkable ruins of the Roman civilization: the Colosseum in Rome, where gladiators sometimes fought to the death, some **aqueducts** that even today carry water great distances into the cities, and the roads that once allowed travel throughout the vast Roman Empire.

Roman writers produced great poetry, drama, and history. The Romans created a legal code that remained in use in Europe until the end of the 1700s.

The Romans based much of their thinking on the golden age of Greek civilization that occurred many centuries earlier. The Greeks were masters of arts such as drama, sculpture, and architecture. They had brilliant mathematicians and historians.

Philosophers taught people how they could improve themselves and their society

through their own efforts. The Greeks also developed the jury system and the Olympic Games. Our form of government—**democracy**—is named after the Greek system of participatory government. Our form of democracy also derives in part from democratic structures originating in First Nations, such as the inter-tribal system of the Haudenosaunee.

- What aspects of Roman and Greek civilization still influence our society today?

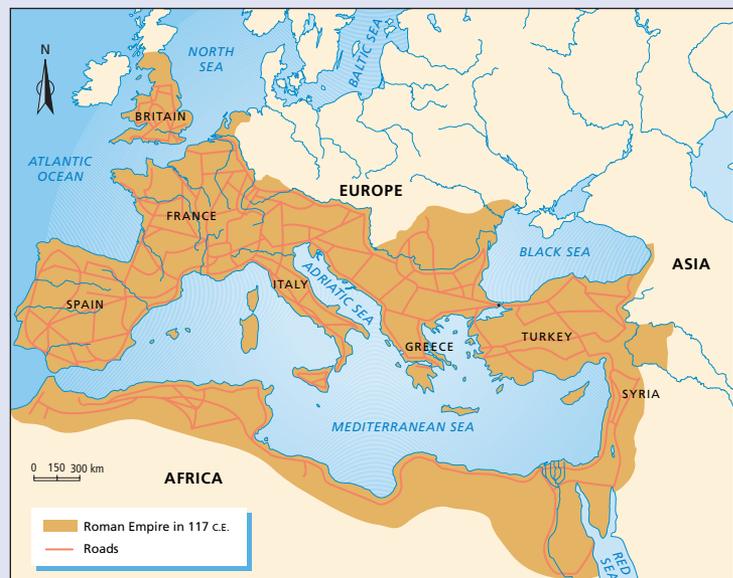


FIGURE 3-5 Roman armies conquered territory all around the Mediterranean and much of Britain. Taxes as well as trade within the empire brought wealth to the city of Rome.

Humanism and the Individual

The classical concept that was most important to Renaissance thinkers and artists was the belief in the dignity and potential of the individual. They believed that people could shape their lives through their own efforts and talents. These new ideas were easily integrated into the Christian worldview: To develop one’s talents was to serve God, because God had provided you with those talents. The humanists believed that:

- ◆ Human beings can use the power of reason, that is, thinking to find truth for themselves.
- ◆ It is important for a person to have an open, curious, and questioning mind.
- ◆ People can achieve great things through learning.
- ◆ Individuals should be skilled in many different areas. They should develop not just their minds but also their bodies and spirits.

LINK UP

In Chapter 13 you will see that Japanese society generally values conformity rather than individualism. How might this strengthen the sense of community in a society? ■

Think IT THROUGH

Which of these ideas about the individual do you think are still part of the worldview of our society?

Individuals Can Make A Difference

Dr. Jenn Brenner set up community health programs in southwestern Uganda where one in five children die before their fifth birthday, mainly of preventable diseases like malaria and pneumonia. Dr. Brenner's approach is to train local volunteers who travel around to rural villages. They "visit homes, talk to pregnant mothers, give demonstrations and help get people out for the twice-yearly Child Health Days, where on average 500 children get weighed and immunized," says Dr. Brenner. "They're like human ambulances, bringing very ill children to the hospital and helping families get the care they need." Dr. Brenner hopes to expand the program to reach out to more than 20 000 children under the age of five. Her work is funded in part by the Canadian International Development Agency (CIDA), which is a government organization.



FIGURE 3-6 Dr. Jenn Brenner is a pediatrician who works at Alberta Children's Hospital. In 2006, she was listed on the *Maclean's* magazine honour roll, which pays tribute to Canadian individuals who "make the world a better place to live."

Think IT THROUGH

1. How does Dr. Brenner's work illustrate the Renaissance idea of the potential of the individual?
2. In your opinion, is supporting projects like these part of many Canadians' worldview? Give examples to support your answer.

Humanist Scholars

Francesco Petrarch, a humanist thinker of the early Renaissance, saw the Classical past as a glorious time. He believed it was far superior to both the medieval world, which he called a "dark age," and the time in which he lived. He wrote,

Among the many subjects that interested me, I dwelt [reflected] especially upon antiquity, for our own age has always repelled me . . . In order to forget my own time, I have constantly striven [tried] to place myself in spirit in other ages, and consequently I delighted in history.

Later humanists began to see theirs as a glorious time, a "renaissance," when the ideas and values of ancient times were "reborn."

Greek and Roman manuscripts had been preserved in libraries in the Muslim world and in monastery and cathedral libraries throughout Europe. Petrarch and other humanists collected these manuscripts and made copies and translations of them. In one year alone, humanist Giovanni Aurispa brought 240 Greek manuscripts to Europe. Humanists wanted to make the ideas in these ancient works available to the widest possible readership. They thought that in order to be truly cultured, a person should read good books and look at great works of art.



FIGURE 3-7 Francesco Petrarch was painted by Andrea del Castagno in the mid-1400s. How does this painting of Petrarch fit in with what you know about Renaissance humanist values?

The Renaissance Individual

- What objects do you see in this painting? What do they suggest about the interests and abilities of the two young men?
- How does this double portrait illustrate the humanist ideas about the individual listed on page 62?
- In the top left corner of the painting, there is a religious object, a tiny crucifix. What might its size and position suggest about the young men’s attitude toward religion?



FIGURE 3-8 *The Ambassadors* (1533) by Hans Holbein the Younger. On the left is Jean de Dinteville, a French nobleman, and on the right is his friend, George de Selve, the Bishop of Lavaur.

Over to YOU

1. Skim this section and make jot notes of the classical ideas that were part of the Renaissance worldview.
 - a. Share and discuss your ideas with a partner. Come up with a list you can both agree on and compare it with a list made by other classmates.
 - b. Use a graphic organizer to show the humanist ideas that shape your life. Be sure to include examples to illustrate your points.
2. Greek dramas are still staged today. Ellen Hemphill directed a modern production of *The Trojan Women*, an anti-war play by the ancient Greek playwright, Euripides. She explained her interest in this ancient play as follows: “Women and children are always the ultimate victims of war. They are not mentioned in statistics; they are not glorified as heroes; they are losers even if they were not on the battlefield—they lose husbands, sons, fathers, and if they are in

the battle zones, their homes, other children or their own lives.” What is your response to Hemphill’s ideas? What are your responses to your classmates ideas?

3. a. Work with a partner to suggest ways each element of the Midewewin Code for Long Life and Wisdom could be applied in modern daily life. Here is an example:

Thank Kitche Manitou for all his gifts.	Give thanks, for example, say a prayer before meals.

- b. Research to find wisdom teachings of Inuit or another First Nations group. As you did in Question 3a, suggest ways one or more teachings could be applied in modern daily life.

Thinkers and Society

Name some people who you think affect thinking in our society today. Consider politicians, activists, writers, artists, and film makers. What means do they use to get their messages across? Renaissance humanists were often the intellectual leaders of their communities. There were humanist scholars, philosophers, teachers, public officials, writers, scientists, architects, artists, and musicians. Some of them had important positions in government, the Church, and at royal courts. As a result, they were able to affect many aspects of Renaissance society.

How can thinkers and philosophers bring about changes in society?

Civic Humanism

Renaissance humanists were interested in what classical authors had written about good government. Cicero's idea that public service was the duty of everyone in society was very influential. **Civic** humanists believed that being a responsible citizen meant educating yourself about history and political issues and working to improve society. Why is being an informed citizen valued today?

What's in a WORD?

The word "civic" comes from the Latin word *civis*, which means "citizen." Civic humanism is interested in how people can be good members of their society.

EXPLORING SOURCES

For the Good of Society

The following quote is taken from a letter written by the wealthy merchant Lorenzo de Medici to his children. How does it express his civic humanism?

I find we have spent a large sum of money from 1434 to 1471, as appears from an account book covering that period. It shows an incredible sum . . . spent in buildings, charities and taxes, not counting other expenses; not would I complain about this, for though many a man would like to have even part of that sum in his purse I think it gave great luster to the state and this money seems to be well spent.

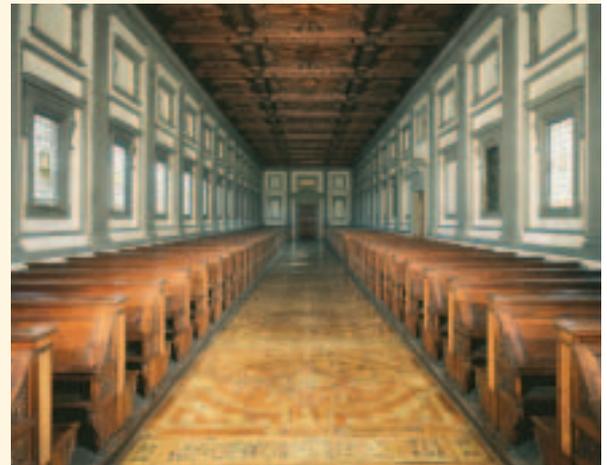


FIGURE 3-9 The Medici family donated a library filled with Christian, classical, and humanist manuscripts to the city of Florence. This is the reading room. Wealthy people today continue this Renaissance tradition of contributing to society. Give some examples from your community or a community you have visited.

Building Consensus in a Group

Today many people express their sense of responsibility to the local, national, or global community by donating money or fundraising. If your group decided to do a fundraising project, you would first need to decide on an organization to support.

How could you go about this? Each member of your group could come up with the name of an organization, the group could get together to consider the proposals, and then you could choose one. But there is more than one way for your group to make the choice.

Two Ways to Make a Decision

1. The suggestions could be recorded on a list. The group could then discuss them and vote on their choice. The organization that gets the most votes is the one the group will support. This is a win-lose situation.
2. Group members could work together to agree on an organization to support. This is called building a “consensus.” Consensus building takes more time than a vote.

Making a Decision Through Consensus

Keep in mind that a decision made through consensus may not represent everyone’s first choice, or even anyone’s first choice. However, it should represent a decision that everyone in the group can agree to.

- ◆ People share ideas, knowledge, and their perspectives on the decision. These are recorded on a list, but the speakers’ names are not recorded. Ideas belong to the whole group, not to an individual.
- ◆ Points of agreement are listed as well as differences of opinion.



FIGURE 3-10 What type of decision might best be made with a vote? In what situation might consensus be a better method?

- ◆ Everyone in the group needs to speak once before anyone can speak for a second time.
- ◆ People need to listen respectfully and stay on topic when they speak.
- ◆ Focus on trying to come up with a decision that everyone can agree with. The final decision may not be anyone’s first choice.
- ◆ The group as a whole is responsible for the final decision and supports it.

Try It!

1. Put consensus building into action by working through the example given above. Did the process help you to better understand perspectives other than your own? Did you find that one or more people in the group took on a leadership role? How did they help?
2. How are the two decision-making processes above different from one another? Identify one advantage and one disadvantage for each method. Are some group decisions better suited to one method than the other? Explain.

Humanist Education

Think about the subjects that you study in school. Why do you think educators decided that students should study these particular subjects? What other things do you think would be interesting or useful to study?

One of the most important ways that the humanists influenced Renaissance society was in the emphasis they put on education. The humanist Leonardo Bruni wrote admiringly about a wealthy merchant who “never wasted time by loitering, but returned home after business and spent his time in studying Greek and Latin.”

Many humanists were dedicated teachers who ran their own schools. They believed that it was important to train young people’s characters and bodies as well as their minds. This approach to education is sometimes called “educating the whole child.” They also encouraged a curious, questioning attitude in their students. Many rulers and wealthy people hired humanists as tutors for their children. How do you think this might help to spread humanist ideas?

Humanist teachers added to the traditional subjects studied during the Middle Ages.

FIGURE 3-12 Many cities offer awards to youth who contribute to their communities. Métis Kristen Acuna, right, received the Chief David Crowchild Youth Award in 2006 from the City of Calgary for her commitment to education, community service, and cross-cultural activities. Victoria Crowchild Aberdeen, left, is the daughter of Chief David Crowchild, a renowned Tsuu T’ina hereditary chief, for whom the award is named.



FIGURE 3-11 This portrait of a schoolmaster in his classroom was painted by Ambrosius Holbein in 1516.



Studied in Middle Ages

grammar, **rhetoric** (public speaking), logic, arithmetic, geometry, astronomy, music, theology, scripture, medicine

Studies added during Renaissance

Greek and Roman writings, physical training, ethics and morality (right behaviour), aesthetics (philosophy of beauty), manners and behaviour, history, eloquence (persuasiveness)

Think IT THROUGH

What programs exist in your school that reflect a whole-child approach? What additional programs would you suggest?

Human Beings and the Earth

What should human beings' relationship be with the Earth? We use Earth's resources to supply our needs and wants. But don't we have a responsibility to be caretakers of the Earth as well?

Different Perspectives

All societies have ideas about the relationship between human beings and the Earth. This relationship is often based on religious or spiritual beliefs.

Here is the account of the creation of human beings in the Book of Genesis from the Bible.

*So God created human beings, making them like himself. He created them male and female and blessed them, and said "Have many children, so that your descendants will live all over the earth and bring it under their control. I am putting you in charge of the fish, the birds, and all the wild animals." **The Good News Bible***

- What do the phrases "under their control" and "in charge" suggest about human beings' relationship with the Earth and the other things that live on it?

Here is how Evelyn Steinhauer, a Cree and member of the Saddle Lake First Nation, describes her perspective of the individual and his or her relationship to the Earth:

We believe that beings thrive when there is a web of interconnectedness between the individual and the community, and between the community and nature. Everything we do, every decision we make, affects our family, our community, it affects the air we breathe, the animals, the plants, the water in some way. Each of us is totally dependent on everything else.

- What do the words "interconnectedness" and "dependent" suggest about the First Nations' view of the relationship of human beings with the Earth and with other living things?



FIGURE 3-13 During the 1800s, the buffalo were hunted almost to extinction by Canadian and European buffalo hunters. Why might their attitude to the buffalo have been so different from that of the First Nations peoples who lived on the Prairies?

Think IT THROUGH

1. Here are three quotations about nature from Renaissance thinkers and scientists:

Let us permit nature to have her way. She understands her business better than we do.

– Michel de Montaigne, France

Nature to be commanded, must be obeyed.

– Francis Bacon, England

Nature uses as little as possible of anything.

– Johannes Kepler, Germany

- Work with a partner to restate your understanding of each of these quotations.
 - Discuss how each quotation relates to the quotations from *The Good News Bible* and Evelyn Steinhauer.
 - Decide which of these passages is closest to your own worldview regarding the relationship between human beings and the Earth. Explain your thinking.
2. Use the *pictures to words to questions* formula on page 6 to discuss Figure 3-13 with a partner. Share your questions with the class.

Humanism and Religion

The classical texts that were admired and studied by Renaissance scholars were written before the beginning of Christianity. Renaissance thinkers emphasized ideas and values such as individual achievement and the importance of history and the arts. Religion continued to play an important part in their lives, just as it had during the Middle Ages. Petrarch, for example, was a devout Christian.

Desiderius Erasmus, born in 1466 in the city of Rotterdam, the Netherlands, was the outstanding humanist scholar of his time. He said famously, “When I get a little money I buy books; and if any is left I buy food and clothes.” He edited a new Greek version of the New Testament.

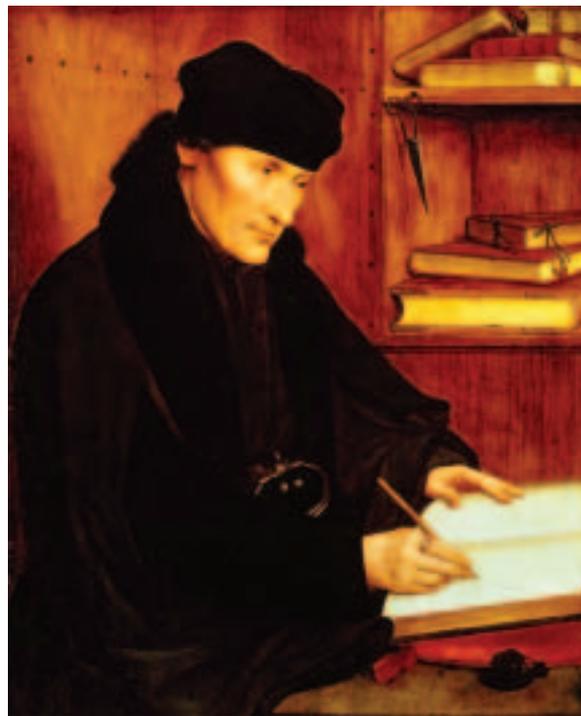


FIGURE 3-14 This portrait of Desiderius Erasmus was painted by Quentin Metsys. Erasmus applied his knowledge of Greek to making a revised translation of the Bible.

Over to YOU

1. Role-play Lorenzo de Medici explaining to one of his children how humanist thinkers brought about changes in Renaissance society. Your monologue should include examples of new attitudes toward education and civic responsibility.
2. Many public institutions such as museums, theatres, university lecture halls, and even seats in concert halls are named for the people who made donations to them. For example, what used to be the Edmonton Concert Hall is now called the Winspear Centre.
 - a. In a group, discuss what you think of this policy. How might it encourage people to contribute money for the common good? How might it reinforce individualism in our society?
 - b. In Judaism, Christianity, and Islam, anonymous charity is considered superior to charity in which the donor is identified. Have an informal class debate on your views about this idea. (See the Building Your Skills on Debating an Issue on page 355.)
3. What volunteer opportunities are available in your community for people your age?
 - a. Work with a partner to plan how you can find out which local organizations need volunteers.
 - b. Contact three organizations to find out about their volunteering program. Make up a list of questions before you begin. Consider asking about location, time commitment, jobs, and skills needed.
 - c. Create a chart to show the results of your research. Consider the best way to share this information with other students in your school or community.
4. Imagine that the school board in your region was starting a new kind of school. They are looking for input from students on what special focus the school should have as well as such issues as programs, class size, homework, hours, and discipline. Write a letter giving your ideas and explaining how your ideas would shape students' attitudes and worldview in a positive way.

Society and the Arts

What do the arts tell about a society?



FIGURE 3-15 *Mona Leapa*, a digital image created by George Coghill

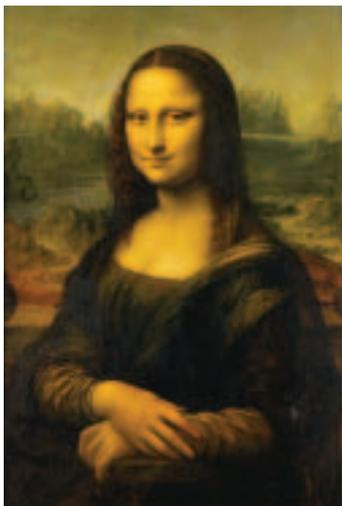


FIGURE 3-16 *Mona Lisa* (c. 1503–1505) was painted by Leonardo da Vinci.

FIGURE 3-17 Sandro Botticelli painted *The Birth of Venus* (1486) for a member of the Medici family who were his patrons. How does the artist express graceful movement in the detail taken from this painting?

Did you get the joke in this digital image? It was created for an environmental clean-up campaign. The artist was asked to replace the main figure in a famous painting with a frog. He used the *Mona Lisa* by Leonardo da Vinci because he thought it was the most famous painting in the Western world. The *Mona Lisa* is an example of the new style of art that developed during the Renaissance. Artists became interested in portraying the beauty of the human body and the natural world.

Patrons, people who paid artists to produce works, played an important role in promoting the arts during the Renaissance. They included members of the new wealthy merchant class, as well as the government and the Church. Artists made works to decorate private homes or to display in public places.

Painting

Like Michelangelo, many artists found inspiration in the art of the ancient Greeks and Romans. In the Middle Ages, most art had religious themes and this continued through the Renaissance. But influenced by humanist ideas, Renaissance artists began to interpret these subjects in new ways. The Renaissance also saw a growing interest in portraits and landscapes. As you look at the paintings on these pages, consider how they reflect the humanist interest in the individual, the present world, beauty, and human excellence.



The painting on the right illustrates many of the elements Renaissance artists used to create naturalism and beauty in their works.

- ◆ natural world: symbolized by the peacock
- ◆ light and shadow: on the faces of the angel and the Saint, and on the ground beside them
- ◆ texture and pattern: on the carpet, on Mary and the angel's clothing, the flooring, decorative surfaces
- ◆ realistic details: child in left side of painting peeking around the corner
- ◆ elegance: Mary's hands; the angel's hands

Many contemporary artists also draw inspiration from the past. Ojibwa artist Norval Morrisseau uses images created by First Nations peoples long ago: **petroglyphs** which are carved into rock with sharp implements, and **pictographs** which are drawn onto rock surfaces, and the drawings on the birchbark scrolls of the Ojibwa Midewewin societies. Some First Nations people criticize Morrisseau for breaking traditional restrictions by showing sacred beliefs in his paintings. He defends his work by saying that he wants to restore cultural pride in his people.



FIGURE 3-18 *The Annunciation with Saint Emidius* (1486), Carlo Crivelli

FYI...

In 2006, the National Gallery of Canada put on a solo exhibition of Norval Morrisseau's work.



FIGURE 3-19 *Water Spirit* (1972) by Norval Morrisseau. How do you think art might contribute to the identity of a people and help to build a sense of community?

SKILL POWER

How is Renaissance painting different from medieval painting? Examine this medieval *Enthroned Madonna and Child* and Bellini's *The Madonna of the Meadow*. (See the Building Your Skills on Analyzing Images on page 21.)

Use a chart like the one below to help you think it through.

With a group, discuss how these paintings show a change in thinking from the Middle Ages to the Renaissance.

	Medieval	Renaissance
Background		
Emotions		
Pose		



FIGURE 3-20 *The Madonna of the Meadow* (early 1500s) by Giovanni Bellini, Italy. How has Bellini made this religious subject into a universal human experience?



FIGURE 3-21 *Enthroned Madonna and Child*, (1200s), artist unknown

Architecture

Think IT THROUGH

What connections can you make between Vitruvius's description of an architect and the Renaissance view of the individual?

An architect should be a good writer, a skillful draftsman, versed in geometry and optics, expert at figures, acquainted with history, informed on the principles of natural and moral philosophy, somewhat of a musician, not ignorant of the law and of physics, nor of the motions, laws, and relations to each other of the heavenly bodies.

Adapted from *The Architecture of Marcus Vitruvius Pollio in Ten Books.*

This description of an architect comes from the writings of Roman engineer and architect Marcus Vitruvius Pollio. His book *De Architectura* was rediscovered during the Renaissance. It influenced Renaissance architects to include features of classical buildings in their work. Like painters and sculptors, Renaissance architects raised the status of their profession from skilled labourer to artist.

Architectural Inspiration

Architects from all over Europe travelled to Rome during the Renaissance to study the Pantheon, the Colosseum, and other classical buildings. What similarities can you see in these Roman and Renaissance buildings? You may wish to use the Skill Power on page 72 to help you create a chart to record your ideas.

RENAISSANCE BUILDING

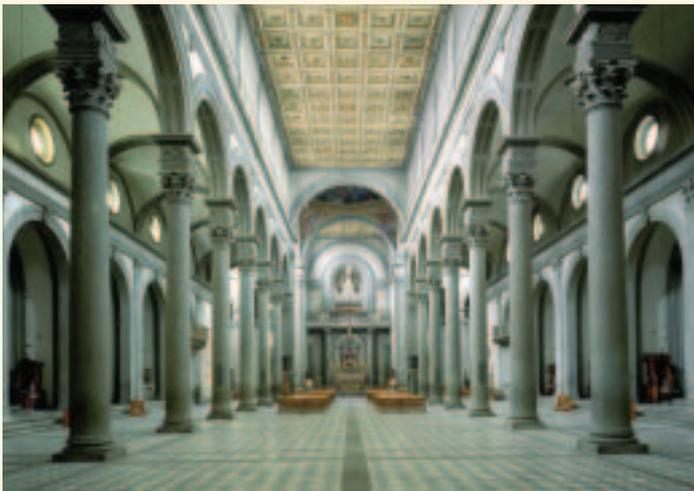


FIGURE 3-22 Filippo Brunelleschi, one of the most famous architects of the Renaissance, designed the church of San Lorenzo in 1425–1446.

ROMAN BUILDING



FIGURE 3-23 *The Interior of the Pantheon* was painted by Giovanni Panini in 1747. The interior was actually built much earlier during the time of the Roman Empire.

Sculpture

Sculptors in the Middle Ages were seen as craftspeople rather than artists. They were part of the construction team for cathedrals, carving figures and other decorations that told biblical stories. They generally did not even sign their work. The role of the artist changed dramatically during the Renaissance. Just as wealth raised the social status of merchants and business people, their artistic genius raised the status of artists. Sculptors like Michelangelo became celebrities with international reputations.



FIGURE 3-24 *Raven and the First Men* (1978–1980) was inspired by Haida artist Bill Reid's interest in his background. It depicts the moment that the raven found the first humans in a clam shell and tricked them into coming out into the world. What might this sculpture reflect about the Haida worldview?

Michelangelo's *Pietà*

This is a story retold by the Renaissance art historian, Giorgio Vasari.

One morning he [Michelangelo] had gone to the place to where it [the Pietà] stands and observed a number of Lombards [people from Lombardy, Italy] who were praising it loudly. One of them asked another the name of the sculptor, and he replied, "Our Gobbo of Milan." Michelangelo said nothing, but he resented the injustice of having his work attributed to another, and that night he shut himself in the chapel with a light and his chisels and carved his name on it.

Giorgio Vasari, *The Lives of the Most Excellent Painters, Sculptors and Architects.*

- How does Vasari's story highlight the Renaissance view of the individual?
- What does the sculpture suggest about the Renaissance worldview?



FIGURE 3-25 Michelangelo's *Pietà* (1496) shows Mary holding the dead body of Jesus. Michelangelo uses the physical beauty of Mary to reflect her spiritual perfection. Do you think that a work of art should be beautiful? Or make you think? Or make you look at the world in a new way?

Literature

In the early Renaissance, writers focused on translating the works of Roman and Greek writers and copying their styles. At the same time, books or texts written in the **vernacular**—that is, the language that people spoke, such as Italian, French, and English—became more accessible.

Humanism influenced writers to focus on expressing their thoughts and emotions. Petrarch was the leading Italian poet of his time. He is most famous for the hundreds of love poems he wrote to a woman called Laura. Here is the beginning of one of these **sonnets**:

*Oh blessed be the day, the month, the year,
the season and the time, the hour, the instant,
the gracious countryside, the place where I was
struck by those two lovely eyes that bound me;
and blessed be the first sweet agony
I felt when I found myself bound to Love,
the bow and all the arrows that have pierced me,
the wounds that reach the bottom of my heart.*

FAST FORWARD

Writing About Love

Québec-born poet Leonard Cohen continues Petrarch's tradition of romantic poetry. Here is one of his poems.

For Anne

*With Annie gone,
Whose eyes to compare
With the morning sun?
Not that I did compare,
But I do compare
Now that she's gone.*



FIGURE 3-26 Canadian poet and singer/songwriter Leonard Cohen

Think IT THROUGH

1. Think about how many popular songs are written on the subject of love. Why do you think this is so?
2. Compare the emotions expressed by Petrarch in his sonnet with the emotions expressed in Cohen's poem. In what ways are they similar? In what ways are they different? Compare the forms each poet used to express those emotions. What similarities and differences can you identify?

Christine de Pisan was a humanist writer, some of whose ideas may seem very modern to you. One of a very few women to receive a humanist education, Pisan was educated at the court of King Charles V of France. When she was left a widow at the age of 25 with three small children to support, she decided to make her living by writing. Pisan was Europe's first professional woman writer. Pisan's many works included poetry, history, essays, and biographies. In her writings, she protested the way women were portrayed in medieval literature. In *The City of Women*, she argued that men and women should be judged not on the basis of their gender but on their abilities and virtues.



FIGURE 3-27 From a 15th-century manuscript. Christine de Pisan is the person on the left. She is receiving three visitors. In the right-hand image she and one of her visitors are building the City of Women that Pisan imagines in her writings.

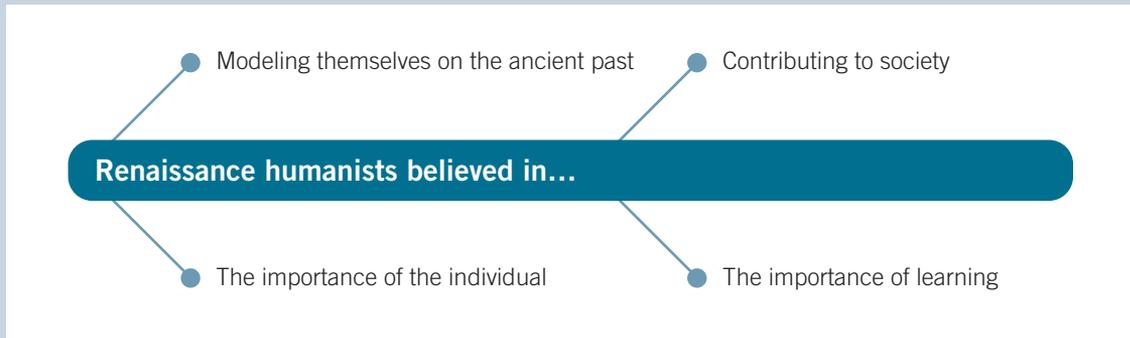
Over to YOU

1. Create a web to show how humanist ideas were expressed during the Renaissance in each of the four arts discussed in this section.
2. Research a contemporary painter, sculptor, architect, or writer to find out whether this person's work has been influenced by humanist ideas. Present your conclusions in a short oral presentation. Use the five-step process on page 264 to help you draw valid conclusions.
 - Support your ideas with quotations from the sources you used in your research.
 - Consider how you can use visuals from electronic sources to enhance your presentation.
3. If you were asked to judge a work of art what criteria would you use? How do the criteria you selected reflect your worldview?
 - a. Create a rubric that shows these criteria and the evaluation scale with descriptors that you would use for your evaluation of the work of art.
 - b. Work with two other students and select a work of art from the Renaissance to judge. Each of you can use your own rubric to judge the work. Compare and discuss your results.
4. Are Christine de Pisan's ideas about men and women reflected in the *Canadian Charter of Rights and Freedoms*? To what extent do you think we have equality between men and women in Canadian society? What criteria can you use to answer this question?
5. How do you use the arts—music, writing, dance, and art—to express your ideas and emotions? How do they help you to express your worldview?

Explore the Big Ideas

Thinkers and philosophers influenced society in the development of a humanist worldview during the Renaissance. Their views spread from Italy across northern Europe.

- a.** Use the organizer below to gather evidence from the chapter about each of these aspects of humanism.



- b.** Write an opinion paragraph responding to the following questions: Which of these humanist values do you think is most widespread in modern society? Which do you think *should* be the most widespread?

- Today when someone is described as a “Renaissance person” it means that he or she is knowledgeable about a wide range of subjects and skilled in many areas. Turn back to page 64 and examine *The Ambassadors*. Notice how the painter has shown that these two are Renaissance men. Create an image modeled on *The Ambassadors* showing one or more modern Renaissance individuals.
- Renaissance thinkers recognized that a sense of responsibility to

the community was important and to them, belonging to a Christian community was essential. Individualism is an important value in our society, and it is one we trace back to the Renaissance. Create an image or collage that expresses your ideas about how these two elements—individualism, and membership in a community—should be balanced for the good of society.

- Develop an electronic bulletin board or a blog to allow you to share and discuss your ideas

about a new way of thinking that you believe would change society for the better.

- Select a work of Canadian art that reflects each of the following:
 - one of the aspects of humanism discussed in this chapter
 - some aspect of contemporary Canadian society.

Share and discuss your choices with other students in the class.

4

The Exchange of Ideas



FIGURE 4-1 This painting by an unknown artist shows Galileo's trial before Church officials in 1633. What does Galileo's experience tell us about how difficult it is to change a worldview?

WORLDVIEW INQUIRY

How did the Renaissance spark the growth and exchange of ideas across Europe?

1633. The brilliant scientist Galileo was brought before a jury of Church officials called Cardinals on a charge of **heresy**, that is, opposing Church teaching.

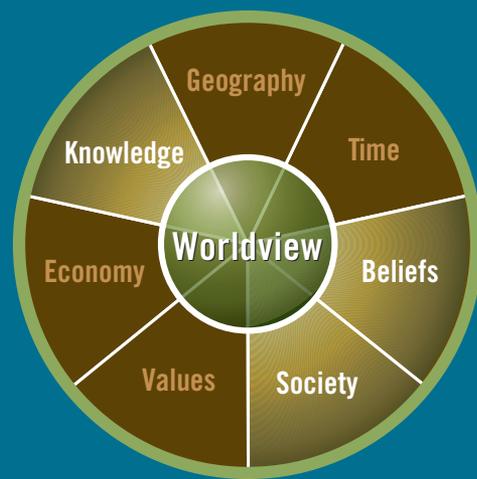
Galileo entered the hushed courtroom and knelt in front of the Cardinals. The Church had always taught that the Earth was at the centre of the universe. Galileo had published a book in which he argued that the Sun was at the centre, and the Earth—like the other planets—travelled around it. Galileo based his conclusion on observations he made with the new, powerful telescope he had developed.

The Church charged Galileo with heresy and ordered him to give up his views. If he refused, he knew he might be tortured or even burned alive for heresy. Galileo made his decision. He read out a statement denying his belief in a Sun-centred universe.

For publishing a book that challenged Church teachings, Galileo was sentenced to house arrest on his estate for the rest of his life. The Church put his book on the *Index of Prohibited Books*, a list of titles that Catholics were forbidden to read.

But Galileo knew that he was right. After he finished reading the statement, he is believed to have whispered to himself, “*Eppur si muove*” (“But it [the Earth] still moves”).

According to the story, why was Galileo sentenced to house arrest? With which elements of the worldviews icon did Galileo’s knowledge conflict?



In This Chapter

As you see, Galileo was faced with a dilemma. On one side were the humanists you read about in the previous chapter. They taught that people had it in their power to understand the universe. On the other side were the Church authorities, who were not ready to accept new ideas. Some Church officials saw Galileo’s book as an attack on Church teachings and leadership. What other ideas in the sciences, religion, and leadership challenged established ways of thinking during the Renaissance? How did they affect people? How did ideas and knowledge spread across Renaissance Europe?

Science: A New Way of Seeing

How can discoveries in the sciences shape people's worldview?



FIGURE 4-2 This page is from an Arabic translation of *De Materia Medica* by Greek physician Pedanius Dioscorides, who lived during the first century. It was the authority on herbs until about 1600.

If you lived at the beginning of the Renaissance and you wanted to learn about the sciences such as astronomy, physics, and biology, you would read books by scholars from Classical or Islamic civilizations. However, you were not encouraged to ask questions, study anything in the natural world, or do any hands-on experimenting.

The Scientific Method

Attitudes toward science changed during the Renaissance. Thinkers dramatically expanded the range of texts they read. In addition, the new importance that humanism placed on human beings and their experiences encouraged people to question and experiment. The scientist and artist Leonardo da Vinci wrote:

We must consult experience in the variety of cases and circumstances until we can draw from them a general rule that is contained in them. And for what purposes are these rules good? They lead us to further investigations of nature and to creations of art.

The process of making observations, experimenting, and drawing conclusions based on evidence is known as the “scientific method.” The use of the scientific method led to discoveries in many areas of science during the Renaissance. The most important advances were in astronomy, medicine, and mathematics.

Think IT THROUGH

Today we have a great deal more knowledge about astronomy, medicine, and mathematics than people had during the Renaissance. What do you think you know that Renaissance people had not yet learned? Explain your thinking.

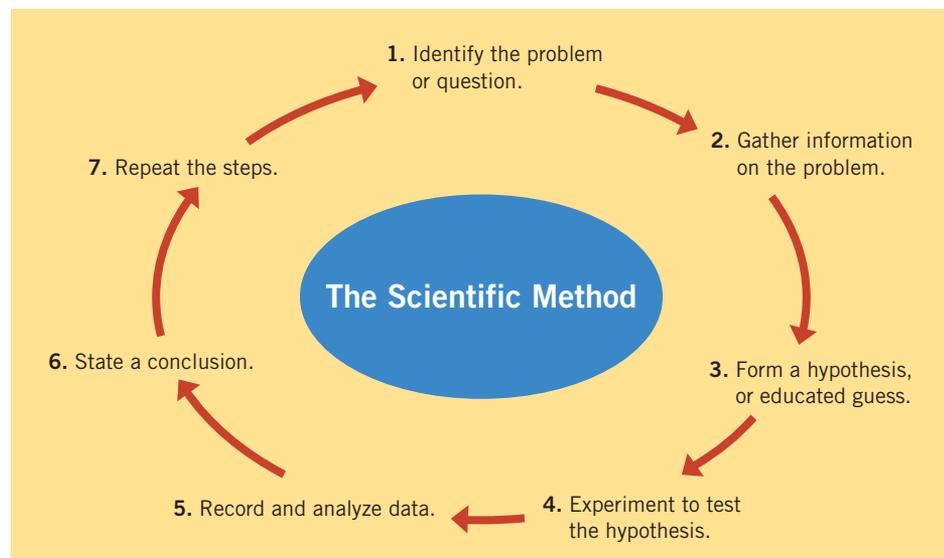
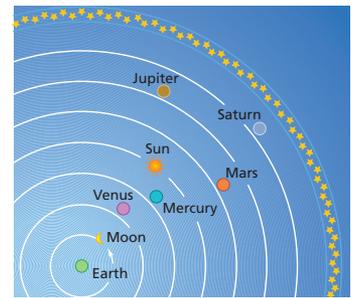


FIGURE 4-3 The scientific method is still used today. Why do you think it is so effective?

Astronomy

How do you know that the Earth goes around the Sun and not the other way around? For thousands of years, right up until the Renaissance, most people believed that the Sun went around the Earth. Ptolemy, a Greek astronomer who lived during the first century CE, introduced this idea of the universe. Europeans believed that God had placed the Earth at the centre of the universe.

The new theories presented by Galileo and the astronomers who came before him threatened the worldview of their time and permanently changed the way people looked at the universe. This chart shows how Renaissance astronomers built on one another's ideas.



FIGURES 4-7 Ptolemy, a Greek astronomer who lived during the first century CE, introduced this idea of the universe. Europeans believed that God had placed the Earth at the centre of the universe.

Astronomer	How Discoveries Were Made	Discoveries
 <p>FIGURE 4-4 Nicolaus Copernicus, Polish astronomer.</p>	<p>Got ideas from ancient Greek astronomers whose ideas were not accepted in their day.</p>	<p>Earth is a planet that moves around a stationary Sun.</p>
 <p>FIGURE 4-5 Johannes Kepler, German mathematician and astronomer.</p>	<p>Tried to combine Ptolemy's and Copernicus's systems. Spent 20 years using mathematics to test and prove his ideas.</p>	<p>Concluded that planets travelled in an elliptical (oval) orbit, not perfect circles as Copernicus believed.</p>
 <p>FIGURE 4-6 Galileo Galilei, Italian astronomer and philosopher.</p>	<p>Built telescopes and studied objects in the sky.</p>	<p>Through observation confirmed Copernicus's idea of a Sun-centred universe. Saw sun spots, craters, and mountains on the moon, the stars of the Milky Way, and Jupiter's moons.</p>

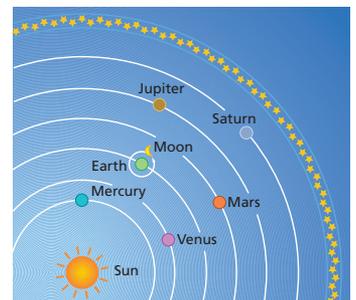
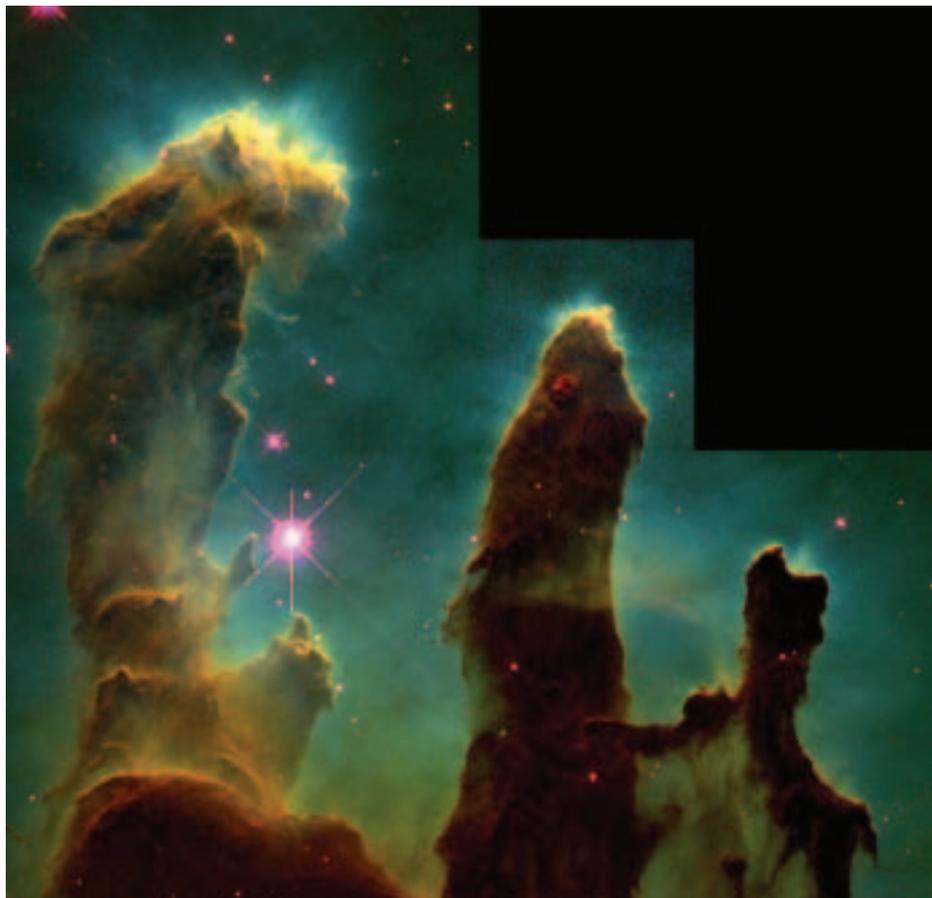


FIGURE 4-8 During the Renaissance, Copernicus suggested a very different view of the universe.

Think It Through

Albert Einstein said in 1941: *Science without religion is lame, religion without science is blind.* Einstein's comment suggests that science and religion need each other, that they are equal partners. How is this view different from the view during Galileo's time?

FIGURE 4-9 This is a photograph of the Eagle Nebula taken by the Hubble Space Telescope which has been in orbit around the Earth since 1990. The Hubble Space Telescope has transmitted many such remarkable images of space to Earth. From them, astronomers have learned a great deal about the age and rate of expansion of the universe. In what ways do modern scientists share Galileo's worldview?



What's in a **WORD**?

From the Greek word *astrologia*, which means "telling of the stars," astrology was considered a serious science in the Middle Ages and the Renaissance.

FYI...

Today, the practice of midwifery is regulated in most provinces and territories. To qualify as a midwife in Alberta, a university degree and attendance at 60 births are among the requirements. As of May, 2006, Alberta had 29 registered midwives.

Medicine

What does the following medical prescription for treating wounds suggest about Renaissance medicine? "In one pound of olive oil cook ten green lizards and filter them through linen; add one measure of marjoram and wormwood; cook slowly and set by for use." Doctors had little accurate knowledge about **anatomy**, that is bodily structure, and the causes of disease; remedies based on **astrology**, superstition, bloodletting, and applying leeches were common.

During the Renaissance midwives and others with knowledge of traditional and herbal remedies played an important role treating the sick. Remedies from the environment have always been an important part of healing for First Nations peoples. This is illustrated by the Mi'kmaq saying: "For every sickness on this Earth, there is a medicine under your feet."

Here are some traditional First Nation's attitudes toward healing:

- ◆ Rely on the wisdom of elders.
- ◆ Use the medicinal power of plants.
- ◆ Focus on the spiritual, emotional, and physical self.
- ◆ Medicine women/men help to establish harmony between people and nature.

During the Renaissance medical knowledge grew, particularly in anatomy and surgery. Scientists and doctors began to apply the scientific method to make new discoveries about the human body and how it worked.

Anatomy

During the Renaissance, dissection was made legal for the purposes of study in many Italian cities. Andreas Vesalius, a professor at the University of Padua, dissected bodies in the lecture hall while his students watched. He wrote a book, *De humani corporis fabrica* (*On the fabric of the human body*), which was illustrated with detailed, accurate drawings.



FIGURE 4-10 François Rabelais was a French humanist scholar and physician. He published translations of works on medicine by the Greek thinkers Hippocrates and Galen. He also wrote comic novels, which were read throughout Europe.



FIGURE 4-12 Leonardo da Vinci dissected bodies and made drawings of what he saw. How do you think knowledge of the human body might have helped Michelangelo create his *David* shown on page 58?



FIGURE 4-11 Rembrandt painted this scene of an anatomy class in 1632. In what ways do you think anatomy classes in medical schools are different today? Consider, for example, how the students are dressed, their age, gender, and their number.

Evaluating the Accuracy of Web Sites

The Internet has made it easier to find up-to-date information on many topics. It is an excellent place to do research. However, you need to keep in mind that there is no agency to control what is put on the Internet. As a result, some Web sites are not reliable sources of information.

Here are a few tips to help you critically assess Web sites.

Authority—Are the authors identified, and do they have expertise in the subject area?

Accuracy—Do the authors provide source references for their information? If not, how can you measure the accuracy of what they say?

Bias—Are the authors arguing on behalf of a particular viewpoint? Is more than one viewpoint presented? Is the difference between facts and opinions made clear?

Style—Is the writing full of slang and grammatical errors or does it seem thorough and reliable?

Currency—Is the information up to date? Are the links to other sites current, or do they send you to sites that no longer exist?

Usability—Is the material presented in a way that is clear and easy to use?

If you find two or more sites on the same topic that give conflicting information, use these steps to determine which site is most reliable. And remember always to record the site Web address and refer to it when you use the information in an essay or presentation.

Try It!

Many people don't consider Columbus a hero and are opposed to celebrating his arrival in North America. If you wanted to find out more about this you might type "Columbus Day Controversy" on a search engine. One entry you will get is the History Channel site. Visit this site on the Internet and evaluate it based on the criteria above. Visit two other sites that came up on the search and evaluate them with a partner. Rate the three sites using the criteria.



FIGURE 4-13 What impact do you think the Internet has had on Alberta students?

Scientific Progress?

Dissection was a controversial practice until the Renaissance. It was discouraged by the Church because medieval Christians believed in the physical resurrection of the body. Today there are still many debates about medicine and science. Two examples are stem cell research and alternative health therapies.

Genetically modified (GM) plants are another such issue. Natural forms of genetic modification have been practised by Indigenous peoples for centuries. For example, farmers in the Andes Mountains (along the west coast of South America) developed more than 3000 types of potato. They were prepared for every soil and climate condition they encountered. This biodiversity led to security in food supply because blight could not affect more than a few strains of potato at a time. Today, however, often genetic modification involves putting a gene from one organism into another organism. The idea is to produce plants that have desirable characteristics. For example, a gene from a fish has been put into a tomato plant to produce a tomato that can withstand colder temperatures.

Critics of genetic modification of plants question the safety of GM foods. They say that not enough long-term research has been done on these “Frankenfoods.”

People in favour of GM plants argue that they will allow us to produce enough food to end world hunger and do away with the use of pesticides. Whatever the arguments, much of the food we eat every day contains genetically modified ingredients.

Think IT THROUGH

1. Why do you think it is sometimes difficult for people to accept new ideas in science and medicine?
2. a. Find five sites on the Internet on this subject and analyze them for bias using the tips in the Building Your Skills on page 84.
b. Rank your sites from most to least biased. Explain the criteria you used.
3. Review the results of your research. Discuss with a partner or in small groups the various points of view and perspectives you found. Refer to the critical thinking checklist on page 9 to assess your contribution to the debate.



FIGURE 4-14 What perspective on genetically modified foods does this cartoon suggest?

Mathematics

Think IT THROUGH

Do you believe math could reasonably be called an international language? Why or why not?

The works of ancient mathematical scientists like Euclid (geometry) and later works by al-Khwarizmi (algebra) were studied with new vigor during the Renaissance. Thinkers like Leonardo da Vinci believed that mathematics was the basic tool for understanding the universe. Mathematical proofs were an important part of the scientific method. As you have already seen, Renaissance astronomers like Kepler used mathematical calculations in their work. Mathematics was also an important part of Europe's changing economy. As trade and commerce grew, knowledge of mathematics became essential for members of the merchant class.

Earlier civilizations contributed much to Renaissance understandings of mathematics. The concept of zero, for example, was used in ancient India, and the decimal system we use today was refined by Muslim mathematicians.

EXPLORING SOURCES

Mathematics and Art

Mathematics was used by painters, sculptors, engineers, architects, and musicians. Renaissance artists used the rules of "perspective" which makes the images in paintings look as they would in life. Perspective fools the eye of the viewer into thinking that the image has depth. In other words, a three-dimensional image is created on a two-dimensional surface.

- In which parts of this painting has the artist created the illusion of depth?
- What mathematical shapes and ratios do you see in the sketch?

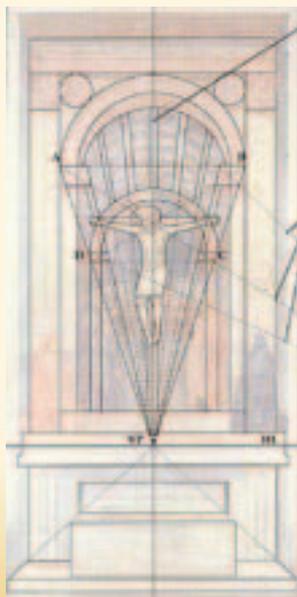


FIGURE 4-15 The sketch to the right shows the lines of perspective that create the illusion of depth in Masaccio's *The Holy Trinity*.

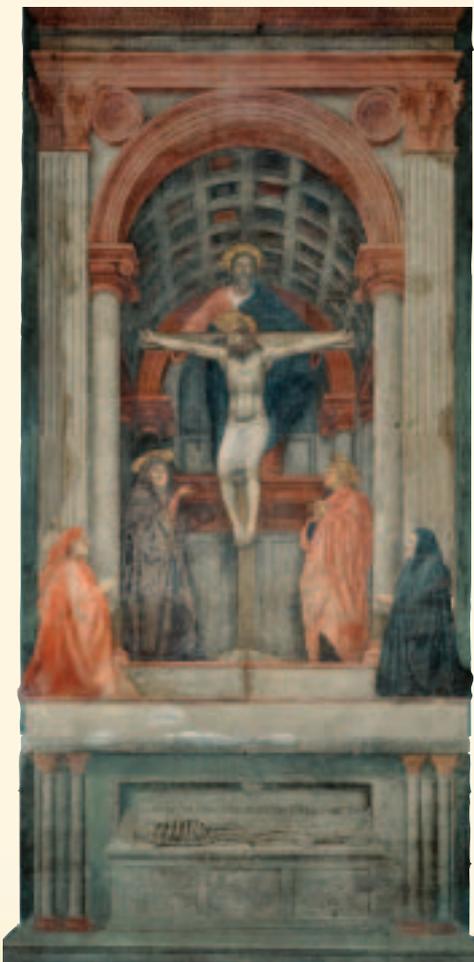


FIGURE 4-16 Masaccio painted *The Holy Trinity* between 1425 and 1428 on the wall of Santa Maria Novella, a church in Florence.

Perspective had been known in the ancient world, but no record of it had ever been found. The Renaissance architect Filippo Brunelleschi rediscovered the mathematical theory of perspective. He used perspective drawings to show how the buildings he was planning would look when they were finished.

Brunelleschi developed his technique through experimentation and by applying mathematical principles. This is how he went about it:

1. He began by painting over a reflection of a building called the Baptistry on the surface of a mirror.
2. Then, in order to prove that his painting was identical to the Baptistry, he drilled a small peephole in the painted mirror and stood in front of the Baptistry.
3. He looked through the peephole in the back of the painted mirror and held up a blank mirror to block his view of the Baptistry. The blank mirror reflected his painted image.
4. By moving the blank mirror in and out of the way, he could see that his painted image was identical to the actual building.

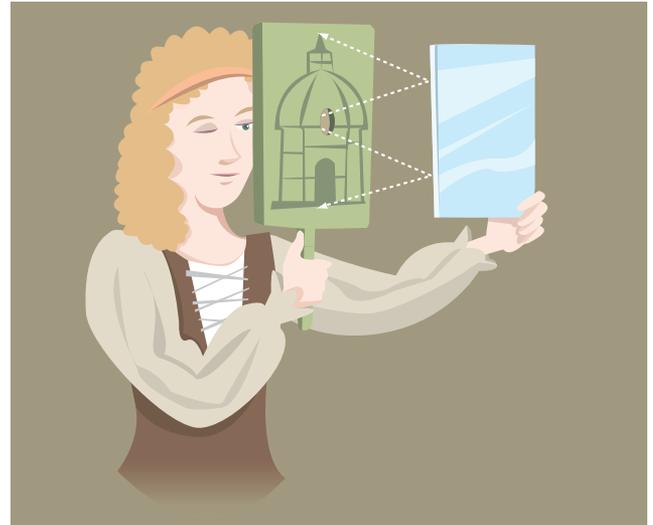


FIGURE 4-17 After completing his experiment, Brunelleschi analyzed the structure of his image mathematically and worked out the principles of perspective.

Over to YOU

1. The Renaissance worldview encouraged making direct observations and experimenting to learn about the world. What discoveries were made as a result of this attitude? Use a chart like the one below to organize your ideas.

Discipline	Innovator	Discovery
astronomy		
medicine		
mathematics		

2. **Consider a Dilemma:** You are a person in the Renaissance and you have cut your hand badly. Your family has always used home remedies to treat cuts, but these were not always successful. There is talk about a doctor in a nearby town who studied at the University of Padua. Will you stick to traditional remedies or will you try out the doctor? What factors will influence your decision? To what extent does your worldview influence your decision?

Political and Religious Leadership

What role do leaders play in changing or maintaining worldview?

In Chapter 2, you read about the struggles for power within the Italian city-states and the wars among them. Merchants and bankers as well as humanists came to believe that strong leadership was the solution. Strong leaders would bring peace and stability that would allow business and the arts to prosper. Who should these leaders be and how should they best rule?

Born into Leadership

As you read in Chapter 3, civic humanism encouraged citizens to participate in the government of their state.

Isabella D'Este grew up in a cultured family in the city-state of Mantua. She received a fine classical education and, as a girl, met many famous humanist scholars and artists. When she was 16 she married the Duke of Mantua. Their court became a centre of learning, music, and the visual arts. Isabella's brilliant mind was much admired and she became known as "the first lady of the world."

The Duke of Mantua was often away on military campaigns, so Isabella ruled the city-state in his absence. She wrote many letters to her husband keeping him informed about the political situation in Mantua. In one letter she told him about her activities as ruler:

... I beg of you, have a peaceful mind . . . for I intend to govern the State . . . in such a manner that you will suffer no wrong, and all that is possible will be done for the good of your subjects . . . I not only listen to officials, but allow all your subjects to speak to me whenever they choose [so] no disturbance can happen without my knowledge . . .

Isabella enjoyed political life and became a strong and effective leader. When her husband died, she helped her young son to rule Mantua.



FIGURE 4-18 Portrait of Isabella D'Este (1534) by Titian

The Scientific Ruler

Just as Renaissance scientists were using observation to learn about the natural world, the Florentine civil servant Niccolò Machiavelli was observing people and governments. His observations led him to new ways of thinking about leadership and power.

Machiavelli explained his conclusions about the best way to govern in his book *The Prince*. It became one of the most controversial and influential political texts ever written. Even today scholars continue to argue about Machiavelli and his theories. Although Machiavelli was a humanist, some of his ideas might surprise you.

Think IT THROUGH

Machiavelli seems to imply that “the end justifies the means.” What does this expression mean to you? Name some current and past leaders whom you consider followed this thinking. What are your opinions of them?

EXPLORING SOURCES

Machiavelli's Thinking

Here is one conclusion that Machiavelli drew from observing people:

. . . [I]t is a good general rule about men, that they are ungrateful, fickle, liars and deceivers, fearful of danger and greedy for gain. . .

Here are some of Machiavelli's ideas concerning how leaders must sometimes act in order to protect their power and their state:

It needs to be understood that a prince, and especially a prince recently installed [placed in power], cannot observe [follow] all those qualities which make men good, and it is often necessary in order to preserve the state to act contrary to faith, contrary to mercy, contrary to humaneness, and contrary to religion.

In actions of all men, especially princes, where there is no recourse to justice, the end is all that counts. A prince should only be concerned with conquering or maintaining a state . . .



FIGURE 4-19 *Niccolò Machiavelli* by Santi di Tito. Before Machiavelli, people thought about the best way to rule, but no one had applied a scientific approach to it. Machiavelli is considered the first political scientist in history.

- What do you think of Machiavelli's ideas about what people are like? About how rulers sometimes need to behave?
- Compare Machiavelli's ideas about leadership with those of Isabella D'Este. Which do you think would be more effective? Explain your thinking.

Was Machiavelli Machiavellian?

“I have thought it proper,” Machiavelli wrote, “to represent things as they are in a real truth, rather than as they are imagined.” Not everyone appreciated Machiavelli’s “tell it like it is” attitude to politics. Along with Galileo’s writings, *The Prince* was listed in the Church’s *Index of Prohibited Books*. Machiavelli’s ideas were revolutionary in their time for two reasons:

- **When it came to leadership, Machiavelli did not think that ideas of right and wrong were important.** The only thing that mattered was the effective running of the state. The prince or leader could do anything as long as it was good for the state as a whole.
- **Machiavelli described the state as a creation of human beings.** It was a secular, that is, non-religious institution. Machiavelli was not against religion, but it was not the focus of his thinking about politics and power.

Not everyone is lucky (or unlucky) enough to have his or her name turned into an adjective. Within 50 years of his death, the term “Machiavellian” could be found in English dictionaries. People today still use the word to describe an unscrupulous person who seeks and holds power by any means possible. But is this a fair judgment on Machiavelli?

A Different Perspective

Maurizio Viroli, who recently wrote a biography of Machiavelli entitled *Niccolo’s Smile*, argues that Machiavelli has been misunderstood. He writes:

Machiavelli never taught that the end justifies the means or that a statesman is allowed to do what is forbidden to others. He taught, rather, that if someone is determined to achieve a great purpose—free a people, found a state, enforce the law and create peace where anarchy [lawlessness] and despotism [oppression] reign—then he must not fear being thought cruel or stingy but must simply do what is necessary in order to achieve the goal.

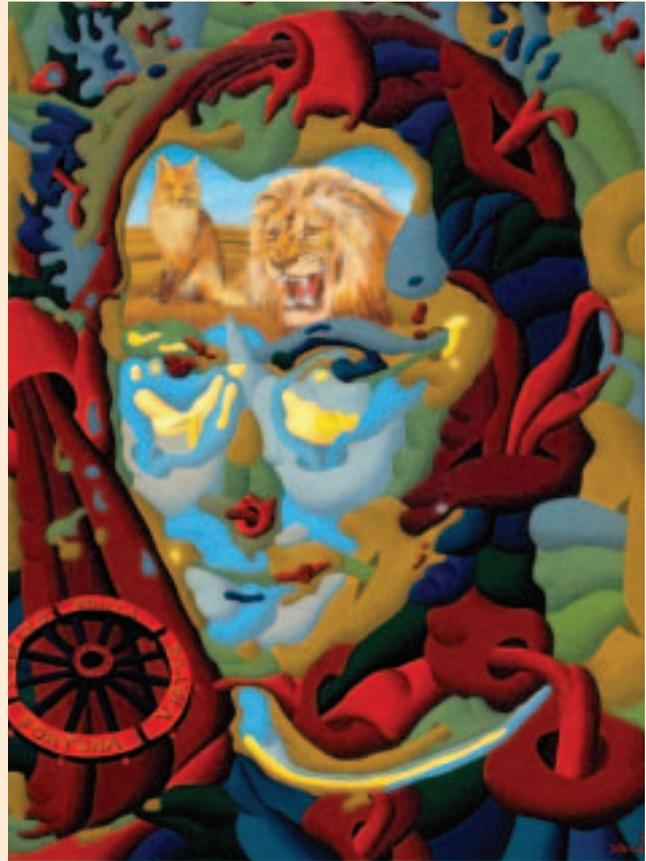


FIGURE 4-20 Werner Horvath painted this portrait of Machiavelli in 2002. What do the colours Horvath chose for this portrait suggest to you? Horvath included images of a lion and a fox because Machiavelli wrote that a leader must be like a lion and a fox.

A New Visual Perspective

This is how contemporary artist Werner Horvath has reinterpreted the Renaissance portrait of Machiavelli on the previous page.

Think IT THROUGH

1. How does Viroli’s quotation contribute to your understanding of Machiavelli? Does it change your thinking about him? Explain.
2. What characteristics are associated with a lion and a fox?
3. How might these characteristics be applied to a political leader?

Zoom In > Allegorical Paintings

Sieneese artist Ambrogio Lorenzetti painted these images on the walls of Siena's City Hall nearly 700 years ago. They are part of larger paintings called *Allegory of Good Government* and *Allegory of Bad Government*.

The use of the word **allegory** gives you a clue that deeper meanings are contained in a work or art or novel. An allegory is a work in which the characters and events are meant to be understood as representing other things and symbolically expressing a deeper, often spiritual, moral, or political meaning.

Although most people in medieval and early Renaissance Europe could not read or write, they could walk into this room and immediately understand Lorenzetti's message. They could read images the way you might pick up a story book and read words. They knew instantly, for example, that the nine "dancers" you see below in Figure 4-22 were the nine muses, and that the figure in the middle of Figure 4-21 was Tyrannia (Tyranny), shown victorious over Justice, who lies defeated at the bottom of the image.

- How would you represent good government and bad government in a work of art?

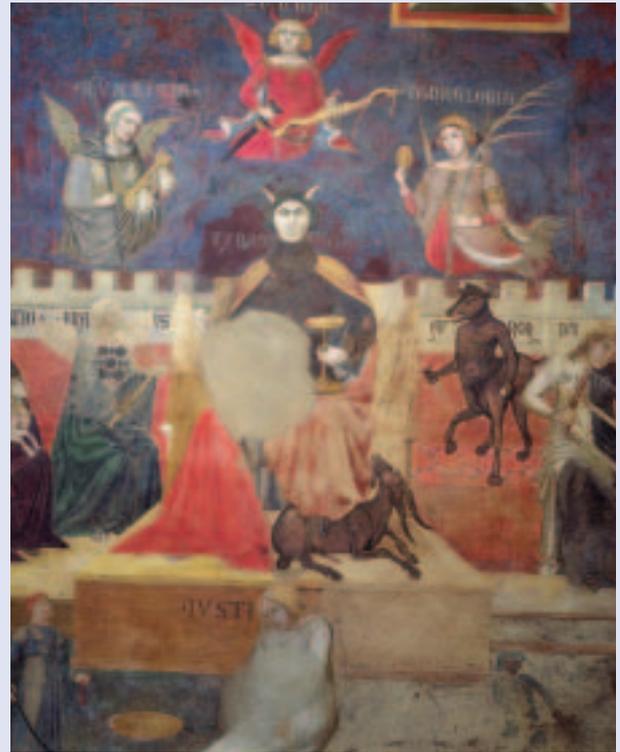


FIGURE 4-21 What detail does Lorenzetti provide in the appearance of Tyrannia that lets you know, more than 700 years after he painted it, that he considers Tyrannia "bad"?



FIGURE 4-22 What details in this image indicate that Lorenzetti thinks good government results in a peaceful, prosperous society where people are busy and happy?

Changing Leadership in the Church

Have you ever been disappointed by the actions or words of a person you believed in? Do you ever think that people in charge of something—a business, government, a hospital, or in authority in some other way—sometimes behave improperly? People during the Renaissance were also sometimes disappointed with their government, business, and religious leaders.

During the Middle Ages and the Renaissance, the Catholic Church was the most powerful institution in Europe. Many Church leaders considered that they were responsible for more than the religious well-being of people; some considered the Church to be the natural leader in all areas of society—political and business, as well as religious.

As happens sometimes today, people in positions of authority do not always behave appropriately. Some Church leaders, and some parish priests, took advantage of their authority to gain power and money for themselves and members of their family. Some bishops and cardinals “bought” their titles. Some priests did not honour their vow of poverty but spent the Church’s money on themselves. People complained, and over the decades, the complaints became louder and louder. How would the tension between the Church and many of its followers be resolved?

Savonarola

Girolamo Savonarola was a monk who belonged to the Dominican order. He dedicated his life to fighting against the corruption he saw in the Church and in society. For a few years, Savonarola was the unofficial political leader in Florence. From the Church of San Marco, before as many as 3000 people, Savonarola preached sermons in which he accused the pope, Alexander VI, of corruption. His actions were contrary to the oath of obedience to the pope that all Roman Catholic clergy take even today.

Under Savonarola’s direction, in 1497, the citizens of Florence built a huge “bonfire of the vanities” in their town square and burned their wigs, make-up, fancy clothing, art, and books. Savonarola taught that these things kept people’s attention away from God.

Savonarola’s continuous ranting against the pope and the Church in Rome, and his call for the establishment of a separate council to oppose the pope, led to his **excommunication**, that is, official exclusion from the Church. By then, the people of Florence were also tired of Savonarola’s sermons and turned against him. In 1498, Savonarola was tried for heresy, found guilty, and executed.

FYI...

Between 1309 and 1377, the popes lived in Avignon (now France) instead of Rome. The shift was part of a growing struggle for power between the authority of the pope and the power of kings.

Think IT THROUGH

To what extent do you think Savonarola’s criticisms could be applied to modern society?

FYI...

Pope Alexander VI, who served as pope from 1492 to 1503, is known to us as Rodrigo Borgia. Some positive accomplishments resulted from his tenure as pope, but he is also known as a worldly pope who used his office to advance his family’s fortune.

Savonarola's Views

This is part of a sermon delivered by Savonarola in Florence.

This country of ours is like a piece of cloth long enough to make coats for everyone: but it is so unequally divided that one [person] has enough to wrap around him three times and trail upon the ground, another has too little to make even a beggar's cloak . . . Equality demands that no citizen should be able to oppress another. . . Nowhere in the Gospel [New Testament of the Bible] have I found a text recommending golden crosses and precious stones [for clergy] . . . I, for my part, will give everything away, beginning with my own coat.

- What are Savonarola's criticisms of the Church?
- Why do you think some Church officials wanted to silence Savonarola?
- How are the attitudes of Savonarola and John Ball in Chapter 1 on page 25 similar?

FIGURE 4-23 This painting, entitled *The Martyrdom of Savonarola*, was done by an anonymous artist in the 1400s. How does the artist suggest the people of Florence reacted to Savonarola's death? Why do you think this might be so?



Martin Luther

Savonarola's criticisms didn't result in any changes in the Church. But almost 20 years later, Martin Luther, a German monk, took more effective action. Influenced by humanist methods, he began to carefully study the Bible for himself. He came to the conclusion that the Bible, rather than the Church, should be a Christian's true spiritual guide.

Luther was also upset by the wealth of the Church and critical of the way it was obtained. The Church made money by selling **indulgences**, which were certificates that reduced the time people would be punished for their sins after they died. In 1517, Luther nailed his *Ninety-Five Theses* criticizing the selling of indulgences on the Church door in Wittenberg. He challenged other scholars to debate Church issues. The *Ninety-Five Theses* were printed and distributed throughout Germany.

Pope Leo X issued a "bull," or official order, condemning Luther and banning his works. Luther publicly burned the pope's bull.



FIGURE 4-24 Here the pope is writing out indulgences while people pay out their coins. Why do you think Luther might have objected to indulgences?

1483	born in Eisleben, Germany
1507	ordained as a priest
1508	began teaching at University of Wittenberg
1510	visited the Church in Rome
1517	nailed <i>Ninety-Five Theses</i> on the Church door in Wittenberg
1520	was condemned by Pope Leo X and works banned
1521	called before the Diet of Worms and excommunicated
1522	published a Protestant translation of the New Testament into German
1534	published a Protestant translation of the complete Bible into German

FIGURE 4-24 Key Events in Luther's Life

Think IT THROUGH

1. Luther knew that publishing his *Ninety-Five Theses* would force a confrontation between himself and the Church. Why might he have wanted this confrontation?
2. How might things have turned out differently if the Church had reformed before Martin Luther posted his *Ninety-Five Theses*?



FIGURE 4-25 Marguerite de Navarre, the sister of the king of France, protected early Protestants from arrest by the Church. She was an influential French humanist writer and religious reformer.

In 1521, Luther was called before the emperor at an Imperial Diet (assembly) in the city of Worms and, like Galileo, asked to give up his ideas. But unlike Galileo, Luther didn't back down. According to legend he said, "Here I stand. I can do no other." The pope excommunicated Luther, and Emperor Charles V declared Luther an outlaw who could be killed. Luther went into hiding.

The Protestant Reformation

Like his *Ninety-Five Theses*, Luther's Protestant translation of the Bible reached an unprecedented number of Germans. They followed Luther when he broke with the Catholic Church. A new church was started in Northern Europe—the Lutheran Church. Before long, Luther's ideas spread all across Europe.

Luther and people who agreed with him were called Protestants, and this time became known as the "Protestant Reformation." Protestants "protested" against the Church's refusal to allow "reform" and eventually achieved a *Reformation*.



FIGURE 4-26 In 1898, Eugene Siberdt painted *Martin Luther Translating the Bible, Wartburg Castle, 1521*. What do the details in the painting tell you about Martin Luther? Consider, for example, things on the desk, on the floor, and on the walls.

Protestantism Spreads

- Many Protestant centres grew up throughout France. How do you think this might have been received by the country's Catholic rulers?

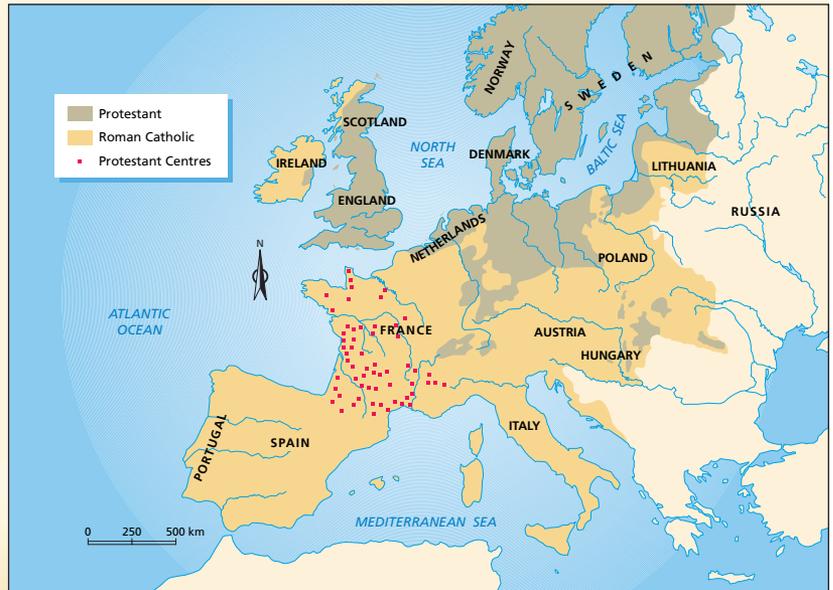


FIGURE 4-27 The Spread of Protestantism in Europe. There was over a century of religious wars in Europe as a result of the Protestant Reformation. The wars resulted in an end to the absolute power of the Catholic Church over religious life in Europe.

SKILL POWER

When you apply reasoning skills to details or facts and draw a general conclusion, you are making a generalization. Generalizations are based on patterns found after careful study.

- What generalizations can you make about the spread of Protestantism in Europe based on this map?

- What information in the map did you base your generalization on?
- Find a modern map that shows the distribution of religions in Europe today. Compare it with this map. Is your generalization still valid?

The Catholic Counter-Reformation

The Catholic Church lost much of its authority and membership because of the Protestant Reformation. Pope Paul III called a series of meetings, now known as the Council of Trent, at which the Church examined its policies. This movement was known as the “Catholic Counter-Reformation.” As a result of these meetings, corruption among the higher clergy was cleaned up and priests were given a better education.

New religious orders that focused on converting people to Catholicism were also established during this time. The most important of these was founded by Ignatius Loyola. It was called the Society of Jesus; his followers were called Jesuits. Jesuit missionaries were very active among the Wendat (Huron) during the early days of European settlement in Canada. The Wendat called them “Black Robes” because of the clothes they wore.

What's in a **WORD**?

The term “Catholic Counter-Reformation” implies that the actions taken by the Catholic Church were entirely in response to the Protestant Reformation. Many people argue that Luther was a Catholic reformer before he became a Protestant, and that throughout the Catholic Church's history, Catholic voices have been raised when needed to call for reform.

Religious Freedom

In 2001, when he was 12, Gurbaj Singh Multani's ceremonial dagger, his *kirpan*, fell out of its cloth holder and landed in his Montréal school yard. The school board banned Gurbaj from bringing the *kirpan* to school because it was considered a weapon. Gurbaj argued that it was not a weapon but a religious symbol, which he as an orthodox Sikh was required to wear at all times. After many court cases, the Supreme Court of Canada ruled unanimously that the ban on *kirpans* was a violation of Gurbaj's religious freedom as guaranteed by the *Charter of Rights and Freedoms*. "Religious tolerance is a very important value of Canadian society," wrote Justice Louise Charron. The decision, however, does allow school boards to impose restrictions on how *kirpans* can be worn to protect the safety of students.

Think IT THROUGH

1. Canada is a pluralistic and multicultural society. How does this influence our attitude toward religious tolerance?
2. What two perspectives came into conflict in this situation?

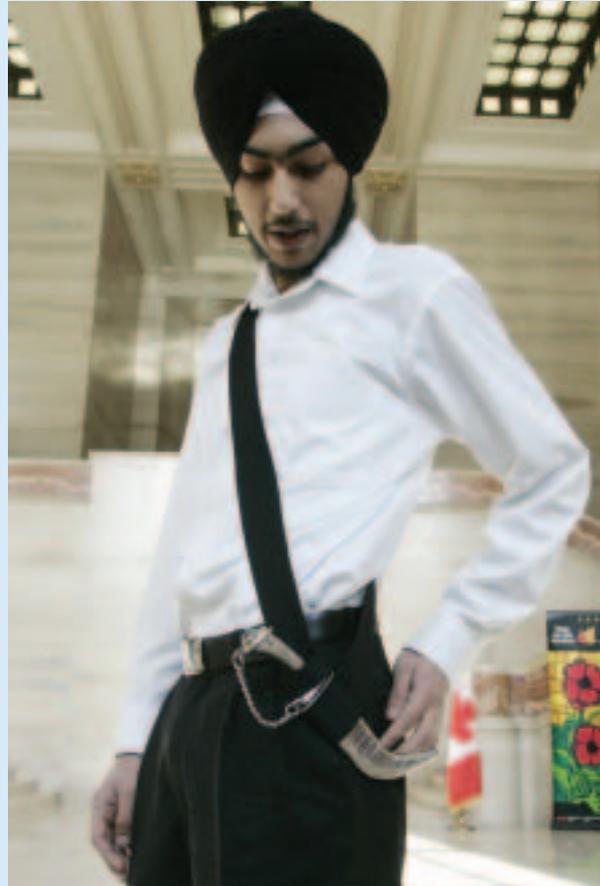


FIGURE 4-28 Gurbaj was 17 by the time the Supreme Court finally made its ruling. In the meantime, he transferred to a private school for his education. Do you think his family should be compensated for this expense? Explain.

Over to YOU

1. **a.** Work with a partner or in small groups to review what you learned about Machievelli, Isabelle D'Este, Savonarola, Luther, and Pope Paul III. Which of these individuals worked to maintain the existing worldview? Which worked to change it?
 - a.** Write a paragraph in response to this statement.
 - b.** Get together with a group to share and discuss your responses.
- b.** Brainstorm a list of political and religious leaders you know of today—in your school, community, province, country, or internationally. Do you think the leaders you came up with are working to change a worldview, or maintain it? Explain your thinking.
2. Choose a statement from one of the political thinkers in this section that you found particularly interesting or challenging. It doesn't need to be something that you agree with, just something that made you think.
 - a.** Look through newspapers to find articles about conflicts that are a result of religious differences.
 - b.** For each identify the perspectives that have come into conflict.
 - c.** Note which of the situations or perspectives are similar to those during the Renaissance. What conclusions can you draw?
3. Religious differences are still the source of controversy and warfare around the world.

The Spread of Ideas

You have probably heard people say that we live in an “information age.” What does this phrase mean to you? Why is it so easy to spread information in today’s world? What method of communication do you think is most important in spreading ideas and information today?

The Renaissance was also an information age in that there were so many new ideas and so much new knowledge. The Renaissance began in Italy and eventually spread through France, Spain, and Portugal as well as northern Europe. Later, ideas also spread from the Americas to Renaissance Europe. For example, one of the first novels, *Utopia*, described characteristics of the Aboriginal peoples such as equality without money. But spreading ideas and information 500 years ago was very different than it is today. At the beginning of the Renaissance, information was still largely spread by word of mouth.

Gathering Great Minds

Some wealthy merchant patrons played an important role in the exchange of ideas and knowledge. In Florence, the Medici family established the Platonic Academy where humanist thinkers gathered to discuss Greek ideas. As you saw in Chapter 3, the Medici also founded one of the great libraries of the time. The books, manuscripts, and documents it contained were a valuable resource for scholars from all over Europe.

Universities

Many early humanists taught at Italian universities. They shared their new ideas through discussions with one another and through their writings. Some instructors, such as Vesalius at the University of Padua, were so famous that students came from across Europe to study with them. The students then went back to their own cities and shared their learning.



How do ideas and knowledge spread?

Think IT THROUGH

1. In what ways do you think modern communication technology affects your worldview?
2. Do you think libraries play an important role in the exchange of ideas today? Explain.

SKILL POWER

Create a map to share information.

- Do research to find out when and where universities were established in Italy during the Middle Ages and the Renaissance.
- Draw a map of Italy to record the information you gather. Use the maps in Figures 4-30 and 4-34 to help you plan your map.

FIGURE 4-29 Before the development of the printing press, books like these were very expensive. All books were hand-written on parchment made from animal skins. It took a **scribe**, a person who copied books, months or even years to produce a single book. Many of these manuscripts were copied by monks in monasteries.

FIGURE 4-30 This map shows cities visited by Leonardo and Erasmus.

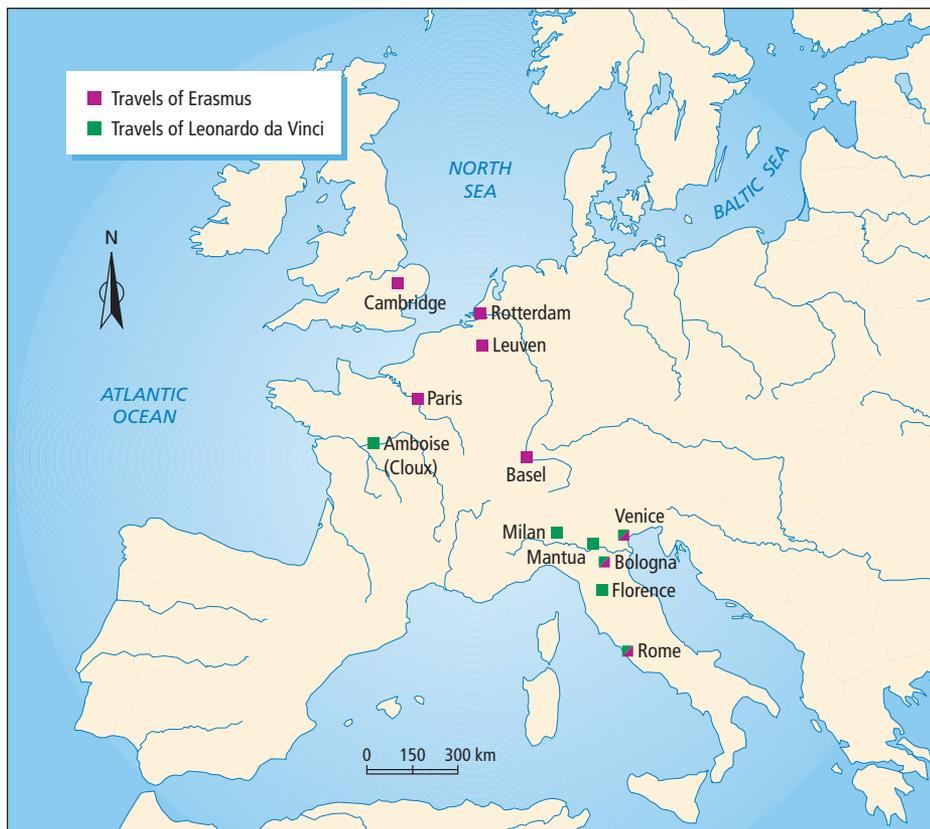


FIGURE 4-31 How do you think travelling to other parts of Canada and the world might affect your worldview?

Travelling Celebrities

Famous Renaissance scientists, artists, and thinkers like Leonardo da Vinci and Erasmus were celebrities—the “superstars” of their day. They were in demand in courts and universities all over Europe. Everywhere Leonardo went, he set up a workshop and trained younger artists. Erasmus taught at several universities and engaged in discussions with scholars all over Europe both in person and by letter.

Royal Courts

Kings and queens were eager to attract scholars and writers to their courts. The court of François 1^{er} (Francis I) of France became a centre of learning. He collected manuscripts, Renaissance paintings, and sculptures. He invited Leonardo da Vinci to his court after France invaded Milan in 1515. He provided Leonardo with a house and a very generous pension.

The Printing Press: A New Technology

If you lived in Europe at the beginning of the Renaissance, you would probably have been illiterate. Only the most educated people in society could read and write. Being literate meant that you needed to know Latin or Greek. Most books at that time were written in Latin, the language of scholars and the Church. And finally, unless you were very wealthy, you would never be able to afford a book. How would these circumstances affect people’s ability to learn and to share their ideas with others?



FIGURE 4-32 The Château de Chambord, the castle that François 1^{er} (Francis I) had built at Chambord, is considered by some to be a masterpiece of Renaissance architecture. Leonardo da Vinci designed some of its decorations.



FIGURE 4-33 This painting done by an anonymous artist in the 1600s shows the interior of a print shop in the 1500s.

Then, in about 1450, everything changed. A German named Johannes Gutenberg developed a printing press that allowed books to be produced quickly and cheaply. Using this new technology, printers could produce thousands of books in the time it had once taken to make a single copy. They were printed on paper, which was much less expensive than parchment.



FIGURE 4-34 The Growth of Printing in Europe. Gutenberg opened the first printing press in Mainz in 1448. How long did it take the printing press to reach Constantinople, Bonn, Warsaw, and Dublin?

Think IT THROUGH

Consider a dilemma: The printing press allowed for a more-educated population. These educated people usually create greater progress and wealth in a society. However, educated citizens are often critical thinkers and might challenge those in power. What would you do if you were a ruler during the Renaissance? Would you encourage or discourage the establishment of publishing companies in your state? Explain your position.

The Spread of Knowledge

By 1500, there were more than six million books in print in Europe. Books allowed an exchange of ideas and knowledge in Europe on a scale that had never been known before.

- ◆ Now that books were cheaper and more accessible, middle-class people began to read, discuss, and eventually write about the exciting ideas of their time.
- ◆ Instead of printing books only in Latin, more books, including translations of the Bible, were printed in the vernacular, that is, the language that ordinary people spoke. The success of Luther's 1522 New Testament was based in part on existing demand for books and Bibles in German.
- ◆ Thinkers like Erasmus made money from the books they wrote. This gave them the freedom to travel to many cities and universities spreading their ideas.

EXPLORING SOURCES

The Spread of Literacy

- How would printing allow thinkers like Luther and Galileo to spread their ideas more quickly?
- How would printing and writing books in the languages that people spoke help to spread ideas?
- What effect do you think this would have on the number of people who were literate?



FIGURE 4-35 In 1641, Rembrandt painted a Protestant couple, *Cornelius Anso and His Wife*, studying a copy of the Bible printed in their own language. Protestantism gave women more opportunity to participate in religious study. The Anabaptists, a Protestant sect, allowed women to preach.

Zoom In > Michel de Montaigne

When modern scholars are asked to list the most influential books of all time, the writings of several of the people you have been reading about are usually mentioned: Niccolò Machiavelli's *The Prince*, Martin Luther's *On the Babylonian Captivity of the Church*, Nicolaus Copernicus's *On the Revolution of the Celestial Orbs*, and Galileo Galilei's *Dialogue Concerning Two New Chief World Systems*.

Another Renaissance thinker who appears on these lists is the French writer Michel de Montaigne. He wrote a book called *Les Essais* (*Essays*), in which he invented a new literary form, the personal essay. In his writings, he explored his ideas about a wide range of subjects, such as vanity, glory, the force of imagination, and the education of children.

Montaigne believed that “all the evils of this world are engendered [caused] by those who teach us not to be aware of our own ignorance.” He took as his own motto “What do I know?” and argued that doubt was the beginning of wisdom. He believed that by admitting your own ignorance, you become less likely to be harsh or judgmental toward others.



FIGURE 4-36 Montaigne believed that knowledge came only through experience. His motto was “What do I know?” How does this express the questioning attitude of humanism?

- Use a cause-and-effect organizer to illustrate Montaigne's claims about the effect(s) of ignorance. Do you agree with his analysis? Do you think exploring worldviews might result in behaviour that is less judgmental or cruel? Why or why not?

The Printing Press — Its Role Today

How many times in a day do you read words? Where do you find those words? In books? Newspapers? Magazines? Signs? Brochures? It's pretty clear that the printing press continues to play a significant role in the way our society records and **disseminates** (spreads) information. As grade 8 students in a technological society, there are other methods you have for finding information, for example, the Internet.

FYI...

Statistics Canada reports that in 2004, Canadian book publishers produced 16 776 new titles. About one-fifth of these were educational books, while more than half were adult fiction and non-fiction.

Think IT THROUGH

About 99 percent of Anglophones are satisfied that there is enough Internet content in their official language of choice, but only 62 percent of Francophones are satisfied with the amount of content in theirs. How might language limit Internet usage? What are some ways those barriers could be overcome?

Canadians and the Internet

Your generation is the first to grow up using computers and the Internet. Over the last few years, numerous surveys have gathered information about how—and how many—Canadians use the Internet. Here are some of the results:

- ◆ 90 percent of Canadian teens (age 15–19) use the Internet.
- ◆ Canadian teens use the Internet to access information (71 percent), communicate electronically (60 percent), play games (48 percent) and learn school-related material (32 percent).
- ◆ In 2003, 97 percent of schools had Internet connections.
- ◆ More than two-thirds of First Nations' Band offices have Internet, but statistics are not available for private residences on reserves.
- ◆ 45 percent of Canadian teens aged 12–17 prefer instant messaging as a means of communication.
- ◆ Among Canadian teens who use the Internet regularly, instant messaging is a daily activity for 57 percent and a weekly activity for 97 percent.
- ◆ Francophones are less likely to use the Internet than Anglophones.
- ◆ Canadians living in rural areas are less likely to use the Internet.

Over to YOU

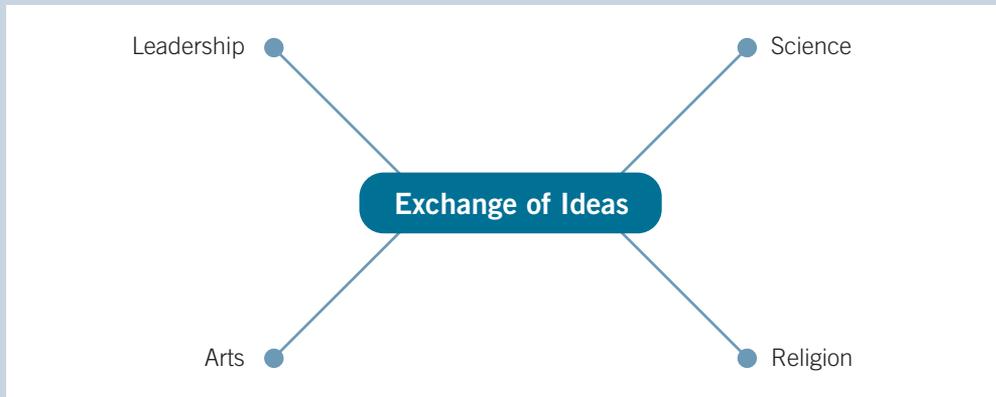
1. New technology can bring great changes to a society.
 - a. Create a Venn diagram to examine the similarities and differences between the uses and impact of the printing press in Renaissance Europe and the personal computer in modern times. Consider new skills needed, access to information, training required, cost of new technology.
 - b. Write a statement explaining why you think communications technology can be a powerful force for change.
2. Work with a group to design and conduct a survey to find out what sources people use most often to get information.
 - a. Consider what sources you will list, how you will have people record their response, how many people you will ask to respond and who they will be, and how you will present your results.
 - b. What conclusions can you draw from your survey? What impact might it have on the design of school and public libraries in the future?
3. Why is having access to information an important part of citizenship? Create a public service advertisement to convince people to stay informed about local, provincial, national, or world events.
4. What effects did the development of the printing press and writing and printing books in the vernacular have? Use the chart below to help you think it through.

Event	Effects
Development of printing press	
Writing and printing books in the vernacular	

Explore the Big Ideas

The Renaissance was an exciting—and sometimes dangerous—time to live. People were willing to go to prison and even die for the sake of ideas they considered important. It was a time when powerful new ideas and knowledge challenged the traditional world order.

- a.** Using an organizer like the one below, list changes the exchange of ideas created in science, leadership, religion, and the arts.



- b.** Choose one idea from your organizer. How did that idea influence the world we live in today? Create a flowchart or timeline that supports your position.

2. The 1986 Nobel Prize winner for literature, Wole Soyinka, said: “A book if necessary should be a hammer [or] a hand grenade which you detonate under a stagnant way of looking at the world.” Choose three books mentioned in this chapter that you think fit Soyinka’s criteria the best. Prepare a short talk in which you introduce these books to your class and tell why you chose each one.

3. Consider a dilemma: You are a scholar in the court of a noble who has close ties to the Church. You have just made a discovery that the noble (political leader) or the Church (religious leader) will not want made known, but it will improve the lot of many people. What is your responsibility—to

share your knowledge, or to avoid confrontation with the leaders? What might be the consequences of your actions?

a. Work with a partner to develop a script for an interview with a Renaissance scientist facing this dilemma. Provide the scientist’s answers. Present the script to the class.

OR

b. Draw a cartoon illustrating the scientist’s dilemma and possible consequences.

4. You have seen how patrons in the Renaissance supported the sciences and arts.

a. Research how much support scientists and people in the arts receive from the Canadian government today.

b. Develop a pie graph or bar graph to show what you learned.

c. Now discuss your views with the class:

- Do you think government should support individuals in the arts and sciences? If so, what criteria should they use to determine who gets support?

- If you were in a position to be a sponsor, whom would you support? What would this say about your worldview?

d. Write a persuasive essay outlining your action plan for funding for arts and sciences in Canada. Gather feedback on your ideas and use your action plan.

5

The Age of Exploration



FIGURE 5-1 1 This painting of Christopher Columbus arriving in the Americas was done by Louis Prang and Company in 1893. What do you think Columbus might be doing in this painting?

WORLDVIEW INQUIRY

What factors might motivate a society to venture into unknown regions beyond its borders?

1492. On a beach on an island in the Caribbean Sea, two Taino girls were walking in the cool shade of the palm trees eating roasted sweet potatoes.

Suddenly one of the girls pointed out toward the ocean. The girls could hardly believe their eyes. Three large strange boats with huge sails were headed toward the shore. They could hear the shouts of the people on the boats in the distance.

The girls ran back toward their village to tell everyone what they had seen. By the time they returned to the beach with a crowd of curious villagers, the people from the boats had already landed. They had white skin, furry faces, and were wearing odd clothing. They spoke a language the Taino had never heard before. But they smiled at the Taino and seemed friendly.

The men from the ships, Christopher Columbus and his crew, had been sailing the Atlantic Ocean for two long months. Columbus's plan was to travel west from Europe to Asia. He had no idea that there were two large continents and the vast Pacific Ocean between him and his goal. This voyage led by Columbus would dramatically change the lives of Europeans and the Indigenous peoples of North and South America.

From which perspective is this story about first contact between Renaissance Europeans and the Taino told? How might the story be different if it was told from another perspective?



In This Chapter

Imagine setting out across an ocean that may or may not contain sea monsters without a map to guide you. Imagine sailing on the ocean for 96 days with no idea when you might see land again. Imagine being in charge of a group of people who you know are planning to murder you. These were the situations that the Renaissance explorers Christopher Columbus, Vasco da Gama, Jacques Cartier, and Ferdinand Magellan faced as they travelled into unknown regions beyond the shores of Europe. Who were these explorers? What motivated them to take such difficult, risky journeys? In this chapter you will investigate the part of the Renaissance that has become known as the Age of Exploration.

The Desire to Explore

What elements of the worldview of Renaissance Europeans led to exploration and expansionism?

FYI...

Columbus based his thinking about the distance to Asia on the writings of Marco Polo and the ancient scholar Ptolemy. But Marco Polo had overestimated the east-west size of Asia, and Ptolemy had underestimated the circumference of the Earth. As a result, Columbus's estimate was off by more than 16 000 kilometres!

To celebrate the 500th anniversary of Columbus's voyage, the Spanish government built full-size replicas of his three ships, the *Nina*, the *Pinta*, and the *Santa Maria* and sailed them to North America. People who visited the ships when they toured various cities were surprised at how small they were. Park five vans end-to-end and you have the length of one of Columbus's ships. None of the ships was new in 1492 and Columbus had no way of knowing how well they would hold up on a voyage he estimated to be about 9000 kilometres.

As you can see from this map, the ocean was still a frightening place to some Renaissance people. So why were explorers determined to venture into dangerous, unknown waters? Curiosity and adventure no doubt played a role in their thinking. But let's dig a little deeper into the worldview of the Renaissance. Think about how Renaissance artists and scientists had a new way of thinking about the place of the individual in the world. Renaissance explorers shared this faith in the potential of human beings. They had enough confidence in their dreams and their abilities to take on the challenge of a dangerous task.

Think IT THROUGH

Difficult challenges come in all shapes and sizes. Some are personal, others are job-related, and some are associated with global problems, like ending poverty. What is your view of people who take on difficult challenges? Use examples to illustrate your answer.

FIGURE 5-2 This is a map of the North Sea from 1539, almost 50 years after Columbus's journey. How many sea monsters can you find? What questions does the map-maker's view of the ocean raise in your mind?



European monarchs supported the voyages of exploration during the Renaissance. For example, Christopher Columbus had the support of Queen Isabella and King Ferdinand of Spain. There was no guarantee that these voyages would be successful. Why might monarchs have been willing to finance such risky projects?

Exploring to Expand Trade

During the Renaissance, trade grew across Europe as people with money demanded luxury goods. Commerce and manufacturing also expanded as merchants, bankers, and manufacturers invested their profits in new business ventures. The economic worldview of the time encouraged growth and expansion. How do you think this worldview might encourage exploration beyond Europe?

Trade With the East

Renaissance Europeans spent huge amounts of money on luxury goods and spices from the East. Spices were expensive because they were moved over great distances and passed through so many hands on their way to European consumers.



FIGURE 5-3 Just as in the Renaissance, today's economy is based on profit and the growth of commerce. However, some people argue we have more goods than we can possibly use. Sometimes we replace items such as phones and computers with newer models, even though the "old" ones still work perfectly well. These Montréal students are participating in an international event called Buy Nothing Day. They went back to the barter system you read about in Chapter 2. What values toward the environment do the students hold that the barter system allows them to express?

FYI...

Were Renaissance explorers the first people in history to make long ocean voyages? In fact, earlier travellers such as the Vikings from northern Europe, the North African traveller Abu Addullah Muhamad ibn Battuta, and Admiral Zheng He of China had all explored extensively beyond their home countries.

SKILL POWER

How does Buy Nothing Day fit in with your worldview?

- Brainstorm with a group and use a chart like the one below to record your thinking.

Pro	Con

- Write a paragraph giving your personal response to Buy Nothing Day.

Reading and Creating Timelines

Learning a lot of dates is *not* what history is all about. On the other hand, knowing the order in which certain things happened can be useful. Here are some steps you can follow when reading a timeline.

1. **Read the title of the timeline.** Titles tell the subject of the timeline.
2. **Check the range of the timeline.** What is the start date? the end date? Does the time span make sense for the subject of the timeline?
3. **What is the scale of the timeline?** Some timelines will have a scale using decades; others may use a scale of centuries.
4. **Keep in mind the strengths and limitations of timelines.** Timelines are most useful for topics that have a definite beginning and end, and a number of specific items in between, for example, key events in an individual's life.



FIGURE 5-4 The Voyages of Columbus to the Americas

Ask yourself the following questions as you read the timeline above:

- ◆ Does the title reflect its contents?
- ◆ Does the timeline span make sense when considering the title (subject) of the timeline?

- ◆ What can the information on the timeline be used for?

Follow these steps to create a timeline:

1. **Decide on the purpose of your timeline.** For example, if you are researching the life of an individual, you can record key events from that person's life.
2. **Decide on the title of your timeline.** This will help you ensure the items you include are appropriate. For example, you might record when a person was born, the births of any siblings, and key events that happened during the individual's life.
3. **Decide on a scale for your timeline.** When charting key battles of the War of 1812, your timeline might use months. If you are tracking key events in a country's history, your timeline might be in centuries.
4. **Apply the information you gathered in the timeline.** Timelines are a tool you can use to gather information that helps you answer an inquiry question or fulfill another purpose such as analyzing the causes and effects of various events.

Try It!

1. Use information in Chapter 4 and from other sources to create a timeline of the accomplishments of Luther, Copernicus, or Galileo.
2. Once you have created your timeline, write a paragraph in which you answer the inquiry question: *How did the accomplishments of this individual reflect how worldview was changing during the Renaissance?*

Arab merchants bought spices in India and the spice islands of the Far East. They transported the spices to eastern Mediterranean trading centres like Constantinople and Alexandria and sold them to Italian merchants. The Italian merchants then brought the spices to Venice, where they sold them to traders from across Europe. At every step of the way, the price of the spices went up—100, 1000, or even 2000 times their original price. Europeans resented the high prices that they were forced to pay. They also began to wonder how they could get involved in this valuable trade.

High prices for luxury goods were one problem with trade. Another problem was the security of the trade routes. Over the centuries, trade had been affected by conflicts and power shifts among the peoples of the East.

LINK UP

Look at the map on page 40 in Chapter 2 that shows the trade routes in the East. Why was Constantinople so vital for European trade with the East? How does this map illustrate the Europeans' need to find an alternative route to the East? ■

FYI...

Today the city of Constantinople is known as Istanbul.

Conflict

Effect

The collapse of the Mongol Empire in 1405

Trade routes to and from China were no longer secure.

The conquest of Christian Constantinople by the Muslim Turks in 1453

Trade between Europe and the East was threatened.

Think IT THROUGH

Consider a dilemma:

Imagine that you live in Renaissance Italy and you have inherited a large sum of money. You have the opportunity to invest in a trading expedition travelling either to Constantinople or setting out to find a new route to Asian spice markets. Which would you choose and why?



FIGURE 5-5 This painting by Palma Giovane (also known as Jacopo Negretti) depicts the first attack on Constantinople by the Turks in 1453. How might the history of Christian–Muslim contact cause Europeans to see the takeover of Constantinople as a threat? What does this suggest about the role of experience in forming worldview?

Decreasing the Demand, Controlling the Supply

Just as Renaissance Europeans became dependent on the flow of trade goods through Constantinople, our society is dependent on the trade of oil and gas. And just as war threatened the availability and cost of these goods during the Renaissance, events such as war and natural disasters now have an impact on our supply of oil and gas. Environmentalists tell us that we must consume fewer non-renewable resources like oil and gas.



FIGURE 5-6 How might the availability, or lack of availability, of oil and gas affect an individual's point of view on consuming oil and gas, looking for alternatives to oil and gas, and building public transportation infrastructure?

Think IT THROUGH

1. Do you think some Albertans might have a different point of view than other Canadians on this issue? Why or why not? Explain your thinking.
2. What alternative energy sources are available today?

Europeans believed that a sea route to the East was the solution to their trade problems. A sea route would give them control over their supply of goods. And they hoped to get rich by bringing in spices and other trade goods to sell on the European market.

Exploring to Expand the Gold Supply



FIGURE 5-7 What might be some of the disadvantages of not having paper currency, credit cards, or debit cards? Do you think it's possible that one day these systems of payment may also not exist? Explain.

Today currency comes in many forms: coins, paper money, credit cards, debit cards, and cheques, to name a few. Can you imagine what it would be like if there was not enough money to go around? That was the situation during the Renaissance. The trading economy of Europe depended on the exchange of goods and resources for money. Traders used money for their business transactions; people used money to buy goods. Only coins were used and gold coins were more valuable than silver. The problem was that European mines were running out of gold and silver. Europeans needed to find new sources of these precious metals so that their economy could continue to grow.



Mansa Moussa was the Muslim ruler of the powerful and wealthy empire of Mali in northwest Africa. Mali was situated on important trade routes that dealt in gold, salt, ivory, and slaves. In 1324, Mansa Moussa set out on a religious pilgrimage to Mecca, the most holy city of Islam. He led a splendid caravan of thousands of people and carried along a great deal of gold to distribute to the poor. Italian merchants trading in Cairo at the time spread stories around Europe about Moussa's gold and his wealthy empire.

- How did Mansa Moussa show that charity was part of his worldview?
- What aspect of Europeans' worldview made them so interested in Mansa Moussa?

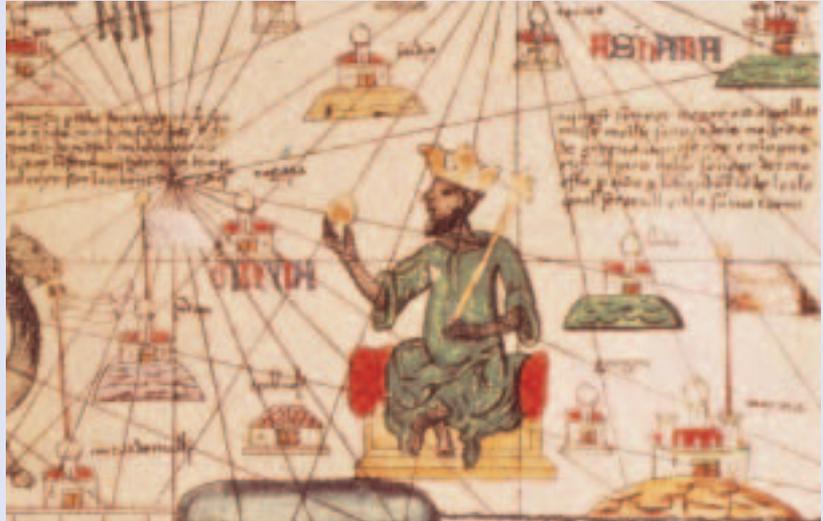


FIGURE 5-8 Mansa Moussa, the Muslim ruler of Mali

Exploring to Expand Christianity

Religion was a powerful aspect of people's worldview during the Renaissance. An element of this worldview that became very important during the Age of Exploration was the idea of spreading Christianity. The Christian Bible quotes Jesus as saying: "Go into all the world, and proclaim the good news to the whole creation" (Mark 16:15). Renaissance explorers and the monarchs who sponsored their voyages believed they were following Jesus's wishes in bringing Christianity to the people in the lands they visited.

FYI...

Five religious duties, known as the "Five Pillars of Faith," are named in the Qur'an, the holy book of the Muslim faith. These duties are:

- declaring that there is no deity but Allah and that Muhammad is His messenger
- regular daily prayers
- fasting during the month of Ramadan for those physically and mentally able
- giving to the poor
- if possible, making a pilgrimage to the city of Mecca during one's lifetime

Religious Motives for Exploration

... he [Prince Henry] was stirred up by his zeal for the service of God . . . he sought to know if there were in those parts [Africa and Asia] any Christian princes in whom the charity and love of Christ was so ingrained that they would aid him against [the Muslims] . . . [Prince Henry had a] great desire to make increase in the faith of our Lord Jesus Christ and to bring to [Jesus] all the souls that should be saved . . .

This passage was written in 1453 by Gomes Eannes de Azurara, a friend of Prince Henry of Portugal.

- How does Prince Henry's religious worldview affect his attitude toward the Muslims?

LINK UP

In Chapter 9 you will be reading about the relations between Muslims and Christians in Spain and how they affected Queen Isabella and King Ferdinand's decision to support Columbus's voyage. ■

Think IT THROUGH

The story of Prester John came out of the worldview that Christianity was the one true, universal religion. In today's terms, we might call Prester John an example of Renaissance popular culture. Choose an example of modern popular culture you think expresses the worldview of a group of people. Explain your thinking.

Prince Henry's attitudes were typical for European Christians at this time. They felt themselves threatened by the Muslim nations to the south and east of them. One "Christian prince" that Prince Henry hoped to locate was the mythical Prester John. The legend of this Christian monarch had been circulating around Europe for hundreds of years.

Prince Henry and many others firmly believed that Prester John ruled a fabulously wealthy kingdom, situated somewhere beyond the Muslim lands. At first people thought that this kingdom was in Asia.

Later it was believed to be in Africa. Prince Henry hoped that Prester John would help Portuguese explorers to convert people in Africa and to join the Christian nations of Europe in a crusade against the Muslims.



FIGURE 5-9 The story of the Christian king Prester John was popular from the 1100s right up to 1600s. What elements in the image tell you that Prester John is a Christian?

European explorers of what is now Canada were often accompanied by missionaries. In the West, Catholic and Anglican priests arrived shortly after the establishment of the Red River Settlement in 1812 to support the settlers as well as Hudson Bay Company employees and their families. Before long, missionaries were preaching to First Nations people and this missionary work spread northward and westward. Two years after Robert Rundle of the Methodist Church set up a base at Fort Edmonton to serve people throughout the West, Father Thibeault established the first permanent mission in what would become Alberta. Most Catholic missionaries in the West were Francophones.



FIGURE 5-10 The first Roman Catholic mission in Alberta was established at Lac Ste. Anne in 1844. These First Nations Catholics are part of an annual pilgrimage to Lac Ste. Anne that occurs in July. It is the largest gathering of First Nations and Métis people in Canada.

Over to YOU

- Use a T-chart, like the one below, to record how the economic and religious worldview of Renaissance Europeans motivated exploration and expansion. Under each heading, list specific examples of their motivations and goals.

Economy	Religion
Expand the gold supply.	
Expand trade to get luxury items.	

- Conduct research to determine the motivations of two of the travellers mentioned in the FYI on page 107. Add these motivations to your chart. What similarities or differences did you note?
 - With a partner, discuss the motivations you have recorded. How persuasive do you personally find the motivations? What might encourage you to travel over long distances into unknown territory for long periods of time?
- Material gain was a powerful motivating factor for Renaissance explorers. They hoped to get wealth for

themselves and their country by finding trade routes and gold.

- Using an organizer like the one below, work with a partner to generate a list of five historical or contemporary people you know of who have taken on great challenges. You can select from any field and any time period, and the person does not have to be famous. Beside each one write down the achievement you admire and one characteristic you think might have motivated that person to take action.
- Choose the motivating factor on the list that is the most admirable according to your worldview. Write a short paragraph examining your choice.

Individual	Achievement	Possible Motivation
e.g., Roberta Bondar	Canada's first female astronaut	sense of adventure
e.g., Dr. Frederick Banting	Co-discoverer of insulin	wanting to better the lives of the sick

The Means to Explore

How did the exchange of knowledge and technology make European exploration possible?

LINK UP

Sometimes a society decides to isolate itself from the influences of the outside world. In Unit 3, you will learn about the effect that isolation had on Japanese society. ■

FYI...

A crater on the moon is named after Fra Mauro, the Renaissance cartographer. It was visited by the *Apollo 14* astronauts in 1971.

Think about a project you recently completed. What equipment, money, time, and skills did you need? These things are called “means.” Renaissance Europeans had the mental outlook and the motivation for exploring the world and expanding their trade, their gold supplies, and the influence of Christianity. They also needed the means to take on the job.

Previously, you saw that Renaissance Europeans were interested in ideas and knowledge from other times and places. They borrowed ideas about philosophy, mathematics, science, and art from the ancient Greeks and Romans as well as from Muslim cultures. Europe was also part of a vast trading network that stretched east across Asia and south into Africa. The exchange of ideas and knowledge that took place along that network had a great effect on European society. Openness to outside influences and a curiosity about the rest of the world were part of the Renaissance European worldview.

Expanding the Known World

Despite their openness and curiosity, Europeans’ knowledge of the lands beyond Europe was very limited. They thought of these places as exotic and mysterious. Books by travellers like Marco Polo were extremely popular but were often full of misinformation.

Today a few clicks of a computer mouse can give you an aerial view of any place on Earth. Now put yourself back in a time when people had little idea of what the Earth was like beyond their own communities.

FIGURE 5-11 From the manuscript “Monsters from the land of the Merkite” late 1300s. Odd images of humans and animals like these appeared in medieval books by Marco Polo and other travel writers. Do you think people believed that such creatures actually existed? Before you answer, think of Western culture today and movies that challenge your imagination.



Maps of the World

Geographia, a manuscript written by the ancient geographer and astronomer Ptolemy, was rediscovered just before the Renaissance. His writings reflected geographic knowledge from around the year 150. Eventually *Geographia* was published in Europe illustrated by maps made by European cartographers.

- How are these two maps similar? How are they different?
- Which map do you think might have encouraged Europeans to look for a sea route to India and China?
- How is the worldview of Fra Mauro's map different from that of the Psalter Map on page 30?



FIGURE 5-12 This map was based on Ptolemy's idea of what the world looked like. It was drawn in 1482.



FIGURE 5-13 The Italian monk Fra Mauro produced this map for King Alfonso V of Portugal in 1459. Historians believe that he combined Ptolemy's geographic ideas with information from travellers and Arab and Chinese sources. Tip: if you look at this map upside down it is easier to understand.

What's in a **WORD**?

Navigation refers to the science of determining the course, position, and distance travelled by a ship. It comes from the Latin words *navis* meaning "ship" and *agere* meaning "to drive."

Expanding Navigational Technology

What modern technological equipment has given you the "means" to do your school work and enjoy your leisure time? Which of these do you consider the most essential to your life? For Renaissance voyages of exploration, ships that could travel across the ocean and navigational instruments that could keep these ships on course were essential technologies.

Prince Henry the Navigator

Prince Henry of Portugal, who became known as Prince Henry the Navigator, had a great interest in ships and navigation. Just as wealthy Italians like the Medici became patrons of artists, Prince Henry became a patron of Portuguese explorers. He sponsored many voyages of exploration along the coast of Africa. He also established a centre at Sagres where cartographers, mathematicians, astronomers, sailors, and navigators from all over Europe gathered to share their knowledge. They improved navigational instruments and created maps based on the information brought back by Portuguese explorers. They also created mathematical tables that helped sailors to determine their latitude, that is, their distance north or south of the Equator.

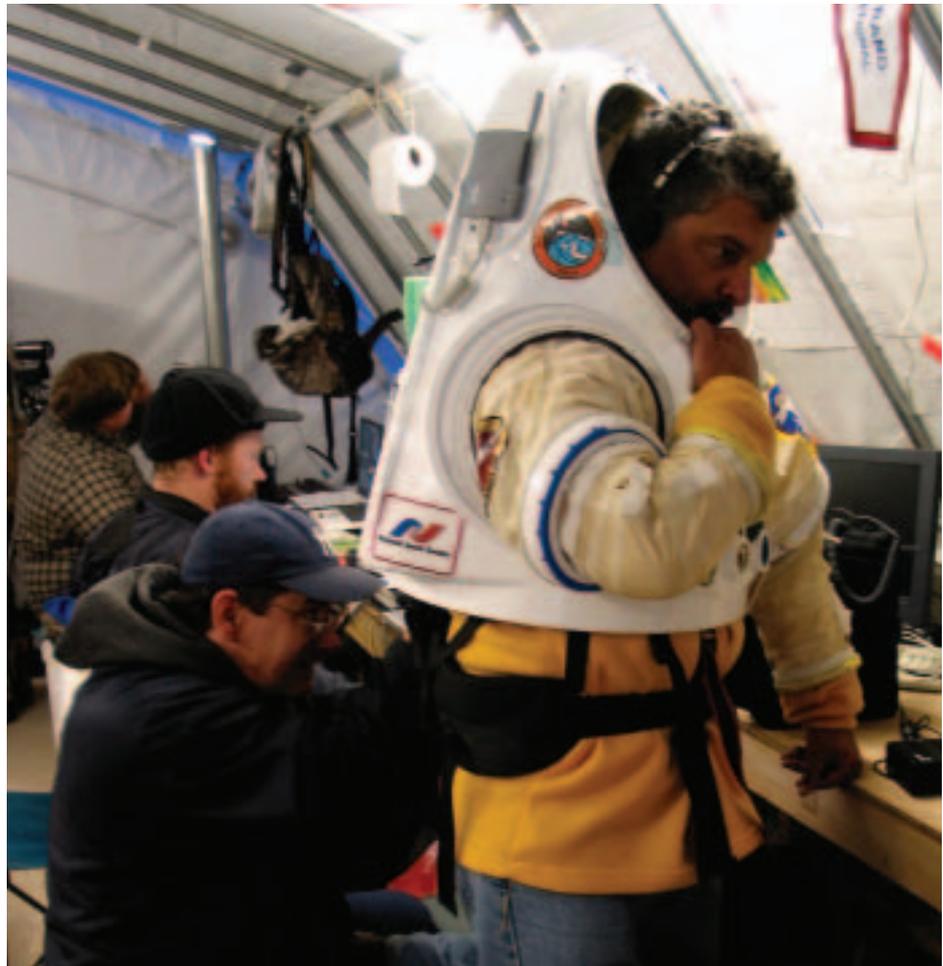


FIGURE 5-14 These engineers are designing a spacesuit that will keep an astronaut safe on Mars. It needs to recreate the temperature, pressure, and atmosphere of Earth. Sending astronauts on a mission to Mars will cost billions of dollars. Some people believe the money might be better spent helping people on Earth. What do you think? What aspect of worldview might be responsible for either position?

Instruments for Navigation

Instrument	Use of Instrument	Origin of Instrument
 <p>FIGURE 5-15 Compass</p>	<p>Used for finding the direction a ship is travelling</p>	<p>Probably developed in China about 1700 years ago, used by Muslim travellers in navigation</p>
 <p>FIGURE 5-16 Astrolabe</p>	<p>Used the North Star or Sun to calculate latitude, the distance north or south of the Equator</p>	<p>Probably invented by ancient Greeks, further developed by Arab mathematicians and astronomers</p>
 <p>FIGURE 5-17 Cross-staff</p>	<p>Used to measure the altitude of the Pole star above the horizon to determine latitude</p>	<p>Invented around 1342 for astronomy and first used around 1514 for navigation</p>
 <p>FIGURE 5-18 Back-staff</p>	<p>Used to measure the altitude of the Sun to determine latitude</p>	<p>Developed in 1594 as an improvement over the cross-staff</p>

FYI...

Samuel de Champlain, the French Explorer, lost the astrolabe shown in Figure 5-16 as he travelled on the Ottawa River in 1613. More than two centuries later in 1867, Edward Lee, a 14-year-old farm boy, found it. In 1989, the Canadian Museum of Civilization purchased it from the New York Historical Society. It is now on display at the museum in Ottawa. Why do you think the museum bought this artifact on behalf of the people of Canada?

Think IT THROUGH

Which of these instruments do you think was most important for navigation? Explain your thinking. When you need directions to travel anywhere today, what tools do you use? How might ready access to directions and to methods of transportation influence your willingness to travel?

Zoom In > Developments in Ship Design

First Nations peoples adapted their watercraft technology, depending on the materials available for building and the waters they travelled. In the interior, for instance, canoes were developed that were light, strong, and could be manoeuvred through rapids. Cree and Chipewyan (known today as Dene Suline) people mixed the tar sand they found in the Athabasca area with gum, the resin they collected from spruce trees, and used it to repair their canoes.

Europeans developed ships that were suitable for the waters of the Mediterranean and North Sea. But taking ships out into the ocean with its huge waves and shifting winds was a different matter. In rethinking their ship design, Renaissance Europeans again showed their willingness to adapt ideas from other cultures.

Merchant vessels such as the medieval cog were built to carry passengers and cargo relatively short distances. The high stern was built like a castle wall because merchant ships had to be protected from raiders. Cogs were hard to manoeuvre, especially in strong winds, because they were square rigged. These ships were most comfortable sailing in the same direction as the wind was blowing.

The Arab dhow belonged to a family of ships that has been in use for more than 2000 years in the Indian Ocean. The dhow has several lateen, or triangular, sails that allow it to sail into the wind on a zigzag course.

The Portuguese developed a new type of ship called the caravel for travel on the open seas. They borrowed the idea of using multiple masts from Arab vessels. Early caravels had only lateen sails. Later lateen sails were combined with traditional European square sails. The lateen sails made the caravel manoeuvrable and the extra sail area made it fast. It was an ideal craft for long sea voyages. Two of Columbus's ships, the *Nina* and the *Pinta*, were caravels.



FIGURE 5-19
Inuit kayak



FIGURE 5-20
Inuit umiak

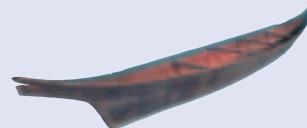


FIGURE 5-21
Coast Salish dugout



FIGURE 5-22
Algonquin hunting canoe



FIGURE 5-23
Medieval Cog



FIGURE 5-24
Arab Dhow



FIGURE 5-25
Caravel

- 1 a. Improvements in three essential aspects of naval technology—maps, navigational instruments, and ships—made possible the voyages of the Age of Exploration. How did the exchange of ideas contribute to all three? Jot down your thoughts using an organizer like the one below.
- b. Canadians are involved in spreading technology around the world. Some technology is high-tech, such as our role in creating the Canadarm for the space program. Some technology is low-tech, such as helping to bring fresh water to villages in Peru. With a partner, brainstorm examples of technology that you take advantage of regularly—from the light switches in your home to the gears on your bicycle. See if you can come up with 10 examples. How does the ready availability of

technology affect your life? If you lived in a village where fresh water and electricity were not available, how might that affect your worldview?

2. In this chapter, you learned about Prince Henry the Navigator. He was an innovative leader whose curiosity, commitment to learning, and organizational skills led to the foundation of an institute that supported exploration and the development of navigational technology. What leader has influenced your life or worldview in a positive way? Choose one and prepare a brief oral presentation highlighting the achievements of the leader you chose and your reason for choosing him or her. Your leader does not have to be in the political field—you can choose a leader from science, sports, business, or your personal life.

The Exchange of Ideas and Naval Technology	
Naval Technology	What group or groups of people were involved in developing or spreading this technology?
Maps	
Navigational Instruments	
Ships	

European Expansion

How did the desire and means to explore foster an expansionist worldview?

What's in a WORD?

To "circumnavigate" the world means to sail completely around it.

As you have seen, Renaissance Europeans had both the motivation and the means to set off on voyages of exploration. In the space of 100 years they went from sailing the seas around Europe to **circumnavigating** the world. They were in competition with one another to establish trade routes for spices and other valuable goods.

The city-states of Italy that you read about in Chapter 2 were constantly trying to increase their wealth and power by expanding their territory. In other words, they had an "expansionist" worldview.

Expansionism refers to the actions and attitudes of a state or country whose goal is to increase its power and territory. During the Age of Exploration, countries sent out explorers on voyages of thousands of kilometres to achieve their expansionist goals.

Exploration Begins

This map shows the first routes of four important explorers. What do you notice about the geographic location of the countries these explorers set out from? How might the geography have contributed to a worldview that led to exploration?

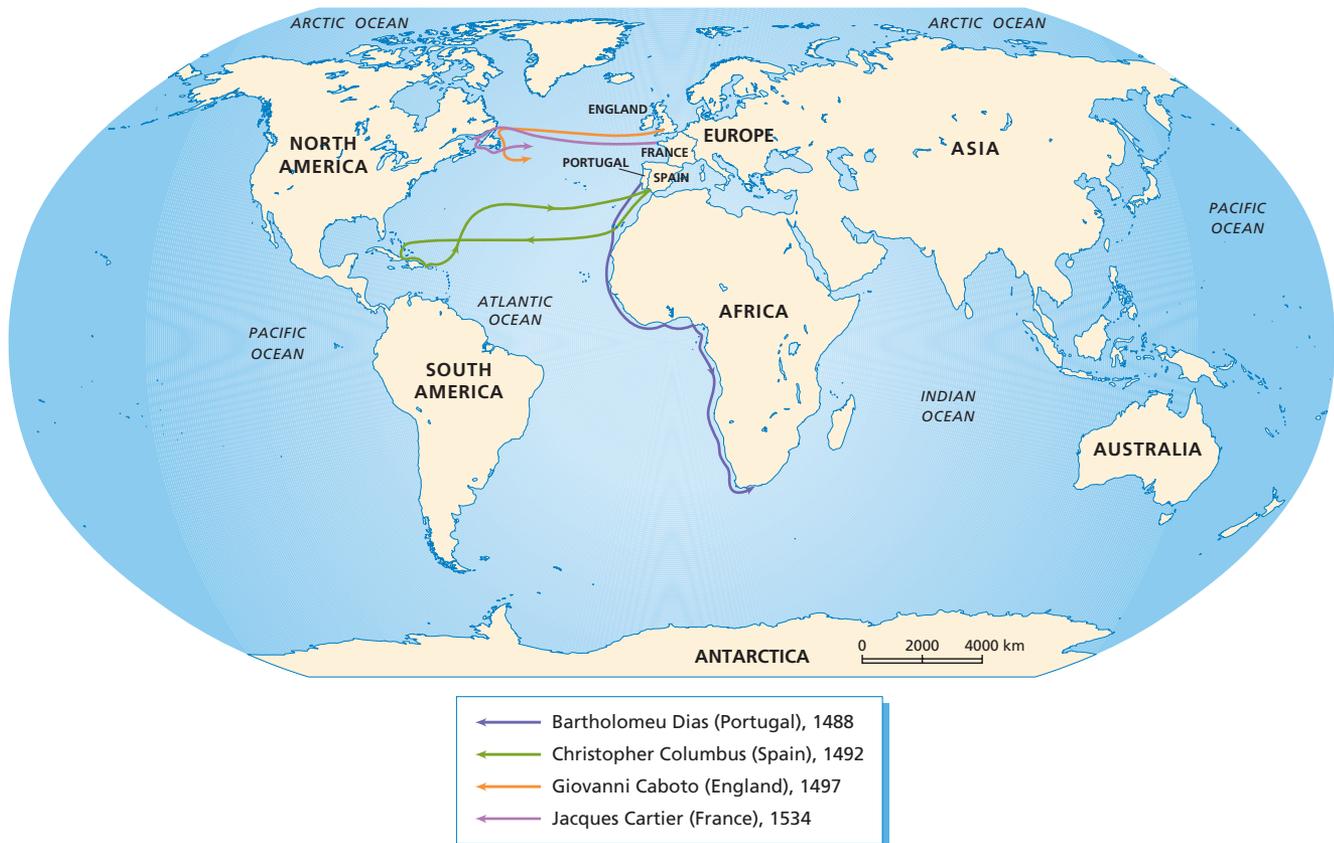


FIGURE 5-26 European Exploration 1488—1534.

How might competition among the various countries have affected their exploration decisions?

Going East

Portugal was the first European country to become involved in organized exploration. Prince Henry sent expeditions south along the west coast of Africa to make contact with gold-producing areas. Year after year, voyages went farther and farther south and established a series of trading posts along the coast. Eventually dozens of ships carrying gold and other goods were travelling between Africa and Portugal each year.

The Portuguese also became involved in the slave trade in Africa. They brought African slaves to work on sugar plantations that they had established on islands in the Atlantic Ocean.

Slavery existed in Africa before the arrival of Europeans. In his book *King Leopold's Ghost*, historian Adam Hochschild describes it this way:

The nature of African slavery [before the arrival of the Europeans] varied from one area to another and changed over time, but most slaves were people captured in warfare. Others had been criminals or debtors, or were given away by their families as part of a dowry [wedding gift] settlement...Over a generation or two, slaves could often earn or be granted their freedom, and free people and slaves sometimes inter-married.

During the next three centuries, Europeans captured and transported millions of Africans to the Americas as slaves. Millions of them died on route from the terrible conditions on the slave ships or from overwork when they arrived.

Think IT THROUGH

By the 1440s the Portuguese were involved in the slave trade in Africa. Consider how Prince Henry's role in involving the Portuguese in plantation slavery compares with his role as a navigational innovator who led to worldwide exploration.

VOICES

Arrival in Africa

These two images give different perspectives on the arrival of Europeans in Africa. The painting was made by a European artist; the sculpture was made by an African artist.

Examine each image using the suggestions in Building Your Skills on page 21. What do the items the artist includes convey about the attitudes each artist held about the arrival of Europeans in Africa?



FIGURE 5-27 This painting depicts “The Landing of Jan van Riebeeck” at Table Bay, South Africa in 1652. It was done after a painting by Charles Bell, 1850.



FIGURE 5-28 This Nigerian sculpture dates to the late 1500s.

LINK UP

In Chapter 10 you will read about Doña Marina, the Indigenous interpreter who helped Spanish explorer Cortés. She played an important role in Cortés's conquest of the Aztec people. ■

FYI...

Heavy ships and guns gave the Portuguese a technological advantage that helped them to defeat the Arab forces.

Prince Henry established practices in Africa that would be very helpful to future explorers. The Portuguese hired members of the local population as interpreters. In this way they were able to get reliable information about the areas they wanted to explore. Interpreters also helped the Portuguese establish relations with Indigenous people. This often resulted in trade.

Bartolomeu Dias led the first Portuguese expedition around the Cape of Good Hope. His crew mutinied, however, and prevented the expedition from continuing on to India. But when Columbus crossed the Atlantic, the pressure on the Portuguese intensified. They needed to reach the East before the Spanish. Five years after Columbus's voyage, a Portuguese expedition led by Vasco da Gama sailed around Africa and across the Indian Ocean and landed in the city of Calicut. Da Gama returned to Portugal in triumph, bringing a cargo of precious spices. The sea route around Africa to the East had been established.

The Battle of Diu

After Vasco da Gama's successful voyage, Portuguese fleets began making yearly trading trips to the Indian Ocean. Arab merchants saw the Portuguese as intruders into their trading territories and regularly attacked their ships. Finally, there was a decisive sea battle between a large fleet of Arab ships and a much smaller Portuguese force off the Indian port of Diu. Because the Portuguese had cannons, they won the battle and established military control in this part of the world. Over the next few years, the Portuguese set up forts and trading colonies across southern Asia. Portugal became, for a time during the 1500s, the most powerful trading country in Europe.



FIGURE 5-29 *Portuguese Squadron off a Rocky Coast* was painted by Joachim Patinir in the mid-1500s. The large ship in the centre is the *Santa Caterina de Monte Sinai*. It was a Portuguese merchant vessel that sailed the Indian Ocean. Ships like this carried cannons, which the sailors could use to protect their cargo from pirates.

Going West

While the Portuguese focused their attention on reaching Asia by going around Africa, Christopher Columbus was convinced that a shorter route lay west across the Atlantic Ocean. After sailing west for 33 days, Columbus's expedition sighted land. In later years, he made three more voyages around the Caribbean looking for sources of gold and spices. He died bitter and poor after his fourth voyage in 1506. He was convinced to the end that he had reached Asia.

The Spanish continued to look for a western sea route to Asia. In 1520, Ferdinand Magellan sailed south along the coast of South America and on into the Pacific Ocean. Eventually, after a gruelling four months, he landed in the Philippines.

Magellan was killed after getting involved in a local war, but his ship, under new command, continued westward and reached Spain loaded with spices—the first recorded voyage to circumnavigate the world.

Think IT THROUGH

The Renaissance humanist Pico della Mirandola wrote of human beings, "[y]ou may have whatever you desire." How did circumnavigating the globe confirm this belief in the power of the individual?

FAST FORWARD

Humans In Space

In April 12, 1961, Russian cosmonaut Yuri Gagarin became the first human in space. This day is celebrated as a holiday in Russia.

A few months later, President John F. Kennedy launched the US Apollo program this way: *"I believe this nation should commit itself to achieving the goal, before this decade is out, of landing a man on the Moon and returning him safely to Earth. No single space project in this period will be more impressive to mankind, or more important in the long-range exploration of space; and none will be so difficult or expensive to accomplish."*

Since then humans have gone into space hundreds of times and 18 of them have died. When the space shuttle Discovery was launched in 2006, NASA set the odds of the crew members dying at 1-in-100. The mission went ahead despite continuing problems with foam falling off the external fuel tank.

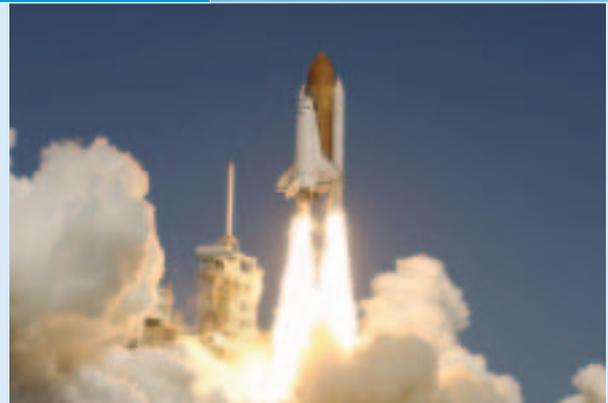


FIGURE 5-30 In 2006, the space shuttle *Atlantis* was launched to rendezvous with the International Space Station. It was the 19th US flight to the International Space Station.

Think IT THROUGH

1. What reason for manned space flights do the Russian holiday and the Kennedy speech suggest? What do you think of this reason?
2. Some experts argue that the risk of human space travel is too high and that robotic space missions are the answer. What position would you take if you were in charge of NASA? What criteria would you base your decision on?
3. What do you think motivates astronauts to go on flights despite the risks? Compare their motives with those of Renaissance explorers.

Old World, New World

Soon after Europeans arrived in the Americas, they began calling it the “New World.” They had accidentally run into it while they were looking for Asia. Europeans thought of the continents that they knew about before the Age of Exploration—Europe, Asia and Africa—as the “Old World.”

“New” to Whom?

To the people living in the Americas, it was simply their world; there was nothing “new” about it. Scientists today estimate that people had been living there for at least 30 000 years before the Europeans arrived. There was a wide variety of cultures with different languages, lifestyles, and belief systems. It is hard to know how many people lived in the Americas in 1492, but estimates range from 40 to 90 million. The population of Europe at this time was 60 million.

The New World was only “new” to Europeans. It was new because before the Age of Exploration they had no idea that this huge landmass and its peoples even existed. And they were amazed by what they saw when they arrived. Everything about the

Americas was unfamiliar to the Europeans: the people, the plants, the animals, and the food.

Modern Perspectives

The historical period that you are investigating is often called the Age of Exploration or the Age of Discovery.

- Here is what Dehatkadons, a modern chief of the Onandaga, said about the word *discovery*: “You cannot discover an inhabited land. Otherwise I could cross the Atlantic and discover England.”
- Because it was the beginning of hundreds of years of European expansionism in Asia, Africa, and the Americas, this time has also been called “The Age of Invasion.”
- Consider the meanings of the words *exploration*, *discovery*, and *invasion*. You may wish to refer to a dictionary. Which word best represents your own point of view about this time? Explain your thinking.

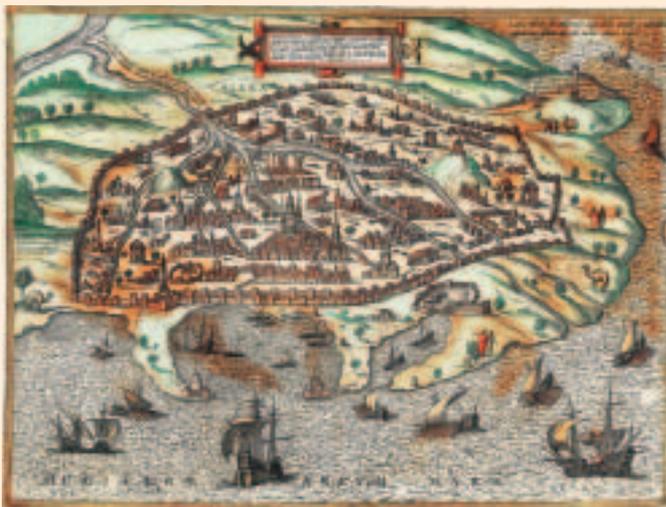


FIGURE 5-31 This map of Venice was drawn in 1572. What similarities do you see between this map and the map of Tenochtitlan in Figure 5-32?



FIGURE 5-32 Cortés included this drawing of Tenochtitlan in a letter he sent back to Spain. Tenochtitlan was the capital city of the Aztec people in the area we now call Mexico. When Cortés arrived, about 200 000 people lived in the city—more than twice the number that lived in the largest European city at the time.

Expansionism Begins

Before Christopher Columbus set off in 1492, he and Queen Isabella and King Ferdinand made an agreement: “The Articles of Agreement between the Lords the Catholic Sovereigns and Cristobal Colon.” Here are some excerpts from it:

Firstly, that Your Highnesses, as actual Lords of the said Oceans, appoint from this date the said Cristobal Colon to be your Admiral in all these islands and mainlands which by his activity and industry shall be discovered or acquired . . .

Likewise, that Your Highnesses appoint the said Don Cristobal Colon to be your Admiral/your Viceroy and Governor General in all the said islands and mainlands . . .

. . . that of all and every kind of merchandise, whether pearls, precious stones, spices and other objects and merchandise whatsoever . . . which may be bought, bartered, discovered, and obtained . . . that he may have and take for himself, the tenth part of the whole . . .

By command of the King and of the Queen

Queen Isabella and King Ferdinand are declaring their sovereignty or power over unknown oceans.

claimed or bought

Columbus is being given power over the places he visits.

Think IT THROUGH

How do the annotated parts of the document express an expansionist worldview?

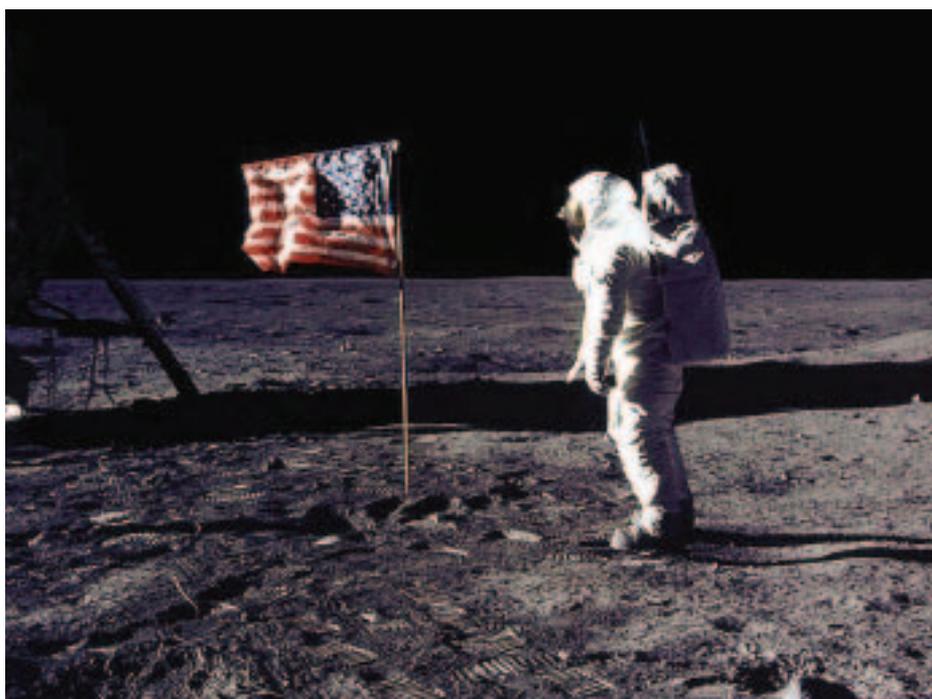


FIGURE 5-33 What aspect of this photo of the first moon landing do you think reflects a modern expansionist attitude? Compare this photo with the image of Columbus's landing on page 104.

Ownership of Ocean Resources

Did you know that countries have control over the natural resources such as fish and oil in the waters around their shore? The distance that this economic control extends is 370 kilometres. But what about the ocean waters beyond that distance? Who is in charge of the resources there? This question is becoming important as mining companies are developing robotic technology that will allow them to mine for precious metals in deep waters far out in the ocean. The United Nations Convention on Law of the Sea declared that ocean resources are the “common heritage of mankind.” It set up the International Seabed Authority and gave it the right to control oceanic exploration and mining.

Think IT THROUGH

Do you share the belief that ocean resources should belong to everyone on Earth? Explain your thinking.



FIGURE 5-34 In March 1995, Canadian authorities seized the *Estai*, a Spanish vessel fishing in Canadian waters. People in St. John's Newfoundland, protested the illegal Spanish fishing practices in both English and Spanish as the ship was towed into the harbour.

Over to YOU

1. a. Choose three voyages from this phase of the Age of Exploration and describe the goals of each voyage. Use a chart to organize your thoughts.

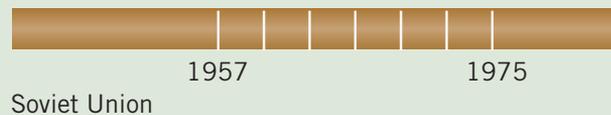
Voyage	Goal(s)

- b. Review the definition of Expansionism on page 120. Do the goals of each voyage you chose reflect an expansionist worldview? Support your answer.
2. The Spanish and Portuguese were in a race to be the first to find a sea route to the East. Hundreds of years later, two superpowers engaged in the “space race.”

Between 1957 and 1975, the United States and the former Soviet Union were competing in space exploration. Create a timeline to help you understand the sequence of events.

- Do research to find out about the space race.
- Use a chart like the one below to record the events.

United States

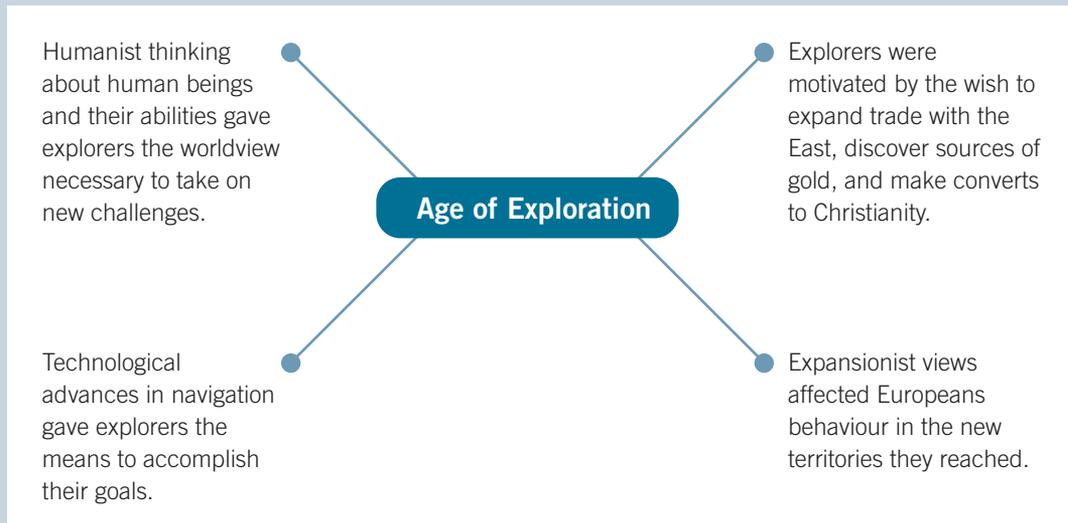


- Share your thoughts about the following question with a group: How did the space race reflect the worldview of the United States and the Soviet Union?

Explore the Big Ideas

The Age of Exploration was a time when Europeans set out on expeditions into parts of the world that were previously unknown to them. What factors contributed to these events?

1 a. Using the organizer below, gather evidence from the chapter in each of these categories.



b. Choose one factor and prepare a brief presentation for your classmates summarizing how it contributed to the expansionist activities of Renaissance Europe.

c. Which of the factors on the above organizer do you think are present in our society's interest in exploring beyond Earth?

2. Work with a partner to make a model of a Renaissance navigational instrument and demonstrate its use.

a. Choose an instrument that both of you are interested in learning about.

b. Create a plan for how to build the instrument and research its use. You might want to include the following in your plan:

- a list of materials you will need
- how you will obtain them
- how you will do the research
- what form your demonstration will take
- which tasks each of you will do
- a schedule for your work.

c. Demonstrate your model to your class and discuss its use.

d. When you have completed the demonstration, review your plan to assess its strengths and weaknesses.

3. In a group, discuss the contents of this chapter in terms of the elements highlighted in the worldviews icon on page 105. Record a summary of your ideas and present it to the class.

6

“O Brave New World!”



FIGURE 6-1 1 Queen Elizabeth I of England knights Francis Drake aboard his ship the *Golden Hind* in this 19th-century painting. What does this act suggest about her attitude toward Drake?

WORLDVIEW INQUIRY

How can exploration and expansion affect the worldview of a society and the societies it comes into contact with?

1581. Francis Drake's ship the *Golden Hind* was tied up at the Royal Docks near London, England.

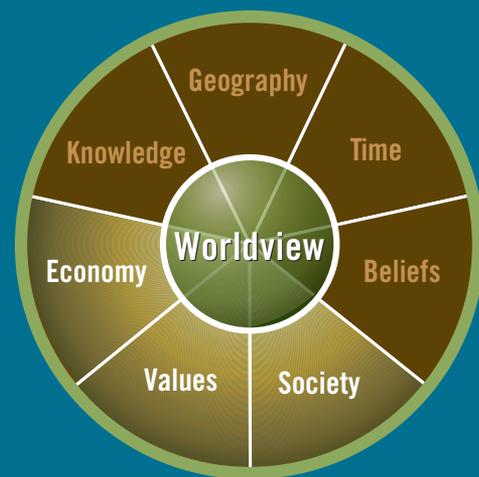
The ship was freshly painted and draped in banners and flags. On its deck, workers were setting up banquet tables and musicians were tuning their instruments. You would never know this was the same ship that had just spent three years circling the globe, battered by storms, stranded on reefs, and fighting the finest ships in the Spanish navy.

At last Queen Elizabeth I arrived and swept across a narrow wooden bridge onto the deck of the *Golden Hind*. People in the crowd were stunned by the richness of her clothing and her bright red hair.

On deck, a man in his late thirties bowed to the Queen. He was shorter than she, with a weather-beaten face and a beard already turning grey. The Queen smiled at him as an attendant handed her a golden sword. "Master Drake," she said. "The King of Spain has asked for your head, and we have a weapon here with which to remove it."

Francis Drake, who had filled the *Golden Hind* with gold and silver stolen from Spanish treasure ships, knelt before the Queen. But instead of cutting off his head, she dubbed him knight and thanked him for enriching England through his daring raids.

The English people thought of Drake as a hero, but to the Spanish he was a criminal. Suggest reasons why these two peoples had such conflicting views of Drake.



In This Chapter

In the last chapter, you saw how the worldview of European explorers led them to set out on long voyages far beyond the world they knew. Just as Galileo's sightings in the night skies changed how Europeans viewed the universe, the goods and information that explorers brought back on their voyages changed how Europeans viewed the world. In a few short decades, they became aware of new lands and peoples in places where they had thought there was only ocean. How did the attitudes of Europeans affect their treatment of the peoples with whom they came into contact? How did this contact affect the way Europeans thought of themselves?

European Imperialism

What does the Europeans' treatment of peoples they came into contact with reveal about their worldview?

Think IT THROUGH

Why do you think the artist might have decided to include the Indigenous people in this image? Do you think that the artist shares the imperialist views of the Renaissance? Explain.

In this painting, Christopher Columbus is shown being received at the court of Queen Isabella and King Ferdinand after his first voyage to the Americas. He is proudly presenting to the monarchs some of the riches of the territories he explored. He also has brought along several Indigenous people whom he kidnapped before leaving the Caribbean to return to Spain. How has the artist made Columbus the focus of the painting? Do you think the artist views Columbus as the hero of the scene? Explain your thinking.

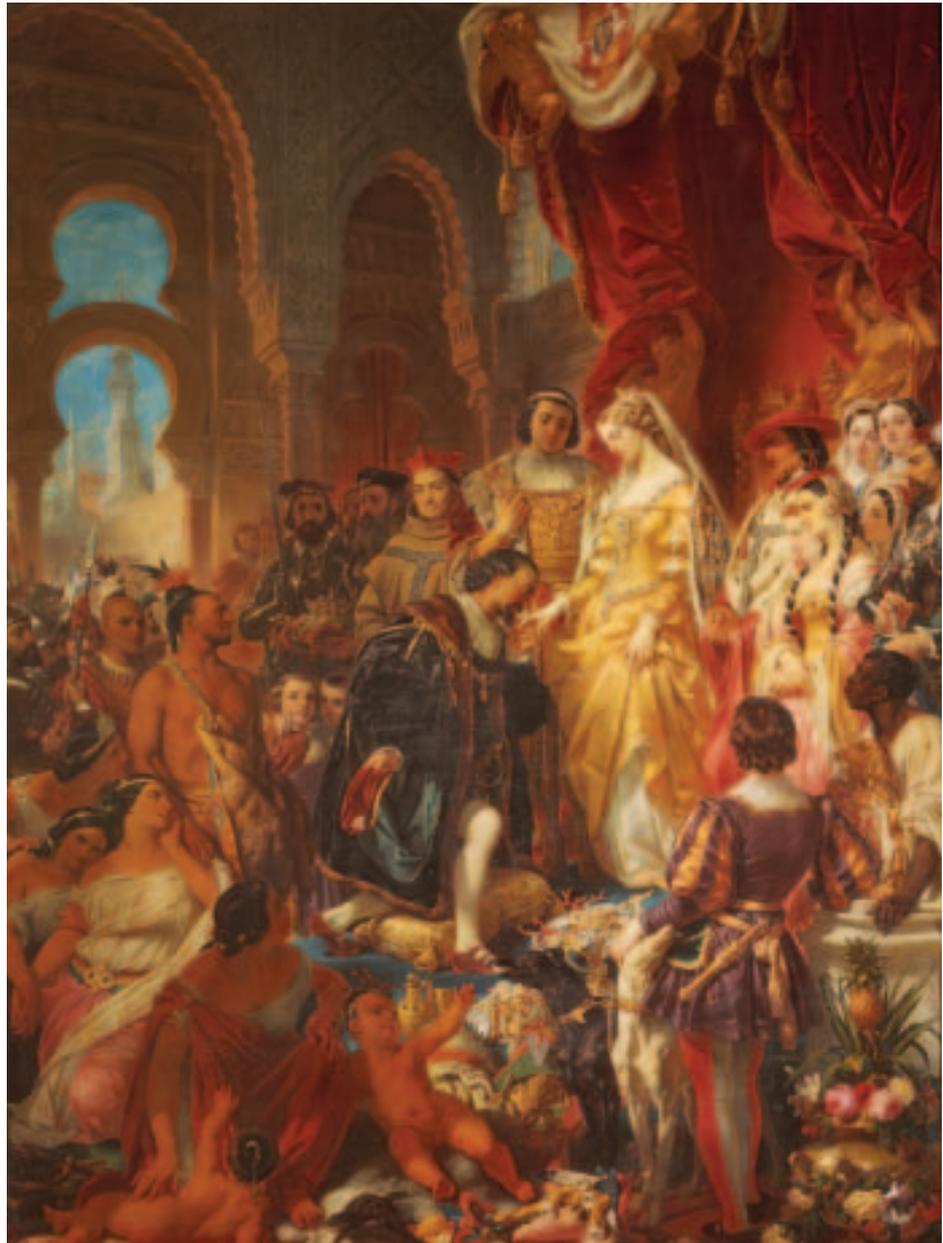


FIGURE 6-2 This painting by the French artist Eugène Deveria was created in the 1800s. What details suggest that this is a celebration honouring Columbus? Why might Deveria have shown Isabella in a beautiful golden dress?

Exploring Points of View

What are some of the different ways people phrase questions when they want to know what you think about an issue? Often, the questions are phrased something like this:

- ◆ Where do you stand on this issue?
- ◆ How do you see it?
- ◆ What’s your position?

Equally often, when people answer questions like these, they may begin by saying, “Well, from my point of view...” The questions, and even the phrase **point of view**, contain word clues that tell us there are different ways of looking at an issue.

Points of View and the Inquiry Process

Exploring points of view encourages you to ask questions. If you are studying a specific historic event, you might ask questions such as:

1. Which people or groups of people were involved?
2. How did the event affect each person, or group of people?
3. What evidence is available to help determine the specific points of view of the people or the perspectives of the groups involved?

You can use an organizer like the one shown in Figure 6-3 to record the different points of view you have found. This organizer helps you explore three points of view, but you can use it to explore the points of view of two, four, or more people.

Try It!

1. Review the story of the knighting of Sir Francis Drake on page 129. Use an organizer like the one below to record what you think might be the points of view of the following three people: Sir Francis Drake, Queen Elizabeth, and King Philip II of Spain, who heard about the knighting.

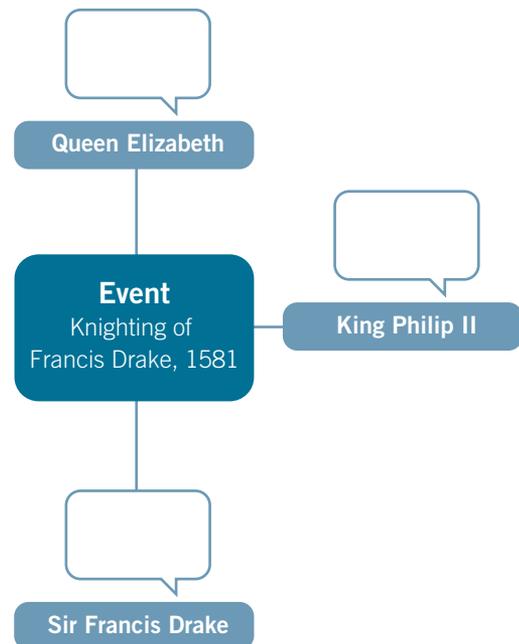


FIGURE 6-3 Different Points of View

2. Choose a news article about a current issue in your community, province, or the world. What points of view are expressed in the article? What additional points of view related to your chosen news article do you feel could also be explored?

SKILL POWER

Create a map to answer the following question: What was the lasting impact of the Treaty of Tordesillas?

- On a line master map of South America, label each country.
- Using an atlas or a World Almanac, determine whether Spanish or Portuguese is spoken by the greatest number of people in each country.
- Use two colours to shade the countries accordingly. Include a legend and a title with your map.

What's in a **WORD**?

Imperialism means “command” or “empire.”

Think IT THROUGH

Think back to what you learned about the power of the Church in Chapter 1. Why do you think Spain and Portugal went to the pope to solve their problem? What reasons do you think Spain, Portugal, and the pope might have had for keeping the treaty a secret?

FIGURE 6-4 This painting done by Ernest Board in 1906 depicts the departure of Giovanni and Sebastiano Caboto from England on their first voyage of discovery in 1497.

The Treaty of Tordesillas

At the beginning of the Age of Exploration, Portugal and Spain sent out expeditions to find trade routes to Asia. After Christopher Columbus had discovered what he thought was a sea route to Asia for Spain, Portugal wanted to make sure that it got its share of the Asian trade. The rulers of Spain and Portugal could not come to an agreement, so they asked the pope to settle the matter. In 1494, the pope proposed a secret treaty, the Treaty of Tordesillas (TOR-thase-lyas), that would divide the world between the Spanish and Portuguese. Spain would have all the land west of an imaginary line running north and south through the Atlantic and Portugal would have any land east of the line.

Other European rulers were angry when they heard about the Treaty of Tordesillas. England and France ignored its terms and sent out explorers across the North Atlantic to find new territories. King Henry VII of England gave the explorer Giovanni Caboto the authority to

. . . subdue, occupy and possess all such towns, cities, castles and isles of them found . . . getting unto us [King Henry] the rule, title and jurisdiction of the same villages, towns, castles, and firm land so found . . .

What gave Europeans the idea that they had the right to divide up the world among themselves? Why did they think their explorers could simply arrive somewhere and claim the territory? The answer is that the expansionist worldview that you read about in the last chapter had turned into “imperialism.” **Imperialism** is the extension of power over a territory and its resources and people. Portugal, Spain, and other European countries wanted more than to expand their world—they wanted power over all territory, resources, and people they came across.

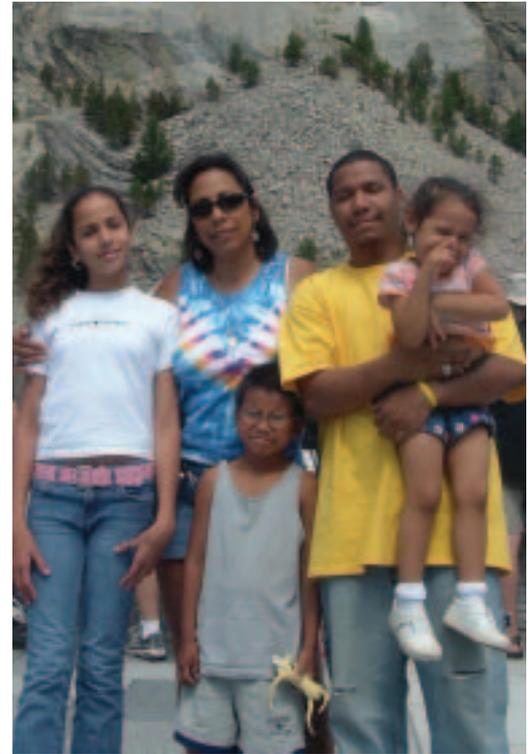


Taking Charge

The imperialist behaviour of Europeans was partly a result of their attitude toward the Indigenous people they found living in the new territories.

The territories in Central and South America claimed by Columbus and other Spanish explorers became known as New Spain. The Spanish government granted land to people who wanted to settle in New Spain to mine for precious metals and set up plantations to grow crops for export to Spain. Indigenous people were enslaved by Spanish landowners and forced to work in terrible conditions. Millions of people were literally worked to death in the silver mines and fields.

FIGURE 6-5 For 500 years, historians thought that the Caribbean Taino-Arawak peoples had been wiped out. Today, however, thousands of people worldwide claim Taino descent. This family lives in the United States.



EXPLORING SOURCES

Imperialist Attitudes

This is how Columbus described the Taino people he met when he landed.

As I saw that they were very friendly to us . . . I presented them with some red caps, and strings of beads to wear upon the neck, and many other trifles of small value, wherewith they were much delighted, and became wonderfully attached to us... It appears to me, that the people are ingenious [clever], and would be good servants and I am of [the] opinion that they would very readily become Christians, as they appear to have no religion. They very quickly learn such words as are spoken to them.

Medieval Sourcebook.

Here is the view of the Spanish historian Juan Gines de Sepulveda of Indigenous peoples in 1550.

They [Indigenous peoples] require, by their own nature and in their own interests, to be placed under the authority of civilized and virtuous princes or nations, so that they may learn, from the might, wisdom, and law of their conquerors, to practise better morals, worthier customs, and a more civilized way of life.

Thomas Berger, *A Long and Terrible Shadow: White Values, Native Rights in the Americas, 1492-1992.*

- Identify details in these writings that show that Columbus and Sepulveda believed that Indigenous people were inferior to Europeans.
- These views are shocking to many people today. Use the worldviews icon to identify what elements of worldview might be different today from the time of Columbus that might account for today's attitudes.
- What were European attitudes regarding colonization in the Americas and how did these impact Indigenous peoples?

FYI...

In 2005, a United Nations report stated that at least 12.3 million people worldwide work as slaves or in forced labour. The largest numbers of slaves are in poor Asian countries and Latin America. Most of them are women and children.

FIGURE 6-6 This engraving shows Indigenous workers at a silver mine in South America. It was drawn by the Protestant artist Theodor de Bry in 1590. How might de Bry's religious perspective affect his portrayal of the people conquered by the Spanish Catholics?



FAST FORWARD

Economic Imperialism

Some people believe that Canada, the United States, and other wealthy countries practise economic imperialism today. They point out that much of the clothing for sale in stores is made in developing countries by people who are paid very poorly and forced to work in bad conditions. The places where they work are called “sweatshops.” Organizations like Oxfam argue that companies selling clothing made in developing countries must improve conditions for the workers. Some companies argue that the jobs and working conditions they provide are better than most other options available in those countries.

Think IT THROUGH

1. Use the Point of View tool from the Building Your Skills box on page 131 to record the points of view expressed above.
2. Conduct an Internet search on “sweatshops” to find out which North American companies

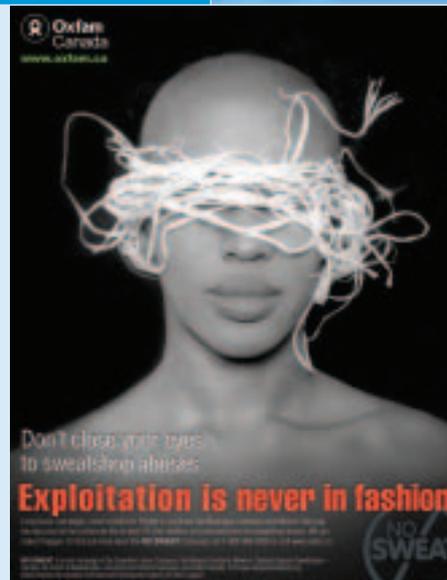


FIGURE 6-7 In some sweatshops, people work 14-hour shifts, seven days a week. What elements of the image support the point of view expressed in the text of the poster?

manufacture their clothing in developing countries. Can you add to the points of view you already have in your organizer, or can you add additional points of view?

3. What elements of the worldview icon do these points of view fit into?

Zoom In > Bartolomé de Las Casas

The missionary Bartolomé de Las Casas was one of the first Europeans to write about the atrocities committed against Indigenous peoples in New Spain. Here is his description of an incident he witnessed on the island of Cuba, 20 years after Columbus's first voyage:

One time the Indians came to meet us and greet us with food and good cheer and entertainment . . . [T]hey presented us with a great quantity of fish and bread and other food, together with everything else they could think to do for us. But the Devil entered into the Spaniards, and they put them all to the sword in my presence, without any cause whatsoever. More than three thousand souls were laid out before us, men, women, and children. I saw such great cruelties that no man alive either has or shall see the like.

Las Casas travelled to Spain to appeal to King Charles V on behalf of the Indigenous peoples. Because of his efforts, the *Leyes Nuevas* or New Laws were enacted by the Spanish government to improve their conditions. Unfortunately, however, the laws were repealed three years later under pressure from the settlers in New Spain.

- Why would the settlers in New Spain want the New Laws repealed? What does this suggest about their worldview?

Compare the three viewpoints about the Indigenous peoples expressed by Columbus, Sepulveda (page 133), and Las Casas.

- How did they rank Indigenous society compared with Spanish society?
- What values would have influenced these three viewpoints?
- How might their views affect economic decisions that the Spanish would make about their lands in the Americas?

Imperialist Treasure

The conquest of the Aztec and Incan empires in New Spain resulted in great wealth for Spain. Mines in Peru, Boliva, and other areas shipped thousands of tonnes of gold and silver and countless emeralds across the ocean to Spain. For a time, Spain was by far the richest country in Europe.

FIGURE 6-8 This 1579 engraving shows the *Golden Hind* on the right under the command of Francis Drake, capturing a Spanish treasure ship on its way from Peru to Panama.

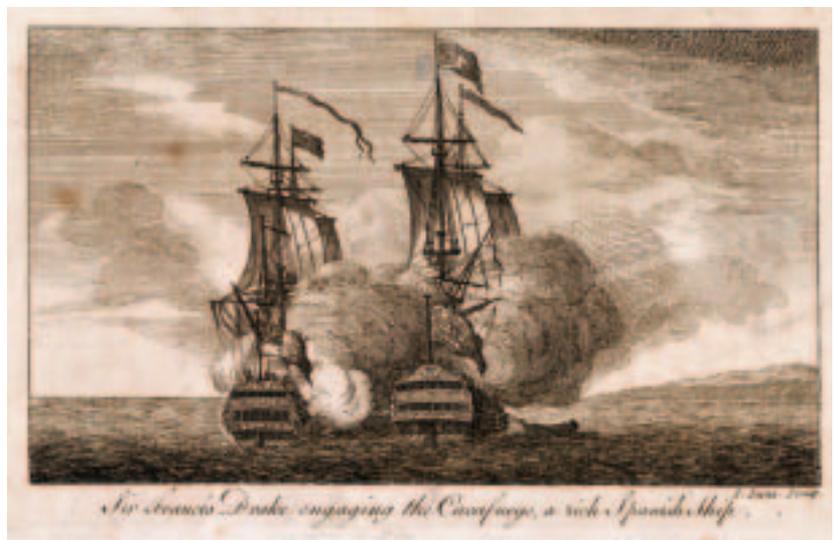
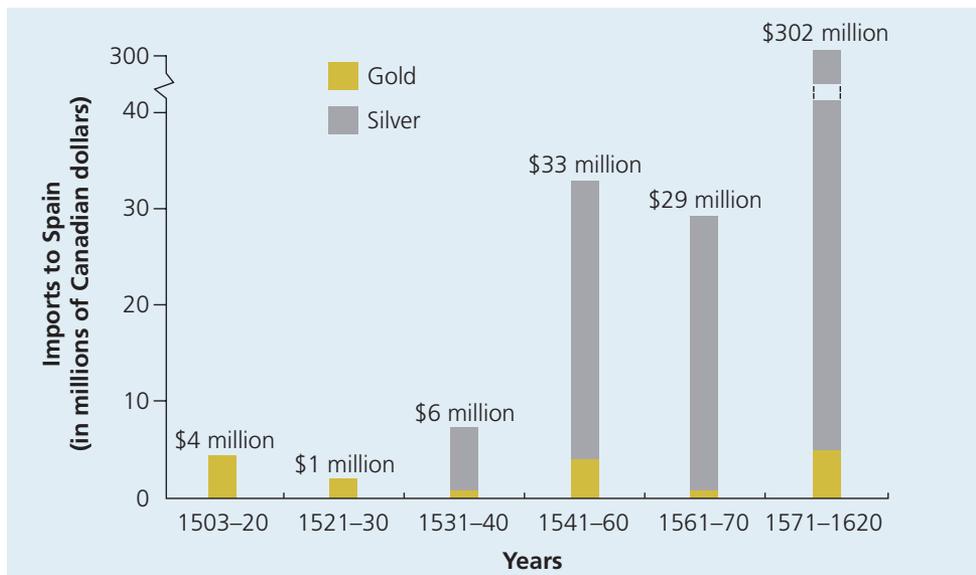


FIGURE 6-9 This bar graph shows the great increase in gold and silver imports to Spain during the Age of Exploration. How would this wealth support the imperialist worldview of Spain and other European countries?



Think IT THROUGH

Why, according to the English worldview, might their raids on Spanish treasure be justified? Why, from the perspective of the peoples of the Americas, might the Spanish also be seen as thieves?

English sailors looked with envy on the Spanish galleons loaded with treasure. Fortunately for them, English shipyards developed small, fast, highly manoeuvrable vessels that were ideal for attacks on the large, slower-moving Spanish galleons. Soon English captains were raiding Spanish ships and coastal towns in New Spain for treasure. As you saw in the opening story, these illegal acts were supported by Queen Elizabeth I who saw them as a way to take a cut of the Spanish profits. Spain’s ambassador to England, Bernardino de Mendoza, protested these raids, calling Francis Drake “the master thief of the unknown world.”

The Terrible Cost of Imperialism

In the early 1490s, the Inca and Aztecs had thriving civilizations in what is now Central and South America. In a few years, these empires were destroyed by the Spanish. Everywhere that Europeans explored and settled in the Americas, the Indigenous peoples paid a terrible cost. According to Ronald Wright, the author of *Stolen Continents*, the following were some of the results of European imperialism:

- ◆ By 1600 less than one-tenth of the original population of the Americas remained.
- ◆ Perhaps 90 million Indigenous people died during that time.
- ◆ Most died of diseases, such as smallpox, measles, influenza, bubonic plague, yellow fever, cholera, and malaria brought by the Europeans. These diseases were unknown in the Americas, so Indigenous peoples had no **immunity**, or resistance, to them.
- ◆ Many Indigenous peoples in the Americas completely died out, among them the Beothuk of Newfoundland and the Ona of Tierra del Fuego.

LINK UP

The Spanish conqueror Cortés went to Mexico and fought the Aztec people for control of their kingdom. Disease was one of the factors that helped Cortés to succeed. You will be reading about Cortés in the next unit. ■

Telling the Indigenous Story

Most of the written records of the original peoples of the Americas were destroyed along with their cities and monuments. The Spanish, for example, burned thousands of ancient books of the Mayan people.

Waman Puma's father was Spanish and he claimed that his mother was a great-grandchild of the tenth Inca. He learned to speak and write in Spanish and he recorded the history of the Incan people from the time of the coming of the Spanish. He experienced first-hand the Spanish treatment of Indigenous peoples.

FIGURE 6-10 The *quipu* was a system of knotted strings that was used by the Incas and other South American cultures to communicate and keep records. About 550 *quipis* have been recovered and anthropologists continue to try to decode them. No written records in *Quechua*, the Incan language, have been found.



FIGURE 6-11 Waman Puma's drawing shows the capture of Tupa Amaru, the ruler of the Inca Empire. How does he show the imperialist world-view of Europeans in action?

Spanish Injustice

This is taken from the writings of the Incan Waman Puma. He spent 30 years creating a 1200-page document describing the injustices he saw around him. His intention was to send it to the Spanish King.

- Waman Puma called for the king to replace the Spanish officials who ruled over his people with local leaders. There is no evidence that his document ever reached the Spanish court. Based on what you have learned about the Spanish worldview of the time, do you think the king would have listened to Waman Puma? Explain your thinking.

Consider the poor Indians and their works . . . that in every town they built irrigation canals from the rivers and springs, the lakes and reservoirs . . . And the Inca kings ordered that . . . nobody should damage or remove one stone, and that no livestock should enter the said canals . . . But now this law is no longer kept, and so all the fields are ruined for lack of water . . . For in these times, the Spaniards release their animals, their mule trains, cows, their goats and sheep, and they cause great damage. And they also take the water, and break the irrigation canals . . . And the little water that remains, they take even that from the poor Indians. And so the Indians abandon their towns.

Over to YOU

- In groups of three, write a script of an imaginary conversation among Christopher Columbus, Queen Isabella, and King Ferdinand. As a basis for your script, use either the painting on page 130 of this chapter, or the excerpt from “The Articles of Agreement between the Lords the Catholic Sovereigns and Cristobal Colon” on page 125 in Chapter 5. If you choose the painting, consider questions such as these in your script.
 - What do you think Isabella might be saying to Columbus?
 - What might he be saying in reply?
 - What might he be saying about the people with whom he came in contact?
 - What do you think Columbus might see as his achievement?
 - What might Isabella and Ferdinand think that he has accomplished?
 - If you choose the Chapter 5 excerpt, consider questions such as:
 - What does Columbus want?
 - What do Ferdinand and Isabella get from appointing Columbus as Viceroy and Governor General of all the islands and mainlands he encountered?
 - For both scenarios, what words will you use to convey the expansionist and imperialist elements of Renaissance worldview their actions demonstrate?
 - Role-play your script for your classmates.
- What elements of the Renaissance worldview allowed some Europeans to treat Indigenous peoples the way they did?
- Why do you think it was important to Waman Puma to record the customs and traditions of his people?
 - Imagine that you are writing a record of your people to be read in 500 years. What would you write about your daily life? Suggest two or three things you would want people 500 years from now to know about your way of life. Explain your reasons.

European Worldview and Identity

Your Renaissance journey is almost over. You have travelled through 350 years and seen how the knowledge, beliefs, and values of Europeans changed during this time. At the beginning of the Renaissance, European society was slowly moving away from feudalism; merchants and traders were responsible for great economic growth. People knew little about world geography and had a superstitious dread of the unknown. During the course of the Renaissance, humanists opened people's eyes to the possibilities of human achievement. Not only did Europeans develop a great appetite for knowledge, they also hungered for riches and were eager to explore the world to find them.

Mapping Changing Worldviews

During the Age of Exploration, Europeans learned that there were no sea monsters in the ocean, that people everywhere looked similar to themselves, and that the world was very different from how they had imagined it. They found a sea route to Asia around Africa and came to realize that there existed two huge continents in the ocean between Europe and Asia.

While Europeans were learning about the world, they were also learning about power and wealth. After the Portuguese set up trading colonies around the shores of the Indian Ocean, Portugal became the most powerful trading country in Europe. When the Spanish conquered the peoples of America and took their precious metals, Spain became the wealthiest country in Europe. Other countries in Europe—France, England, and The Netherlands—saw that through imperialism, that is, by gaining power in other parts of the world, countries could grow wealthy. By the late Renaissance, they began to compete for overseas markets and territories.

How did the Age of Exploration affect Europeans' lives and worldview?

FYI...

Between 1580 and 1640, Portugal was actually a Spanish possession. King Philip II of Spain became King Philip I of Portugal.

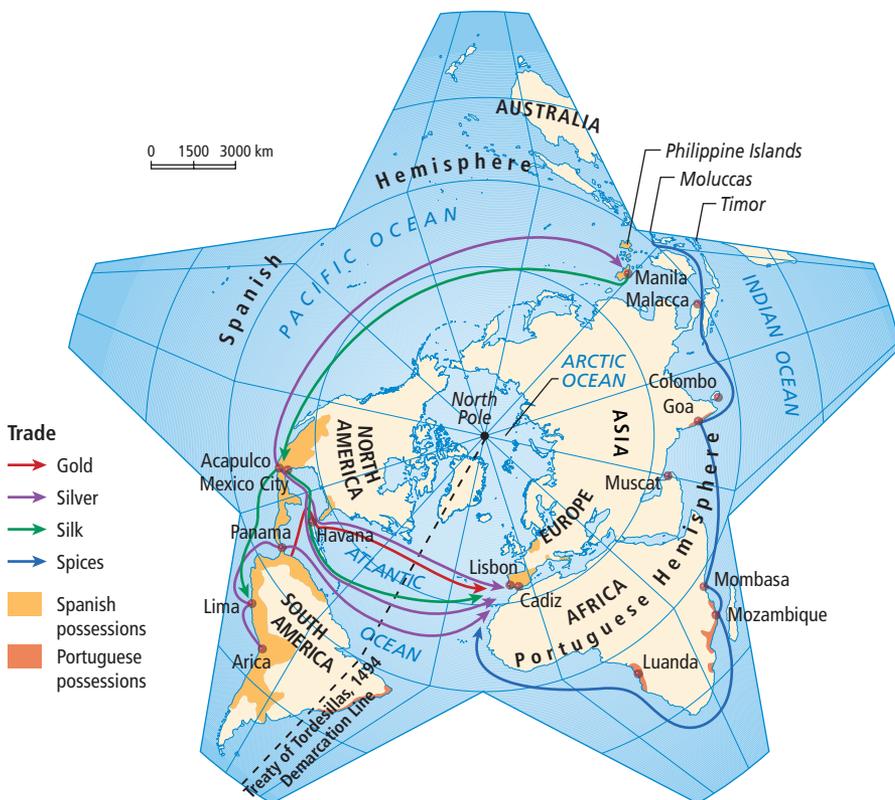


FIGURE 6-12 The Spanish Empire in 1600. European influence spread far beyond its borders during the Renaissance.

Shifting Worldviews

The imperialism that began during the Renaissance affected the world for centuries to come. During these centuries there was a growing awareness that the people of a country ought to have the right to determine how they organize themselves politically. Increasingly, many people around the world also came to believe that a group of people should be free to decide how they would pursue their social, economic, and cultural development. However, it was not until World War II that this point of view was expressed in international law. The occasion: the signing of the United Nations Charter in 1945 by the 51 original member states, including Canada. The first article of the United Nations Charter includes this statement:

All peoples have the right of self-determination. By virtue of that right, they freely determine their political status and freely

pursue their economic, social, and cultural development.

Since 1945, a process of **decolonization** has occurred—that is, countries such as Great Britain, France, and Belgium granted their colonies independence. In particular, Africa, the Caribbean, and Southeast Asia have been affected.

Think IT THROUGH

1. How many countries are now signatories to the UN Charter?
2. Check the United Nations Web site for the status of decolonization today. Worldwide, how many people to date have been affected by this movement?
3. Can you think of places in the world where the right to self-determination is not being observed?

Think IT THROUGH

What Canadian achievements make you proud to be a citizen? Consider the following: Olympic athletes, astronauts such as Marc Garneau, our social programs, arts and literature, Romeo Dallaire's actions in Rwanda. Now turn the question around: What, as a Canadian, would you like to change about Canada?

For Queen and Country

The heroes of a society reflect its values and attitudes. What evidence of this do you see in our society? In medieval times monks and knights were looked up to as role models. During the Renaissance, these heroes were replaced by artistic geniuses and daring explorers. In the opening story of this chapter, you were introduced to two late Renaissance heroes—Francis Drake and Queen Elizabeth I. How did they earn the admiration of the English people? How do they reflect the changing values of Renaissance society?

Francis Drake captured the imagination of the English because he was the first Englishman to circumnavigate the world. His attacks on Spanish treasure ships brought wealth to England and earned him the gratitude of Queen Elizabeth I. Elizabeth was a true Renaissance monarch. She was well educated; she read Latin and Greek and was a great patron of the arts. Under her reign, England defeated Spain, the most powerful country in the Europe at the time, in a great naval battle. She sponsored explorers like Francis Drake and settlements in North America. Queen Elizabeth I contributed to England's transformation into a prosperous trading country and a world power.



FIGURE 6-13 This portrait of Queen Elizabeth I was painted by Marcus Geeraerts the Younger after the defeat of the Spanish in 1588. You can see the Spanish ships in the windows behind her. She holds her hand over a globe, her fingers resting possessively on North America. How does her action illustrate the imperialistic attitudes of England at the time? What effect did that attitude have on the way Europeans treated the peoples with whom they came into contact?

The military and economic success of England gave its people a sense of confidence and pride. Their sense of identity became linked with the achievements of their country. Today we call this attitude patriotism.

Zoom In > Shakespeare—In Praise of England

As England grew into a strong, wealthy country, people had more time and money to spend on art and culture. Like Renaissance Italy, England experienced an artistic awakening. In London, the capital city, audiences flocked to the plays of William Shakespeare. He filled his history plays such as *Richard II* and *Henry V* with thrilling battle scenes and patriotic speeches in praise of England. This speech comes from *Richard II*.

- What do the highlighted passages suggest about Shakespeare’s worldview?
- How does this speech encourage patriotism?

***This royal throne of kings, this scept’red isle,
This earth of majesty, this seat of Mars,
This other Eden, demi-paradise,
This fortress built by Nature for herself
Against infection and the hand of war,
This happy breed of men, this little world,
This precious stone set in the silver sea,
Which serves it in the office of a wall,
Or as a moat defensive to a house,
Against the envy of less happier lands;
This blessed plot, this earth, this realm, this England.***

Richard II (II,i,40-50).

FYI...

Before the Age of Exploration, foods like potatoes, tomatoes, peanuts, peppers and corn were unknown in Europe. All of these foods were cultivated by the peoples of the Americas.

SKILL POWER

Use a T-Chart to compare the attitudes expressed in White's drawing and in Columbus's description of the Taino in the Exploring Sources on page 133.

Columbus	White

- Do you think either of the two spent much time with the Indigenous peoples? Support your answer.

Making Contact

Europeans were fascinated by the reports of the Indigenous peoples that filtered back to Europe. What were these people really like? How did they organize their societies? The invention of printing made illustrated books about Indigenous peoples available to eager readers across Europe. These showed that the Indigenous peoples were closer to nature than Europeans. They did not live crowded together in noisy, dirty cities as many Europeans did. Many of their communities operated on principles of equality and sharing.

These accounts challenged some people's thinking about European society. Some philosophers began to ask themselves whether it was possible that Indigenous peoples had happier lives than Europeans. French philosopher Jean-Jacques Rousseau's later works on political theory were influenced by European contact with Indigenous peoples.



FIGURE 6-14 This engraving of Secota, an Algonquin village, is taken from a book published in 1590. It is based on a drawing by John White who lived in a settlement established by England on the east coast of North America. What does his orderly representation of village life tell you about his attitude toward the Algonquin people?

The Tupinamba Perspective

The French humanist writer Montaigne described a conversation in 1562 between Tupinamba captives from Brazil and the young king of France.

- How might the Tupinamba perspective on European society have challenged Europeans' thinking?

The king talked to them for a long time; they were shown our ways, our splendor . . . a fine city. After that, someone asked their opinion, and wanted to know what they had found most amazing. They mentioned . . . they had noticed that there were among us men full and gorged with all sorts of good things, and that their other halves were beggars at their doors, emaciated [extremely thin] with hunger and poverty; and they thought it strange that these needy halves could endure such an injustice, and did not take the others by the throat, or set fire to their houses.

Expansionism and Imperialism

On the whole, however, Europeans saw themselves as superior to the peoples of the Americas. From their perspective, they needed the resources of the Americas to support the European economy and to fuel the establishment of colonies. They saw the competition for land and resources as necessary for their survival and supremacy. This attitude led them to disregard the rights of Indigenous and First Nations peoples to their traditional lands.

In this excerpt, Canasatego, an Onandaga chief in 1744, expresses the First Nations' perspective on English claims to the lands of his people.

[You] told us you had been in possession of the Province of Maryland above one hundred years; but what is one hundred years in comparison of the length of time since our claim began? Since we came out of this ground? For we must tell you, that long before one hundred years, our ancestors came out of this very ground, and their children have remained here ever since. You came out of the ground in a country that lies beyond the seas. There you may have a just claim, but here you must allow us to be your elder brethren, and the lands to belong to us before you knew anything of them.

Ronald Wright, *Stolen Continents*, p. 129.

European expansionism also contributed to the establishment of trade in African slaves. It was carried out mainly by English merchant traders. They bought or captured African men, women, and children, packed them tightly into ships and took them to the Americas. There they were sold to plantation owners who needed labourers.

Think IT THROUGH

To what extent do you think developed countries share this attitude of superiority today?



FIGURE 6-15 What elements of the Renaissance worldview do you think contribute to today's conflict between First Nations peoples and governments? What elements of today's worldview need to shift if such conflicts are to be resolved?

Terraforming: Should We or Shouldn't We?

In the future will people on Earth try to colonize other planets or moons in our solar system or beyond? If so, first we will have to make those planets able to support human life. That's what "terraforming" is all about. Terraforming means to change a planet to make it resemble Earth.

Mars is the planet that scientists mention most often as a candidate for terraforming. Nitrogen could be introduced to its atmosphere and it could be heated by giant solar panels. Finally, the most basic life forms would be introduced. Eventually, humans would be able to live there, much as they do on Earth.

There is a debate among scientists over the pros and cons of terraforming. Some think that it is the only way to save the human race in the long term. Others believe it is wrong to transform the ecosystem of another planet to suit our needs.

Yes to Terraforming

- Eventually our Sun will grow so hot that it will wipe out all life forms on Earth. Therefore, we have the responsibility to colonize other planets to save the human race from extinction.
- Even though other planets may contain their own life forms, these will probably be microscopic. Our rights are more important than those of alien microbes that could be destroyed by terraforming.

No to Terraforming

- It is possible that a planet like Mars already contains microscopic forms of life. It would be wrong to destroy these life forms through terraforming.
- It would be too expensive and take too long to terraform another planet. The money would be better spent on improving living conditions here on Earth.

Think IT THROUGH

1. What criteria do the viewpoints above appear to be using in thinking about terraforming?
2. Does terraforming sound like a good idea to you? Consider these yes/no arguments and the reading you have been doing about the Age of Exploration in your answer.
3. Do some research on the Internet to find other arguments for and against terraforming. Do these arguments affect your own thinking about it? Explain.
4. How is colonizing the "New World" by Europeans similar to present-day ideas about terraforming the "new world" of outer space?

Citizens of the World

Today we take it for granted that we can communicate across the world at the touch of a keyboard and fly anywhere on Earth in a matter of hours. People talk about the world being a global village, in which everyone shares common interests and goals.

The Renaissance and the Age of Exploration were the first steps on the road to the global village we live in today. The invention of the printing press allowed knowledge and ideas to be exchanged across the whole of Europe. Humanism, with its curiosity, optimism, and belief in the individual, encouraged people to look beyond the world

they knew. The rise of trade and business gave people the motivation to venture into the unknown.

By the end of the Renaissance, Europeans had travelled to most of the continents of the world. For the first time in recorded history, the people of these continents had made contact with one another.

Wherever the Europeans arrived, they imposed their religion, ideas, values, and economic system—their worldview. For better or for worse, the Renaissance had an enormous impact on the way we live today.



FYI...

It wasn't until the latter half of the 20th century that Europeans gave up the economic and political competition that developed during the Renaissance. They established the European Union, which as of 2006 had 25 member countries. They all cooperate with each other economically, socially, legally, and politically. Every citizen of a member country is also a citizen of Europe.

FIGURE 6-16 The flags of the European Union as of 2005

Over to YOU

- How did Europeans' knowledge of the world change during the Age of Exploration? Support your answer by referring to maps in this unit.
 - How did this new knowledge affect people's lives and worldview?
- The title of this chapter is taken from the following speech in the play *The Tempest* by William Shakespeare.

O wonder!

How many goodly creatures are there here!

How beauteous mankind is! O brave new world

That has such people in't!

- How does this quotation reflect
 - humanistic views about the individual
 - Europeans' first contact with peoples of the Americas
 - Indigenous peoples who became enslaved by Europeans
 - your own view of human nature?
- Create a collage or other visual that sums up your own ideas about the phrase "O Brave New World!"

- During 2006, the United Nations continued its efforts to create consensus on a *Declaration of the Rights of Indigenous Peoples*. Two articles of the draft declaration follow:

Article 6. No Genocide *Indigenous peoples have the collective right to live in freedom, peace and security as distinct peoples and to full guarantees against genocide or any other act of violence, including the removal of Indigenous children from their families and communities under any pretext.*

Article 8.

Indigenous peoples have the collective and individual right to maintain and develop their distinct identities and characteristics, including the right to identify themselves as Indigenous and to be recognized as such;

- Apply what you have learned in this unit about the impact of European contact on Indigenous peoples to explain briefly why the United Nations supports a *Declaration of Rights for Indigenous Peoples*.
- What changes to the imperialist worldview are reflected in the fact that this declaration is being considered?

Explore the Big Ideas

The imperialist worldview of European countries led them to seek power over the territories, resources, and people they came into contact with during the Age of Exploration.

- 1 a. Complete the organizer below to help you identify the results of Europe's expansionist and imperialist policies.

What was the result of European Expansionist and Imperialist policies with regard to . . .	
The population of Indigenous peoples in the Americas	1. 2. 3.
The culture of Indigenous peoples in the Americas	1. 2. 3.
The European sense of identity	1. 2. 3.
The European economy	1. 2. 3.

- b. Write a paragraph answering the question: In what ways can exploration and expansion affect the worldview of a society and the societies they come into contact with?

2. You may have heard the phrase “History repeats itself.” What does this phrase mean to you? Here are three headlines taken from a newspaper called the *International Herald Tribune* for July 12, 2006:

- Is Russia again looking to build an empire?
- A monk's meditations on the pursuit of happiness
- Trade talks stalled and near collapse

- a. In a group, discuss what Renaissance issues each of these headlines reminds you of.

How are they examples of history repeating itself?

- b. Go through newspapers and collect articles that remind you of events and issues in the Renaissance.

- c. Get together again with your group and analyze the worldviews that are represented in the articles. What elements of the worldview icon are included in each article? Which of them are similar to Renaissance worldviews? Which are different? What conclusions can you draw about the

differences between your world and the Renaissance?

3. The motto of the European Union (EU) is “United in Diversity.” What does this motto imply about the EU's worldview? How does it relate to the Western worldview shared by many Canadians today?
4. Do research to find out about la Francophonie, an international organization of French-speaking countries and governments: its history, its membership, and its goals. Create a product such as a map, poster, or written report to present your findings.

INVITATION TO PRESENT
at

THE ALBERTA CONFERENCE ON *Shaping the Worldview of the Western World*

You have spent several weeks focusing on Renaissance Europe. What are the results of your investigation into the way the people of the Renaissance looked at the world, and behaved in it? What is their legacy to us? The Alberta Conference of Renaissance Scholars invites you to present your poster addressing this theme:

Which idea, person or invention from Renaissance times made the greatest contribution in shaping the worldview of the western world you live in today?



What Is a Poster Session?

A poster session is an opportunity for a number of participants to present their research findings on a topic. The poster consists of text and graphics to create a visually attractive presentation. As viewers walk by, they can quickly see the results of your research. Viewers can study your information and discuss it with you. You may also be asked by Conference organizers to give a short presentation on your research.

Creating Your Poster

Step One

Begin by choosing three individuals from the many you learned about in Unit 1. Include individuals from different fields—art, architecture, medicine, politics. What did these individuals accomplish during their lifetime? Why do we remember them?

What is their legacy to us? Does their legacy to us take the form of an idea, an invention, or a specific work?

Step Two

Decide upon criteria with which to evaluate the significance today of the ideas, inventions, or persons you investigated. How will you measure the impact of the idea, invention, or person during the Renaissance, or the impact on your life today?

Step Three

Once you have defined your criteria, use it to evaluate the achievements of the three individuals you chose to research. Which idea, invention, or person do you nominate as making the greatest contribution to shaping the worldview of the western world?

Step Four

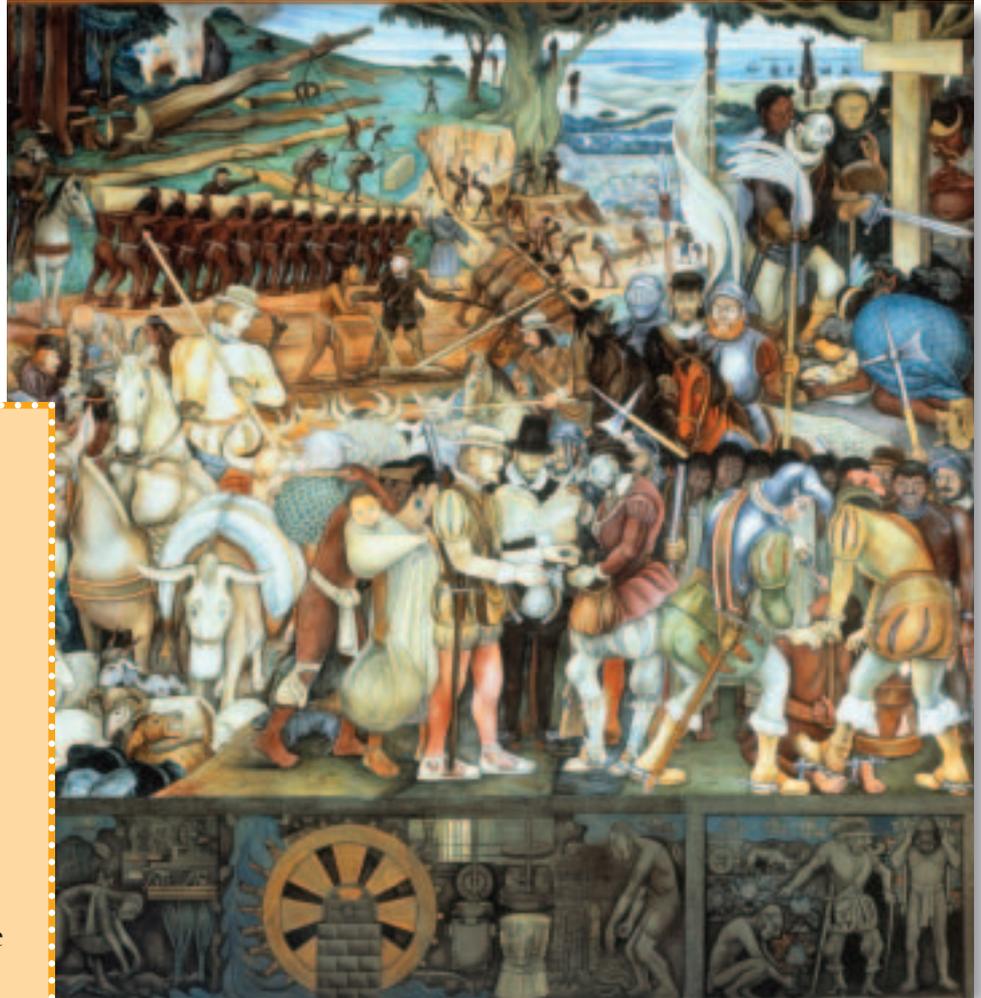
Prepare a poster illustrating the results of your investigation. An effective poster is well organized and visually appealing. Select graphics that support your findings. These can be pictures, sketches, charts, graphs, or maps. Viewers need to easily read your research, so your text will have to be concise. Be sure to use a font size that is readable from a distance.



These are six of the many individuals you can choose for your inquiry. How many can you identify?

UNIT 2

Worldviews In Conflict



IN THIS UNIT

This unit helps you investigate these questions.

- ◆ In what ways did intercultural contact between the Aztecs and the Spanish affect each society's worldview?
- ◆ Did their different worldviews mean that conflict was inevitable between the Aztecs and the Spanish?
- ◆ What factors contributed to the dominance of the Spanish over the Aztecs?
- ◆ To what extent does present-day Mexico reflect the experience of Spanish-Aztec contact?

Disembarkation of the Spanish at Veracruz by Diego Rivera, 1951. Cortés and his conquistadors went to Mexico looking for gold and new lands to conquer.



The Aztec calendar stone shows the importance of their gods as well as the accuracy of their astronomical observations.



The Aztecs record information about their society in books called codices.



Renaissance Spain exiled the last of its Muslim citizens in 1492, but the Islamic influence, especially in art and architecture, remains to this day, as this garden at the Alhambra in Granada shows.



When the Spanish arrived in 1519, the area of present-day Mexico was home to many Indigenous groups.

7

The People of the Sun



FIGURE 7-1 What lines from the story help you identify what this image is about? It is part of the *Codex Mendoza*, created by Aztec artists at the order of Viceroy Mendoza of Spain about 1540.

WORLDVIEW INQUIRY

In what ways do a group's collective beliefs and experiences contribute to shaping a unique identity?

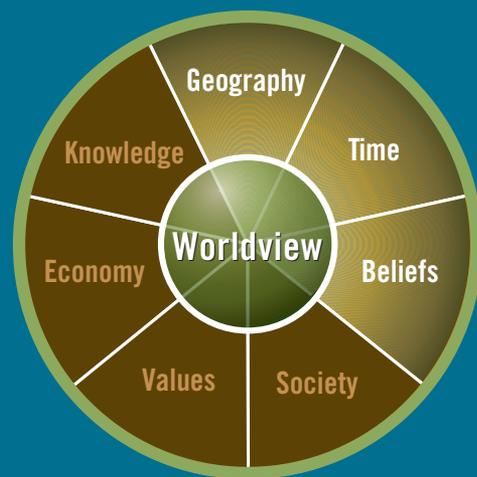
1325. Following the advice of one of their gods, the Aztecs found a new home in the Valley of Mexico.

According to legend, the people we call the Aztecs originally lived in the desert lands of northern Mexico. In 1168, Huitzilopochtli (wheetseel-oh-POCH-tee), the god of the Aztecs, commanded the people to migrate south and told them to look for an eagle perching on a cactus. There they should settle and build a great city.

For more than 150 years the Aztecs travelled over mountain ranges and through river valleys. Eventually, in 1325, the Aztecs arrived in the Valley of Mexico, a wide plain with fertile land, plentiful water, and a mild climate. Many thousands of people already lived there in large cities built of stone.

The only unoccupied land the Aztecs could find was a swampy island at one end of a broad lake. There they saw an eagle sitting on a cactus. Screaming, it opened its wings. The Aztecs had finally found their home. They called it Tenochtitlan (Teh-noch-TEE-tlahn), and over the next 200 years they transformed the island into one of the greatest cities the world had ever seen.

What effect do you think the experience of hardship and wandering might have had on the Aztec sense of identity? Can you name another group of people who wandered in the desert before being led to a promised land?



In This Chapter

For nearly 200 years in the country now known as Mexico, the Aztecs ruled an empire. Who were the Aztec people? Where did they come from? In this chapter, you will investigate the role that geography and religion played in how the Aztecs saw themselves. How did geographic facts and religious beliefs influence the way the Aztecs behaved toward each other, their neighbours, and ultimately, the Spanish?

The Physical Landscape

How might a society's worldview influence its ability to adapt to its physical geography?

What's in a WORD?

Nineteenth-century historians created the term **Aztec**. They were referring to the civilization created by a nomadic tribe—the Mexica—during the 15th century. Aztec may be derived from Aztlan, the place from which the Mexica believe they set out to find their new home in Tenochtitlan.

What do you think of when you look at the Rocky Mountains? Do you see a place where you can go skiing? A place that challenges you to go mountain biking or hiking? A place where you might find interesting scenery to photograph? The kind of person you are—your interests, your attitudes, your knowledge—influences how you respond to the physical geography around you.

For the **Aztecs**, a mountain was more than a physical site. They also saw a mountain as a sacred or holy site, one that, through its height, brought people physically closer to the gods. For the Aztecs, the world consisted of two landscapes—physical and sacred—that were closely connected. The temples that Aztecs built to worship their gods were pyramids in the shape of mountains.



FIGURE 7-2 Relief Map of Mexico. The landscape of Mexico is vast and diverse. In some places, the coastal areas are covered with tropical jungles and in others with sand dunes and beaches. The mountain ranges run from north to south and shelter many fertile valleys. How might a society's beliefs affect the determination of society members to adapt to a challenging physical environment?

The Aztecs believed that their god Huitzilopochtli had led them to the place where they lived. In many ways it was not an ideal location. It was a small, swampy island in a lake with salty water. But religion was a powerful force in Aztec society, and the idea that their god had sent them to this site gave the Aztecs the determination to survive there.

The Power of Mountains

The mountains that surrounded Tenochtitlan gave the Aztecs a sense of security. Like the walls of a fort, the mountains protected the city from attack by invaders.

The mountains that protected the Aztec also caused problems for them. Because mountains are so steep, rainstorms can cause flash floods in low-lying areas. After a great flood swamped Tenochtitlan in 1500, Aztec engineers built an earthen dam across the lake to the east of the city. This helped control the water levels around their island.

Mountains can also keep out the clouds that would otherwise bring rain to an area. To make sure they had plenty of clean drinking water even in times of drought, the Aztecs built an **aqueduct**. This structure brought in fresh water from underground springs outside of the city.



FIGURE 7-3 The remains of the Aztec aqueduct can be seen along Chapultepec Avenue in Mexico City.

EXPLORING SOURCES

Proud Tenochtitlan

Poetry was a highly valued art in Aztec society. By creating poetry, the Aztecs felt that they were imitating their god, Ometeotl (oh-meh-THE-oh-tl), the creator of the universe. They hoped their poetry would give them immortality. During peaceful times, writing poetry was considered the only worthy occupation for an Aztec warrior. To whom might a warrior have addressed this poem praising Tenochtitlan and its people? What might have been his purpose in writing it?

Proud of itself is the city of Mexico-Tenochtitlan.

Here no one fears to die in war. . . . Have this in mind, oh princes,

Do not forget it. Who could conquer Tenochtitlan?

Who could shake the foundation of heaven?

**Miguel León-Portilla,
Pre-Columbian Literatures of Mexico.**

- The Aztecs believed that Tenochtitlan lay below 13 layers of heaven. In the poet's words, it was "the foundation of heaven." How does the poem reflect the Aztecs' feeling of security in Tenochtitlan?

Think IT THROUGH

Some people choose what to eat based on their religion, their morals, or their health. Give examples of each of these. Look at the worldviews icon. Which elements of your worldview influence your choices about the food you eat?

An Island Home

Lake Texcoco, which surrounded Tenochtitlan, also provided safety from their enemies. The Aztecs built three causeways linking the lake to the mainland. Bridges that connected the causeways to the city and the mainland could be destroyed to protect the city from invasion.

In the 200 years that they occupied Tenochtitlan, the Aztec grew from a band of a few thousand into a society of several hundred thousand. Again their ingenuity and hard work paid off. They became the most productive plant cultivators of their time, producing more than enough food to support a growing population and a powerful army.



FIGURE 7-4 Squash was only one of the many different types of foods the Aztecs grew. Beans, corn, chillies, peppers, and tomatoes were also grown.

Zoom In > The Floating Islands

The key to Aztec success as farmers was the **chinampa** (chee-NAHM-pah) or “floating islands” they built in the waters around Tenochtitlan and other areas to grow their crops. The first step was to drive stakes into the lakebed in a rectangular shape. Then the builders laid reed mats within the stakes and piled soil on top. They repeated the process until they had a thick sandwich of mud and mats rising above the water’s surface.

Once the *chinampa* was in place, farmers planted vegetables, flowers, and medicinal herbs. Since the Aztecs had no beasts of burden or plows, each *chinampa* had to be small and very productive. All labour was done by hand using the simplest tools. Farmers accessed their crops by canoe, travelling along the waterways that ran between the plots of land.

1. Consider these two facts about the Aztecs:

- They came from the desert regions of northern Mexico.
- They wandered from place to place for 150 years before settling in Tenochtitlan.

How do you think these two experiences might have affected the Aztec attitude toward food



FIGURE 7-5 This cutaway model of a *chinampa* can be seen in the museum in Mexico City. If you go to Mexico today, you can still see some of the *chinampa* that have survived from the time of the Aztecs. Farmers still use them to produce corn and other crops.

production? For example, would they tend to collect and store food for hard times, or grow just enough for the present? Explain.

2. Brainstorm two things the Aztecs might have done with any surplus food they produced.

Changing the Geography

The map in Figure 7-6 shows the many changes that the Aztecs made to their physical geography because of their determination to live in Tenochtitlan. You can see that the *chinampa* they built greatly enlarged the original island on which Tenochtitlan was situated.

You can see that Tenochtitlan was in Lake Texcoco, which was part of an interconnected series of five lakes. There was no river for water to flow out of the lakes. Through evaporation, which left behind the natural salts in the water, the lakes had become salty. Find the barrier the Aztecs built to protect Tenochtitlan from flooding. How did the barrier affect the water on the western end of the lake? Why would this have been an advantage for the Aztecs?

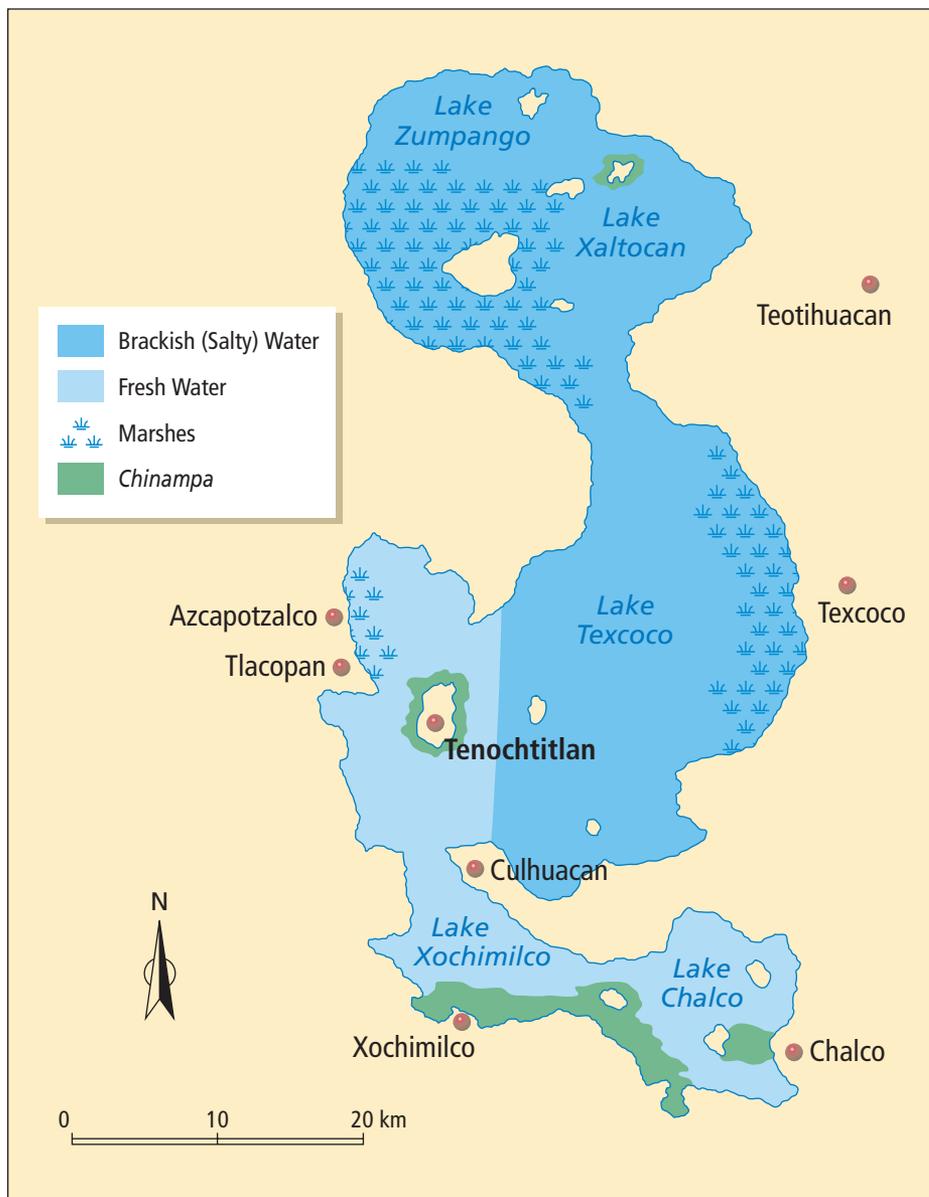


FIGURE 7-6 Valley of Mexico, c. 1519. The Valley of Mexico at the time of the arrival of the Spanish. Besides Tenochtitlan, where else do you see *chinampa* on the map?

Identifying and Using Sources

Name a famous person you admire. Choose a person from any field—a current TV or film star, an athlete, a politician, activist, or scientist. How can you find out more about that person? Maybe you can locate a TV or magazine interview with the person. Maybe you learn that the person has just become involved with a certain charity or cause. Perhaps a co-worker has written about what it is like working with this person.

Historians use exactly the same methods to find out about people they're interested in. Historians ask,

- ◆ What does the person *say*?
- ◆ What does the person *do*?
- ◆ What do *other people* say about that person?

To answer those questions, historians seek out **primary sources**. Primary sources are items that have survived from the past. Sources can be anything—written items such as letters and diaries, and also visual items such as photographs, paintings, blueprints, and drawings. For example, an historian writing about Jacques Cartier might read excerpts of the diary in which he recorded his observations and thoughts about his travels. **Artifacts**—objects from the past—are also primary sources. The clothing someone wore and tools used during the time the person lived are examples of artifacts. For example, an historian writing about French explorer Samuel de Champlain might examine his astrolabe to determine the navigational technology of the time.

Historians evaluate primary sources by asking a series of questions. Here are six suggested by historians at Library and Archives Canada:

What	What is the primary source? Describe it in detail, e.g., is it a written document, is it typed, or is it handwritten?
Who	Who created it? How can you be certain it was really that person?
When	When was it created? How can you tell its age?
Where	Where was it created?
Why	Why was it created?
So What	What interpretation of the person or event can be made from the primary source?

Once historians have gathered their sources and evaluated them, they may be ready to write a biography about that person. That biography becomes a **secondary source**. Secondary sources are accounts of the past written sometime after the person lived. This social studies textbook is an example of a secondary source. However, it also contains some primary sources.

Try It!

1. List three different kinds of primary sources.
2. Where might some of these primary sources be located?
3. Imagine it is the year 2200 and a historian wants to find out more about you. What primary sources might be available?
4. Work with a partner and identify examples of primary sources in this chapter. How does the primary source contribute to understanding a person who lived or an event that occurred?

Mexico City is Sinking

The capital of present-day Mexico, Mexico City, is built on the ruins of Tenochtitlan. The Spanish destroyed the city after they conquered it in 1521. They built their city on top of the Aztec ruins in the lake bed. A century later, they brought in engineers to drain the lake surrounding the city.

Today, more than 20 million people live in Mexico City. To provide water for this huge population, the aquifer, that is, the underground water beneath the city, is being drained. Because the water is drained faster than it can be filled from underground sources, the city is sinking. According to some estimates, in the last 100 years the city has sunk more than nine metres, the height of a three-storey building.



FIGURE 7-7 The sinking of the land is causing this church in Mexico City to lean.

Think IT THROUGH

1. Today, what two major factors are contributing to the sinking of Mexico City?
2. Consulting with Aztec engineers may have helped avoid some of the problems the Spanish builders experienced in the first 100 years. In what other areas might Aztec knowledge have helped the Spanish?

Over to YOU

1. **a.** What belief led the Aztecs to decide to settle in Tenochtitlan?
- b.** Their decision required the Aztecs to adapt to the physical geography of the area. Create a problem-solution organizer to show the ways the Aztecs responded to the challenges of geography. One possible organizer might be:

Geographic Challenge	Aztec Response
Mountains	
Swamp	
Island	

- c.** How has your community adapted to the characteristics of its physical geography? For example, consider how your community fulfills its transportation, agricultural, or industrial needs. What geographic challenges does your community overcome to fulfill those needs?

2. The Aztecs adapted to their environment by creating *chinampa* to maximize their food production. When settlers first farmed in Alberta, they faced challenges related to the length of the growing season. With a partner, research the development of Red Fife and Marquis Wheat. When conducting a historical investigation, asking the 5 Ws—Who? What? Where? When? Why?—and How? can help. Use the plan on pages 10–11 to help you carry out your inquiry.
 - a.** Use a role-play discussion between Charles Saunders and David Fife to present your information.
 - b.** For Alberta's First Nations and the settlers who came later, physical geography presented challenges. Examine the worldviews icon on page 151. Choose one element and explain how aspects of that element helped Alberta's First Nations and settlers meet the challenges of physical geography successfully.

The Sacred Landscape

How did religious beliefs affect the worldview of the Aztecs?

According to legend, the Aztec decision about where they should live was based on a command from their god Huitzilopochtli. How important is religion in the decisions that you make in your life? Social scientists believe that parents, peer pressure, and the media are important influences on the decisions young teens make. Do your observations and experiences back this up? What other factors influence your decisions?

You have seen how religious views affected the Aztecs' attitude toward their physical landscape. Now let's look at the sacred landscape they believed surrounded them and how it affected their view of themselves and their place in the world.

Aztec Gods

The Aztecs believed that the gods controlled every aspect of their world and they looked to the gods for signs on how to live. Although the Aztecs had many gods, they believed some were greater than others. By considering why they gave special preference to a few gods, we can learn a lot about Aztec values and culture.



FIGURE 7-8 The Templo Mayor Museum surrounds the ruins of Templo Mayor—the Great Temple. It was the largest and most important building in Tenochtitlan. Which buildings do you feel are the most important in your community? In your province or territory's capital city? In Ottawa? Explain your thinking.

God's Name	Pronunciation	Information	Image
Huitzilopochtli	whets-eel-oh-POCH-tlee	<p>FIGURE 7-9 Huitzilopochtli encouraged the Aztecs to leave their ancestral homeland and settle in the Valley of Mexico. The Aztecs believed he needed the blood of sacrificial victims to give him the strength to overcome the night's darkness. He was the Aztec's tribal god and had warlike aspects.</p>	
Tezcatlipoca	Tez-cah-tlee-POH-kah	<p>FIGURE 7-10 The most powerful of the gods. Tezcatlipoca's name means "Smoking Mirror," from the black mirror he used to see visions of the future. Also called Lord of the Night Sky, he was locked in an eternal struggle with the god Huitzilopochtli.</p>	
Quetzalcoatl	ket-zal-COH-ahtl	<p>FIGURE 7-11 The god of wind, Quetzalcoatl's name means "feathered serpent." The priests offered him flowers, incense, and birds. He left Mexico after a fight with Tezcatlipoca, sailing to the east on a raft of snakeskins. The priests prophesied he would return from the east in the year "One-Reed," bringing destruction to the Aztec empire.</p>	
Tlaloc	TLAH-lzok	<p>FIGURE 7-12 The god of rain, Tlaloc could unleash deadly floods or withhold the rains for years, causing drought and famine. The Aztecs feared him because he controlled their survival.</p>	

SKILL POWER

The Aztecs kept large libraries of books or codices (codex in the singular) in which they recorded information about their society. Codices are important primary sources for our understanding of the Aztecs' beliefs. The Spanish destroyed almost all of the Aztec codices when they conquered the Aztecs. Later codices were created by Aztec codex-makers under Spanish supervision.

W5+H refers to the six question words: Who? What? Where? When? Why? How?

- Use these questions to analyze the paragraph on the left.
- Which codices do you think would have more reliable information—those created before or after the Spanish invasion? Explain.



FIGURE 7-13 An Aztec codex contains images only—the Aztecs did not use an alphabet. How might anthropologists misinterpret the Aztec visual messages?

FYI...

The Aztecs, Mayan, and other Central American societies developed the most accurate and complicated calendars in the ancient world. The calendars were based on extremely accurate astronomical observations and mathematical calculations.

Measuring Time: The Aztec Calendars

The Aztec calendar emphasized the close connection between gods and human beings, between the sacred and physical landscapes.



FIGURE 7-14 This Aztec stone calendar was found in Mexico City in 1760. The stone is about 4 metres across, 1 metre thick, and weighs almost 25 tonnes. How does the calendar show both the Aztecs' respect for and fear of the sacred world?

The Aztecs actually had two calendars: a solar calendar and a sacred calendar. The sacred calendar was 260 days long. It took the sacred calendar exactly 52 years to “catch up” with the solar calendar.

The great stone calendar, which was carved in the mid-1400s was dedicated to Huitzilopochtli. It shows how the world began and how it will end. The Aztecs believed that there were four eras before the present one and each had been destroyed. According to the legends, the first was destroyed by jaguars, the second by hurricanes, the third by fiery rain, and the fourth by a flood. According to legend, earthquakes will destroy the fifth sun. Tonatiuh (Toe-NAH-teew), the god of the fifth sun in the centre of the calendar, has his tongue sticking out. This shows that he wants to be fed blood.

Human Sacrifice: Why?

Of all the aspects of the Aztec worldview, the practice of human sacrifice may be the hardest for us to understand. Why did the Aztecs believe it was necessary to give the gods human blood?

It is important to keep in mind that, for the Aztecs, killing another person as a sacrifice had a deeply religious significance. It was the strongest expression of their devotion to the gods, since they believed that the victim’s blood actually nourished the gods. Without it, the gods would grow sick and die. If Tonatiuh and the other gods were not fed the blood of sacrificial victims, the Aztecs believed that the world would end. One of the reasons war was so important to the Aztecs was because it gave them the opportunity to capture new victims for sacrifice.

An important religious event called the “new fire” ceremony took place every 52 years. The people would fast and would let their fires go out. They waited on rooftops to see the sacred flame lit near Tenochtitlan. A courier would then carry this flame from house to house to relight the fires.

Think IT THROUGH

What beliefs of the Aztecs led to their warlike nature? Do those beliefs mean that war—and human sacrifice—were “right”? How might an Aztec of the 1500s answer this question? How might Indigenous peoples living near them answer it? How might prisoners of war answer it?

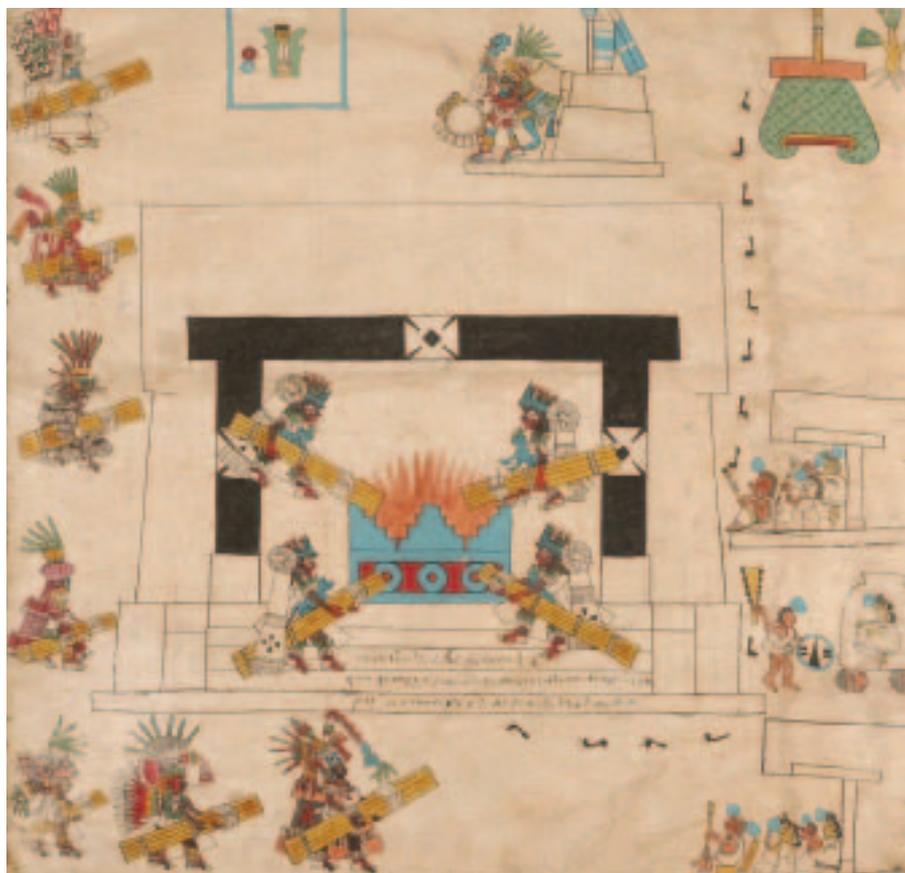


FIGURE 7-15 Here the priests are performing the rituals of the “new fire” ceremony. With a group, discuss this image using the pictures to words to questions formula on page 6.

Gods or Devils?

The war that developed between the Aztecs and Spanish was more than a series of battles. It was also a culture clash, as two peoples who viewed the world in very different ways came into contact. Soon after the Spanish arrived in Tenochtitlan, the Aztec emperor Moctezuma took Cortés and several soldiers to the Great Temple to show them the statues of Huitzilopochtli and Tlaloc. The Spanish found the statues soaked with human blood, and as Bernal Diaz, one of Cortés’s soldiers, relates, a religious discussion took place between the two leaders.

[Cortés] said to Montezuma [sic] through our interpreter, half laughing: “Señor Montezuma, I do not understand how such a great Prince and wise man as you are has not come to the conclusion, in your mind, that these idols of yours are not gods, but evil things that are called devils, and so that you may know it and all your priests may see it clearly, do me the favour to approve of my placing a cross here on the top of this tower . . . and you will see by the fear in which these Idols hold it that they are deceiving you.”

Bernal Diaz del Castillo, *The Discovery and the Conquest of Mexico: 1517–1521.*

Think IT THROUGH

1. What was Cortés suggesting to Moctezuma? How is his attitude similar to the explorers you read about in Chapters 5 and 6?
2. Why did Moctezuma reply angrily to Cortés’s words? How would you respond if someone insulted one of your beliefs?
3. Restate, in your own words, Moctezuma’s defence of the Aztec gods. Why does he believe they are good? In what ways do they benefit the Aztec people?
4. a. With a partner, brainstorm reasons why today we consider Aztec practices to be wrong. In what ways do those actions go against our society’s values?



FIGURE 7-16 Most sacrifices took place in temples like these.

Montezuma [sic] replied half angrily (and the two priests who were with him showed great annoyance), and said: “Señor [Cortés], if I had known that you would have said such defamatory things I would not have shown you my gods. We consider them to be very good, for they give us health and rains and good seed times and seasons and as many victories as we desire, and we are obliged to worship them and make sacrifices, and I pray you not to say another word to their dishonour.”

Bernal Diaz del Castillo, *The Discovery and the Conquest of Mexico: 1517–1521.*

- b. What obligation do we have as individuals to speak up when we believe someone is being wronged? Consider situations such as
 - (i) someone being bullied in your school
 - (ii) places of worship or neighbourhoods in your community that are targeted by vandals
 - (iii) people in countries overseas who are punished, injured, or killed because of ethnic or religious identity

Tenochtitlan: The Centre of the World

According to Aztec philosophers, the Earth was a round, flat disc divided into four sections. In the middle, where the sections met like the pieces of a pie, was Tenochtitlan, the capital city of the Aztecs. The Aztecs firmly believed that the gods had assigned them a special place or location in the universe.

The city itself was also divided into four sections, which symbolized the four directions. Right in the middle of the city was a large square, which contained a number of temples, including the Great Temple. To the Aztecs, Tenochtitlan was a model of the world, with the Great Temple at the very centre.

Like many peoples, the Aztecs believed that the gods lived in the skies and other places. This was why they thought mountains were sacred places—the mountaintop was that much closer to heaven, the home of the gods. Aztec priests sometimes built temples on mountaintops, where they believed the physical and spiritual worlds met.

As an urban or city-dwelling people, the Aztecs needed to create sacred places inside their cities. Tenochtitlan itself had hundreds of temples. Most of them were built in a pyramid shape to resemble a sacred mountain. The most magnificent of these was the Great Temple in Tenochtitlan, the physical and spiritual centre of the universe for the Aztec people.

LINK UP

Just as people of the Middle Ages saw Earth as the centre of the universe, so, too, did the Aztecs view their capital city as the centre of the world. ■

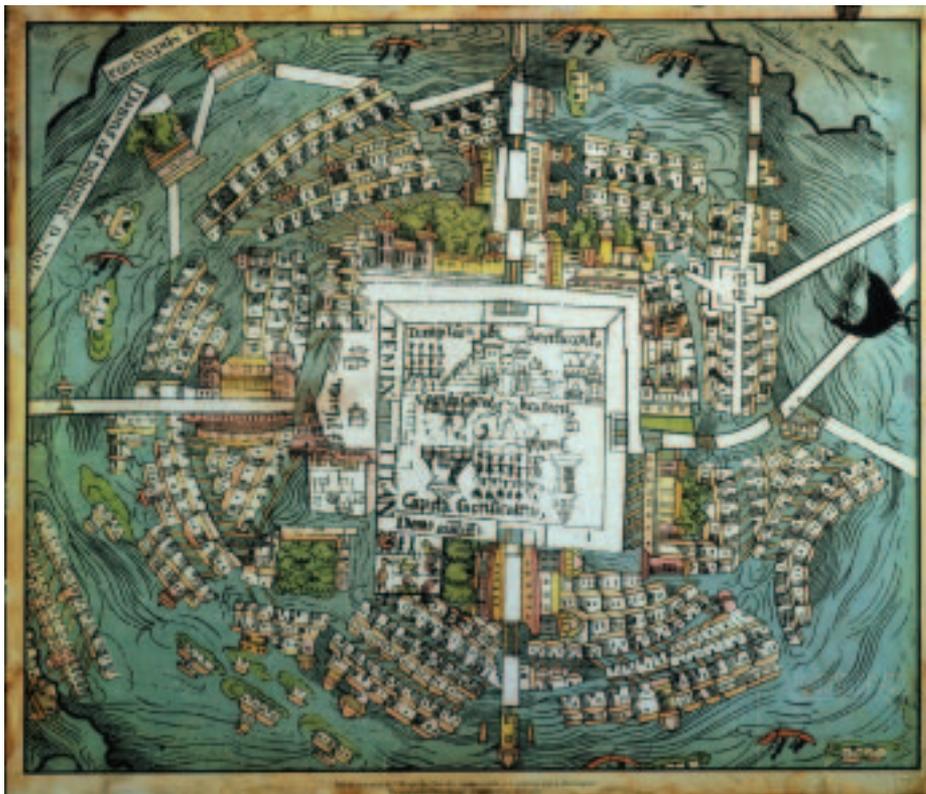


FIGURE 7-17 When Cortés landed in Tenochtitlan in 1519, the city was home to 200 000—more than twice as large as the largest European city at the time. What details in this map explain why the Spanish called it the “Venice of the New World”?

SKILL POWER

Diego Rivera had been quoted as saying, “I paint what I see.” When you look at images you need to keep in mind that they were created for a particular **audience** and reflect the **bias** of their creator.

Select any image in this chapter and discuss it in terms of audience and bias. To help you think it through ask yourself the following questions:

- Who created the image?
- When was it created?
- Where was it located?
- What does the image show?
- Who was the intended audience for the image?
- What do you think was the artist’s intent in creating this image?



FIGURE 7-18 This detail from a mural called *The Great City of Tenochtitlan* was painted by the Mexican artist Diego Rivera in 1945. Rivera painted a series of murals portraying Mexican history on the walls of the National Palace in Mexico City. Based on what you see in this mural, why do you think Rivera has been called the “creator of the Mexican identity”?

Over to YOU

1. Add onto the web below to show how aspects of the Aztecs’ religious beliefs affected their behaviour and attitudes.



2. a. What was the significance of the “new fire” ceremony?

b. Is it important to you to celebrate the new year? What ceremonies or activities do you participate in to observe the arrival of a new year?

c. Which elements of worldview are reflected in the ceremonies the Aztecs participated in to celebrate the new year?

3. For the Plains First Nations, the tipi was important for shelter and as a focus for some ceremonies. It also symbolized the values of the First Nations. Conduct research into the uses and meaning of the tipi. Prepare a brief oral presentation about one aspect of use or meaning. In your presentation, include a photograph or drawing illustrating the aspect you choose.

Expanding the Empire

Would you say that Canada generally has friendly relations with the other countries of the world? What examples can you give to support your answer? How does this attitude benefit Canadians?

The Aztec attitude toward other cultures was rooted in their legendary trek to find a homeland. Along the way, they were involved in conflicts with other peoples. As a result they became a disciplined, independent, and resourceful people. This worldview affected their behaviour once they settled in Tenochtitlan and their relations with the peoples around them.

How did the Aztec worldview influence the way the people interacted with other cultures?

Expanding Through Trade

In fact, conquering their neighbours was only one of the empire-building strategies that the Aztecs used. They more often formed trading and defensive alliances with the peoples around them. The Aztecs took great pride in these two aspects of their character: the trader and the warrior.

Before reading further, ask yourself a question: If the Aztecs were such good farmers themselves, why would they need to trade for goods with other societies? In considering your answer, think about the foods that you eat and where they come from. Why do some of these foods need to be imported?

Now, think about the geography around Tenochtitlan. The city was situated high in the mountains, about 2000 metres above sea level. Even with all their farming skills, the Aztecs could not produce tropical fruits such as avocados, papayas, and cacao, which grew in the rainforests along the coasts. Tropical birds, with the brightly coloured feathers that the Aztecs loved, did not thrive around the city; nor did the cities have deposits of gold or silver.



FIGURE 7-19 This image of trade goods is from an Aztec codex or book. What does it tell you about the Aztec economy?

LINK UP

In Chapter 2 you read about the expansion of trade that took place in Europe during the Renaissance. International trade between Europe and the East began as a result of a series of wars called the Crusades. ■

The Aztecs loved all these things, but to get them, they had to trade with the cultures that had these goods. Aztec merchants often set off with hundred of slaves to carry the goods they purchased on trading expeditions. They might be gone for months as they travelled to remote parts of the empire.

The merchants also acted as spies for the Aztec army, drawing maps to show which cities were well fortified and which could be easily conquered. These maps and the reports the merchants made on their return were important to Aztec leaders in their drive to expand the empire.

FAST FORWARD

Food Miles

Do you consider an orange a luxury item? If you lived a hundred years ago you might have received an orange once a year as a special gift. But today oranges are part of our daily diet.

As a society gets wealthier, people begin to demand more luxury goods and this leads to an increase in trade. In Unit 1, you saw how this affected Renaissance society. The Aztecs also engaged in trade across their empire.

Today, the transporting of foods across long distances by truck and airplane is common. But what is the ecological impact of all these highway and air miles? The Sierra Club of Canada, an organization that works to protect our global ecosystem, reports: “The long-range transport of food has a significant impact on climate change and the amount of air pollutants released into the atmosphere. In Canada alone, the transportation sector accounts for one quarter of Canada’s greenhouse gas emissions. It has been estimated that the CO₂ emissions attributable to producing, processing, packaging, and distributing the food consumed by a family of four is about eight tonnes a



FIGURE 7-20 Our stores are filled with foods brought in from across Canada and around the world.

year.” What can we do about this problem? The Sierra Club suggests that buying foods that are locally produced is one of the answers.

Think IT THROUGH

1. What elements in the worldviews icon affect our food-buying habits?
2. How do our food-buying habits affect the environment?

Expanding Through War

According to Aztec tradition, an ancient prophecy from Huitzilopochtli said: “We shall conquer all the people in the universe. I will make you lords and kings of every place in the world.” Once they had developed Tenochtitlan into a powerful and successful city, this notion helped to motivate the Aztecs to create a great empire. By the time the Spanish arrived in 1519, the Aztecs controlled an empire larger than any in North America. How did they accomplish this?

The Aztecs firmly believed that the group—their society—was much more important than the individuals within it. Every Aztec was prepared to sacrifice his or her own life for the good of the group.

A Warrior Society

As soon as an Aztec boy was born, his parents placed a tiny bow and shield in his hands. This symbolized his commitment to protect the Aztec people.

Military service was **compulsory** among the Aztecs. This means that the law required *every* young man to serve in the army. The worst insult among the Aztecs was to call someone a coward; a lack of courage in any soldier weakened the army, which then threatened the state.

Think IT THROUGH

How might this prophecy lead the Aztecs to believe that the gods favoured them more than other peoples? How would it affect their attitude toward other peoples?



FIGURE 7-21 The main weapon for the Aztec soldier was a war club made from a heavy wood like mahogany and edged with blades of obsidian.

EXPLORING SOURCES

Patriotic Poetry

Aztec poetry was created to praise the gods, to share stories, and to celebrate the beauty of the natural world. Usually, the Aztecs sang their poems or recited them to music. Much of their poetry was didactic, which means it was meant to teach a lesson.

- Why might an Aztec mother recite this poem to her son?
- What would be the greatest glory her son could achieve?
- Why is the sun god mentioned in this poem?

*Loved and tender son,
This is the will of the gods.
You are not born in your true house
Because you are a warrior. Your land
Is not here, but in another place.
You are promised to the field of battle.
You are dedicated to war.
You must give the Sun your enemies' blood.
You must feed the earth with corpses.
Your house, your fortune, and your destiny
Is in the House of the Sun.*

Albert Marrin, *Aztecs and Spaniards: Cortes and the Conquest of Mexico*.

Tribute

How did the Aztecs, as a society, profit from wars they fought with neighbouring peoples? Once the Aztecs conquered another group, they began to collect **tribute**, or valuable gifts and taxes, from the conquered group. In Figure 7-22, you can see how the Aztecs kept careful records of the tribute they collected from cities they conquered, including cotton blankets, feathered headdresses and shields, strings of jade beads, and cocoa beans.

Cocoa beans, the basis of chocolate, were very important to them. The Aztecs made a drink from cocoa beans, hot chili peppers, and cornmeal, which they believed gave them wisdom and power. Cocoa beans were also used for currency.



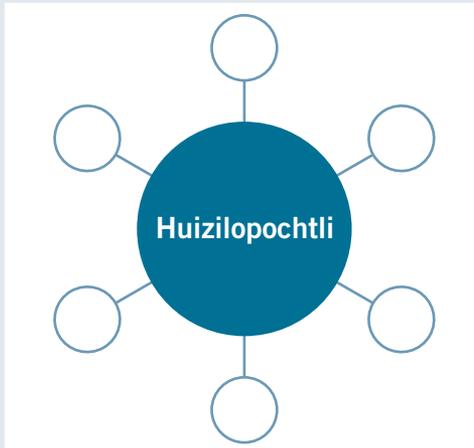
FIGURE 7-22 This page from the *Codex Mendoza* uses picture writing to record a list of cities (in the first column on the left) and the tribute each paid.

Over to YOU

1. Create a symbol to represent the Aztec worldview about interaction with other cultures. Share and discuss your symbol with other students.
2.
 - a. The Aztecs believed that the most important duties an individual had were to society as a whole. According to the text, how was this belief expressed when a boy was born?
 - b. How does the Aztec expression of civic responsibility differ from that of Renaissance Europeans that you read about in Chapters 2 and 3?
 - c. Which elements of the Aztec worldview and the Renaissance worldview do not agree with each other?
3. Discuss the following questions in a group: Do you think a society's citizens should sometimes be expected to make sacrifices to put the good of society above the wishes of the individual? Why or why not? If you think citizens should make sacrifices at times, what kinds of sacrifices do you think are reasonable?

Explore the Big Ideas

The Aztec Empire reached its highest point of achievement and power about 500 years ago in the land we call Mexico. The People of the Sun, as the Aztecs called themselves, created one of the greatest civilizations the world has ever known.



- 1 a.** Create a web diagram gathering information from the chapter about the relationship the Aztecs had with their god, Huizilopochtli. Use information from your web to answer these questions.
 - i.** What role did the Aztecs believe Huizilopochtli played in finding a new home for them?
 - ii.** What did the Aztecs believe were the god's responsibilities?
 - iii.** What did they believe were their responsibilities to the god? Why?
 - iv.** What impact did fulfilling these responsibilities have on the Aztec's relationship with other peoples?
 - v.** In what ways did their relationship with Huizilopochtli influence their art, literature, and architecture?
- 2. a.** In what ways did the geography of the Aztec land influence three Aztec roles: farmer, trader, and warrior?
 - b.** Select three roles in Canada that are strongly influenced by geography and explain geography's influence on each role.
 - c.** Would geography have a greater influence on Aztec society or on contemporary Canadian society? Be prepared to support your opinion.
- 3.** Aztec codices were images only—no written language.
 - a.** Create your own codex illustrating an activity you participate in regularly or a ceremony or a celebration. Either draw your pictures or create a collage and then accordion-fold the paper. On the back, write the meaning of this codex.
 - b.** Show your codex to a partner (without showing the meaning on the back) and have your partner write the meaning of the codex on a separate sheet of paper. Compare your messages. What does this process suggest about the possibility of misunderstanding the Aztec codices?

8

For the Good of the People



FIGURE 8-1 As chief priest of the Aztecs, Moctezuma had to perform important religious rites. He also had to interpret omens and dreams in order to carry out the will of the gods. What details of this image reflect Aztec thinking about religion?

WORLDVIEW INQUIRY

How does a society's way of looking at the world influence its customs, choices, and decisions?

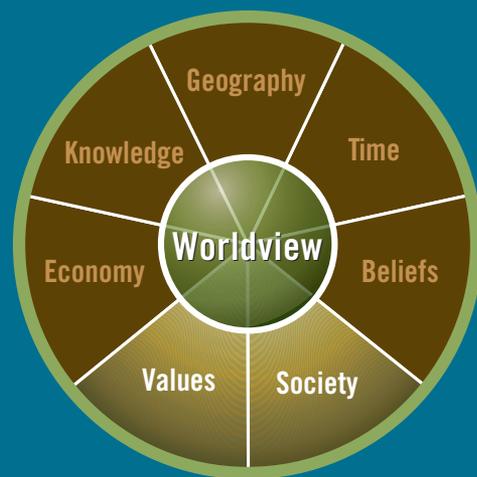
1519. In the centre of Tenochtitlan (Teh-noch-TEE-tlahn), Moctezuma stood alone on the roof of his palace, observing the stars.

Moctezuma, the leader of the Aztec people, was known as The Great Speaker. One of his many responsibilities was to watch the night sky for signs that might tell of future events and interpret these for his people. His decisions as emperor were influenced by the movements of heavenly bodies.

Lately, there had been some bad **omens**, or signs, for Aztec society. Many people had heard a strange voice in the night that sounded like a mother wailing for her children. Then one day the lake waters surrounding the city turned as red as blood. And, of course, there was the ever-present threat of the fifth sun being destroyed by an earthquake.

Moctezuma turned his gaze from the sky to the Great Temple just across the square from his palace. Could it really be possible that this building, the centre of the Aztec universe, might someday soon lie in ruins? Then suddenly there was a terrifying sign. Flaming across the night sky, was what the Aztecs called a “star serpent,” a comet with a fiery tail. This was a terrible omen, foretelling death and destruction.

The Aztecs had a strong belief in fate—that life was destined to follow a certain path. How might a belief in fate affect the action an emperor might take?



In This Chapter

In the last chapter, you saw how geography, religion, and contact with neighbouring peoples shaped the Aztec worldview. Now you will see how Aztec ideas about the structure of society, education, and citizenship reflected this worldview. What kind of people did this society produce? What was it about their society that enabled the Aztecs to become a superpower in their part of the world?

The Aztec Social Hierarchy

How did the structure of the Aztec society tell us what was important to the Aztec people?

LINK UP

Compare the hierarchy of Aztec society with that of medieval society that you read about in Chapter 1, page 18. ■

The diagram below shows the hierarchy of Aztec society. As you can see, there were two main classes—nobles and commoners. A person's position in society was generally determined by which class he or she was born into. However, as you will see, people were able to work their way to a higher level through their own efforts. Both classes had their own subdivisions, with some people having more wealth and power than others within the same level.

The Aztec social structure was unlike that of most First Nations north of the Rio Grande. With the exception of the West Coast, First Nations of North America were notably non-hierarchical.

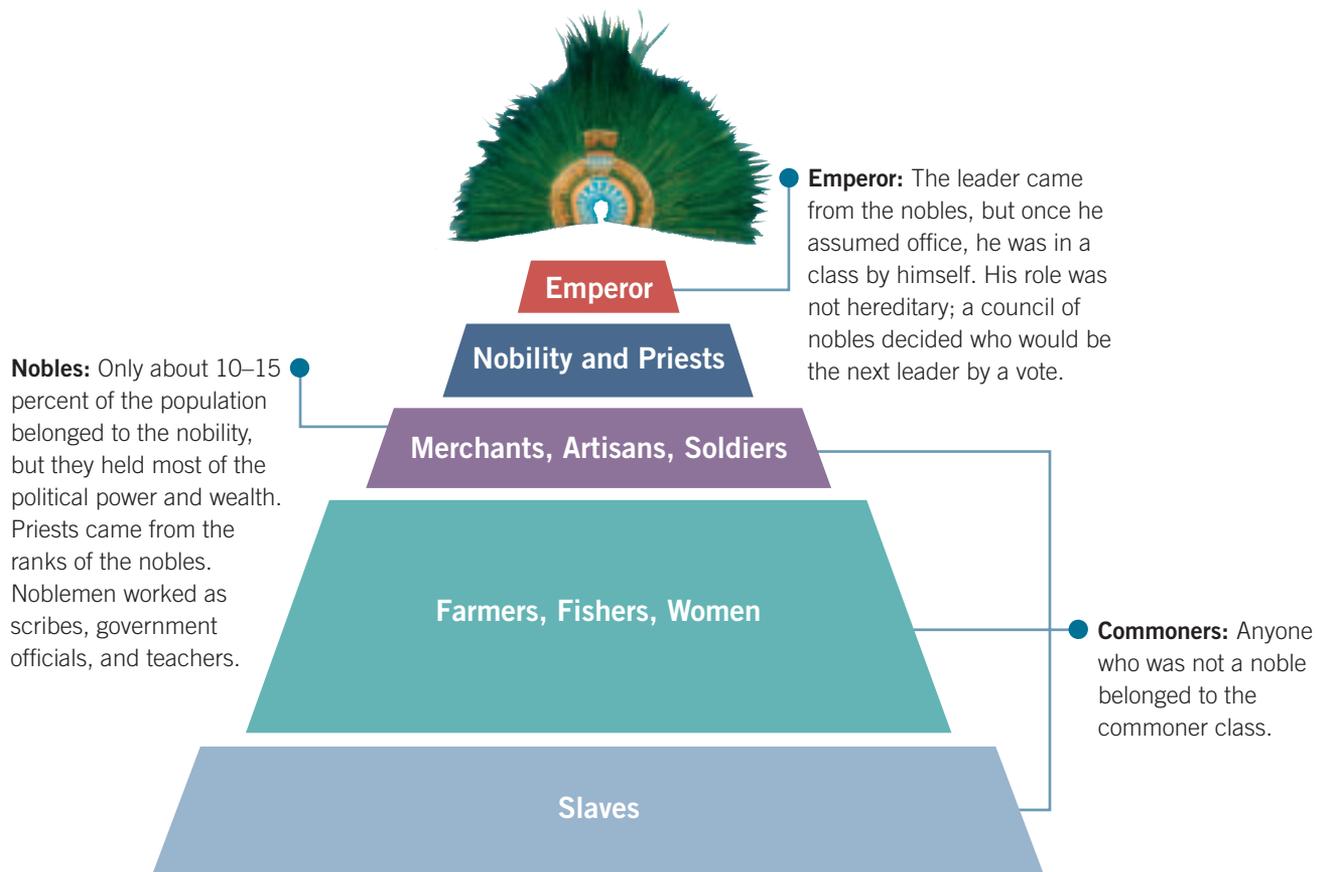


FIGURE 8-2 Each rank in society had its own responsibilities and they all contributed to the good of the Aztec Empire.

The Role of the Emperor

At the top of the Aztec hierarchy was the emperor, who had the title *Huey Tlatoani* (way tlah-toe-AH-nee) which means “Great Speaker.” Even though the Aztecs knew that their emperor was a human being, they treated him as if he were a god. The Aztecs showed respect by obeying him without question and by giving the emperor every possible privilege and luxury. He lived in an enormous palace with spectacular gardens and a private zoo. Servants carried him through the streets on a screened platform draped with **ocelot** skins. Other servants ran ahead, sweeping the street. Yet with all his privileges, the emperor’s responsibilities as chief priest, commander-in-chief, and head of state were just as great.

FYI...

An ocelot is a nocturnal wildcat that has a greyish or yellow coat with back spots.

Commander of the Army

In his role as commander-in-chief of the Aztec army, the emperor had to be a skilled warrior himself. He had to know military strategy and how to lead others.

Head of State

Before the emperor would make an important decision, he would call together his council of priests and nobles and ask their advice. The ultimate decision, however, was his alone. The good of the entire empire rested on his shoulders.



FIGURE 8-3 This bas-relief shows the Aztec emperor taking a defeated king captive. What qualities would a military leader need to have?

SKILL POWER

Taking notes in an organized manner as you read can help when you need to gather information for an inquiry. You could use an organizer like the one below to summarize Moctezuma’s privileges and responsibilities.

Privileges	Responsibilities

Think IT THROUGH

In modern texts we refer to Moctezuma as the “emperor” of the Aztec people. But to the Aztecs he was the “Great Speaker.” What do the differences in titles suggest about how Western society views Moctezuma’s role compared with how the Aztec people viewed it?



FIGURE 8-4 Maize, or corn, was the most important food of the Aztecs. This farmer is planting seed. What can you tell from this image about Aztec agricultural technology?

Family Clans

Aztec society was organized into units called *calpolli* (call-POLE-lee). Members of a *calpolli* lived in the same neighbourhood and worshipped at the same temple. Some *calpolli* were based on the work that people did. For example, a group of goldsmiths might form a *calpolli*; feather workers might form another. Other *calpolli* were groups of people who had close family ties.

The *calpolli* owned the land where its members lived and farmed. Each *calpolli* elected a captain and a council. The council of the *calpolli* assigned land and houses to its residents and collected taxes. It also had the important responsibility of keeping the neighbourhood clean, washing the streets, and painting and scrubbing the buildings. Electing their local leaders gave commoners some measure of political power.

Merchants

The merchants made up the richest *calpolli* in Tenochtitlan. As you read in Chapter 7, merchants went on trading expeditions into the far corners of the Aztec Empire. They brought back prized goods and acted as spies for the Aztecs. Their detailed knowledge of geography and layout of foreign cities made them valuable advisors to generals planning attacks during wartime. On their return to the city, the merchants sold their goods in Tenochtitlan's markets. The taxes they paid on their profits enriched the Aztec state.

SKILL POWER

Being a critical reader means being an active reader. It means:

- *thinking about what the writer is saying* What are the main ideas? What support does the writer give for these? How is the information organized?
- *analyzing the content* What is the writer's point of view? How does the writer support it? Does the writer use valid reasoning and logical arguments? What is fact and what is opinion in this piece of writing?

Recognizing fact and opinion is often challenging because writers often mix the two. A **fact** is something that can be proven and backed up with evidence. An **opinion** is someone's belief, view, or feelings about something. Sometimes a writer's language helps you know that an opinion is being given. Words such as *best*, *should*, *important*, *believes*, and *argues* may appear in an opinion.

Decide whether the following statements are facts or opinions. Discuss your answers with a small group and explain your thinking.

- The author argues that the Aztec empire fell because Moctezuma was an indecisive leader.
- There were no horses in the Americas before the arrival of Europeans.
- On his last voyage, Columbus met a seagoing canoe full of people and goods that may have been travelling from the Yucatan to Costa Rica or Panama.
- In 2006, Evo Morales, a member of the Aymara people, was elected president of the South American country of Bolivia.

Find two more facts and two opinions in this book.

Farmers

Farmers did more than just grow the crops that fed Tenochtitlan's population. They were also skilled hunters and fishers. They sold much of what they caught in the market to add to the family income.

For the Aztecs, paying taxes was one of the most important responsibilities of citizenship. Farmers gave up a share of their produce in taxes. They didn't grow crops just for themselves, but as a useful service that helped the state to survive. They might also have been expected to donate a certain number of hours of labour to working on projects for the state.

Artisans

In a large and wealthy city like Tenochtitlan, there was a constant demand for the finer things in life, including fashionable clothes and works of art. This kept the Aztec **artisans**, or skilled craftworkers, busy. Mask makers, goldsmiths, and feather workers were among the most respected artisans.

The beautiful creations of the feather workers were the most valued items in Aztec society. Tropical birds with brightly coloured feathers were hunted and raised in captivity by the Aztecs. The feathers were worked into fans, headdresses, and tunics and used to decorate shields. Only members of the nobility were allowed to wear garments of feathers. The most-prized feathers were the iridescent turquoise feathers of the **quetzal** bird, which lived in tropical rainforests. Quetzal feathers were sacred to the Aztecs because they were associated with the god, Quetzalcoatl (kets-ahl-COH-ah-tl), the "feathered serpent." The Aztecs obtained feathers as part of the tribute they collected from peoples whom they ruled.



FIGURE 8-5 These men are harvesting the corn.

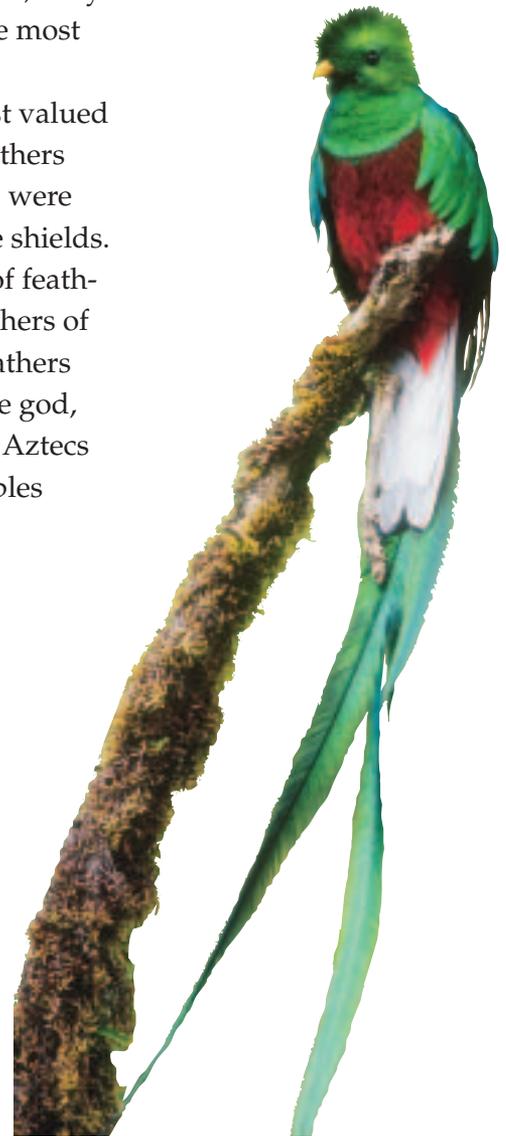


FIGURE 8-6 The Aztecs revered the quetzal and included it in their art and mythology.



FIGURE 8-7 Moctezuma gave a feathered headdress like this one made of quetzal feathers to the Spanish leader Cortés. What does this suggest about how Moctezuma viewed Cortés?

Zoom In > The Tlatelolco Market

The largest market in the Aztec Empire—in fact, one of the largest markets in the world at the time—was held daily in Tlatelolco (tlah-teh-LOL-co) the market district of the city of Tenochtitlan. It was located in a huge outdoor square. Cortés wrote King Carlos I (Charles I) of Spain that the market could hold up to 60 000 people at a time. Historians estimate that on an average day 25 000 people visited the market.

Vendors had a wide variety of goods on display, including fabric, clothing, weapons, pottery, jewellery, and food. As you can see from the chart on the right, it was run mainly on a barter system. Cacao beans were so valuable that they were used as a kind of money.

The market was more than just a place to buy and sell merchandise. It also served as a social centre where Aztecs from every walk of life could come together and catch up on the latest news, hear music, or buy a snack.

The market had its own police force to keep order, and it also had a court of 20 judges. The police brought suspected thieves before the judges. Vendors who cheated their customers had their goods confiscated and were sold into slavery.

The market was a source of great pride for the Aztec society. When the Spanish arrived in Tenochtitlan, the market at Tlatelolco was the first



FIGURE 8-8 This is a detail from the image you saw in Chapter 7. In the foreground is the market district of Tenochtitlan.

place the Aztecs showed them. Here one of the Spanish soldiers recalls his amazement at the size and order of the market square.

We stood there looking . . . at the great market and the swarm of people buying and selling. The . . . murmur of their voices talking was loud enough to be heard more than three miles [4.8 km] away. Some of our soldiers who had been . . . in Constantinople, in Rome, and all over Italy, said that they had never seen a market so well laid out, so large, so orderly, and so full of people.

**Bernal Diaz del Castillo,
The Conquest of New Spain.**

The city of Cahokia was the largest city north of Mexico. Its location near the Missouri, Illinois, and Mississippi rivers put it at the centre of a First Nation's trading network that extended from Lake Superior to the Gulf of Mexico, and Oklahoma to the Carolinas.

- What similarities in the Aztec and Spanish worldview are reflected in their attitude toward the market?

What could you buy at the Tlatelolco market?

Item	Price
cotton cloak	100 cacao beans
dugout canoe	one cotton cloak or 100 cacao beans
a load of red dye	two cotton cloaks
a slave	30 cotton cloaks
a slave who could sing and dance	40 cotton cloaks

Analyzing Issues

“What’s your opinion?” “What do you think about this?” “Where do you stand on this issue?” Every day in school and in your life outside of school you are asked to give your response to ideas and issues. Sometimes you respond by giving information; other times you simply state your opinion.

Suppose your class is discussing the subject of physical fitness among young people. You might come up with a statement that expresses one way of looking at the issue, such as: “There should be daily physical activities every year in school.” You can then brainstorm this issue and use a Tri-Pie chart to record the responses.

A Tri-Pie chart allows people to respond in three different ways: **Yes!** **No!** or **Maybe So!** If you feel strongly one way or the other, your response goes in the **Yes!** or **No!** section.

If you have an idea that qualifies as a “maybe” or if you want to pose a question about the issue, your response can be put into the **Maybe So!** section.



1. Brainstorm the issue and record people’s responses in the appropriate sections of the pie.

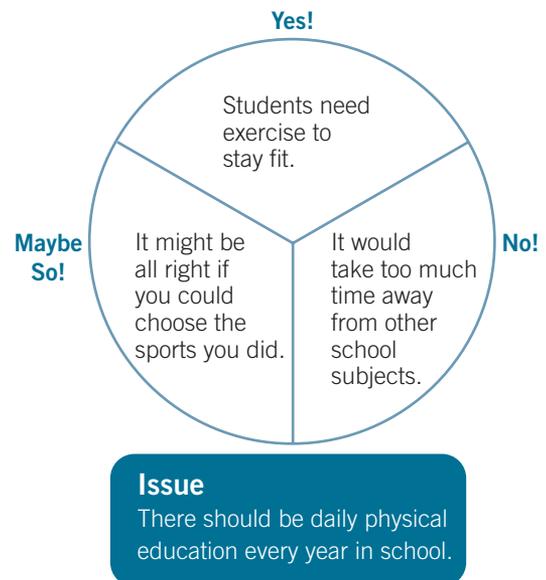


FIGURE 8-10 A Tri-Pie Chart

2. Read over the responses in each section of the pie. As a class, discuss which section contains the strongest arguments or facts. People should be ready to defend their choices.

Try It!

Now decide on an issue that might affect students in your school. For example, should students lose marks for missing deadlines on projects?

FIGURE 8-9 Do you think females should be allowed to play in male sports leagues and should boys be allowed to participate in female sports?

LINK UP

Re-read page 27 about the sumptuary laws in Renaissance Europe. Most of these laws tried to control spending by the growing middle class. Can you see a link between these social laws in European and Aztec society? Explain. ■

Think IT THROUGH

To what extent does clothing define the identities of students at your school? Does your school have any rules about the clothing you can wear? Why do you think these rules are in place?

Signs of Status

Imagine you are on a busy city street in Canada watching people go by. Can you tell at a glance who the rich people are? Could you identify a judge, a teacher, or a business person just by the clothes they wear? In Aztec society, the three most common ways of indicating your position in society were by your clothing, your jewellery, and by the size and location of your house. For clothing, the quality of the cloth and the patterns printed on it were both determined by the wearer's position in society.

The Aztec attitude toward wealth is in stark contrast to the attitude of most First Nations, for whom displays of wealth are considered selfish.



FIGURE 8-11 An Aztec goldsmith made the warrior statue to the right. Note that the man is wearing one ornament in his nose and another in his lower lip.



FIGURE 8-12 In Canadian society today, does jewellery show a person's social status or do people wear it for other reasons?

EXPLORING SOURCES

Clothing and Housing Laws

Here are two Aztec laws that were still in effect when the Spanish arrived.

The common people will not be allowed to wear cotton clothing, under pain of death, but only garments of maguey [cactus] fibre. No one but the great noblemen and chieftains is to build a house with a second storey, under pain of death.

The editors of Time-Life Books, *The Aztecs: Reign of Blood and Splendor (Wings of War)*.

- Why do you think it was important for the Aztecs to be able to tell commoners and nobles apart just by looking at them?
- Why do you think the nobles might be the only ones able to add height to their homes? Before answering, think back to what you read in Chapter 7 about the height of pyramids.



FIGURE 8-13 This page from an Aztec codex shows the way a warrior's uniform changed by the number of prisoners he took in battle. At the beginning, the warrior wears a simple loincloth and tunic, but after taking four prisoners, he becomes a noble and can wear the uniform of a jaguar warrior. Can you think of any parallels in modern society?

Moving up in Society

The main way to move up in Aztec society was by achieving success on the battlefield. For the Aztecs, killing the enemy was not the point of going to war; what they wanted were prisoners they could sacrifice to honour the gods. A warrior who took four enemies prisoner immediately became eligible for membership in a higher social status. If the warrior was a commoner, he also could rise to the nobility.

Think IT THROUGH

What is a "status symbol"?
 What were status symbols in Aztec society? What are modern status symbols?

Over to YOU

- Review the Aztec social structure pyramid at the beginning of this chapter. Based on this pyramid, what was important to the Aztecs? Explain your thinking.
 - What are some factors that determine social status in your community? Look at the list of keywords below and rank them in order of importance. Which ones do you think determine social status the most? The least?

• Marital Status	• Education
• Appearance	• Job Skills
• Gender	• Religion
• Age	• Wealth
 - In a small group, explain the criteria you used in ranking the keywords the way you did.
 - How might other communities determine social status? Consider, for example, First Nations and Inuit groups and societies and cultures in other parts of the world.
- As a class, discuss how developing strong ties among people can have positive effects on the community.
 - How did a *calpolli* benefit the community? How would a *calpolli* shape the way Aztecs understood the world?
 - Create a bumper sticker or slogan to encourage either teens or adults to take on specific roles requiring some degree of responsibility and commitment to the community.
- Research current newspaper articles to find an example of how a leader can express or represent a society's worldview. How does that society's worldview influence its choices, decisions, and interactions with others? Present your findings to the class.

Aztec Education

How are a society's social structure and its educational system related?

Aztec children were educated at home until they started school. Estimates on when school began range from ages 10 to 15. Imagine not going to school until you were 15. How might this affect your life?

Codices tell us that all classes in Aztec society pampered their children until the age of three. After that, they were expected to be hard-working and obedient; if not, they were harshly punished. The aim of this discipline was to turn them into citizens with “a stone heart and a stone face.” What do you think this means? How does it fit in with your own idea of citizenship?

Education was valued in Aztec society; all schooling was free and every child went to school. There were two types of schools, the *calmecac* (call-MEH-cahk) for nobles, and the *telpochcalli* (tell-poach-CALL-lee) for commoners.



Schools for Nobles

The *calmecac* was located in neighbourhoods where nobles lived; it was often attached to a temple. Students studied codices to learn about their society. Religious training was an important part of their education.

FIGURE 8-14 To punish children who misbehaved, some Aztec parents threw handfuls of hot chili peppers into a fire and forced them to inhale the fiery smoke. They believed that they were doing what was best for their society and their child. How have attitudes regarding what is best for children changed?

FIGURE 8-15 Judging by this chart, how did the *calmecac* help the nobility to keep their hold on political power in Aztec society?

CALMECAC	
What they studied (their curriculum)	What they trained to be (their careers)
Astronomy/Astrology	Generals in the Army
Mathematics	Judges
Reading	Priests
Writing	Scribes
Music	High government officials
Law	Diplomats
The Calendar	Teachers

Mandatory Military

Conscription

In Aztec society, military service was mandatory, and being an able warrior was a source of great pride. In Canada, however, military service is voluntary, that is, people volunteer to join the armed forces. When people in a country are required by law to serve in the military, it is called **conscription**.

Looking at the Issue

Conscription is also known as “the draft.” You may have heard of the term “draft dodger,” which refers to someone who avoids military service by illegally leaving the country or going into hiding. Draft dodger became a popular term during the Vietnam War, when many American citizens came to Canada to avoid fighting in a war they thought was wrong.

Countries that have mandatory military service today include Austria, China, Egypt, Israel, Mexico, and Sweden. In the United States, males between the ages of 18–25 are required to register “in order to provide manpower in case of an emergency.” In Canada, the draft has never been enacted in times of peace.

Different Points of View

For conscription: It provides jobs and valuable training to a large number of citizens.

If the country goes to war, it has a trained fighting force ready to call up.

It is democratic. People are called on to serve regardless of their wealth, education, etc.

Against conscription: It is the same as slavery since it is forced work.

It goes against a citizen’s basic human rights.

Women should not be expected to serve in the military.



FIGURE 8-16 These soldiers are practising the use of a grenade launcher. Some countries that draft women into the military are China, Taiwan, North Korea, Peru, Malaysia, Israel, and Libya.

Think IT THROUGH

1. What is your response to the arguments for and against conscription? How do you think serving in the military might affect someone’s attitude toward war? Can you think of any other arguments for either side?
2. Should military service be mandatory in Canada as it was for the Aztecs? Support your position with three reasons.
3. If conscription were enacted in Canada, do you think women should be drafted as well as men? Explain your thinking.
4. In Canada, the government brought in conscription for World War I and World War II. The result was the Conscription Crisis of 1917 and the conscription crisis of 1944. Choose either of these conscription crises. Do research to find the answer to the following questions: What reasons did the government give for enacting conscription? What values do those reasons reflect? Do you think that in the decades since conscription, those values have changed? Explain.

What's in a WORD?

Pictures or symbols used in writing are called "glyphs," from the Greek word for "carving." The ancient Egyptian system of hieroglyphics is one of the best-known systems of symbol writing.

Reading, Writing, and Counting

The Aztecs based all of their higher education on the ability to read and write using a system of pictures, called **glyphs**, instead of letters. Only nobles learned how to read and write. Commoners received all their instruction by the spoken word, rather than reading. How would this fact enforce the Aztec social order?

Our counting system is based on the number 10, because before the invention of writing, people used their fingers to count. The Aztecs used their fingers *and* toes to count, so their system was based on the number 20. In fact, this number was so useful to the Aztecs that it took on a sacred meaning. In the Aztec calendar descriptions in Chapter 7, you saw that every month had 20 days.

FIGURE 8-17 Can you spot the beak, wings, and talons in this image of a member of the eagle order? Based on what you know about the founding of the city of Tenochtitlan, why would an eagle warrior's uniform be so powerful?



Military Training

At school, all boys trained as warriors to defend the Aztec state. Once he knew how to fight, a boy would serve as a soldier's servant and follow the army to learn how warriors conducted themselves in battle. At age 15, boys became warriors themselves and took an active role in battle. The eagle and jaguar were the most prestigious military orders.

Zoom In > National Aboriginal Veterans' Monument

On June 21, 2001, then-Governor General Adrienne Clarkson unveiled the National Aboriginal Veterans' Monument (Figure 8-18). The monument honours the contributions of the more than 12 000 First Nations, Inuit, Métis, and non-status Indians who served Canada in World War I, World War II, and the Korean War. The eagle, or thunderbird, at the top of the monument symbolizes the creator.

- Conduct research to determine why artist Lloyd Pinay chose the animals he included.
- The contribution of Aboriginal peoples to Canada's military history is significant. Using online sources such as the CBC and Veterans Affairs Web sites, or the resources of your school library, select one Aboriginal individual and prepare a newspaper report on his or her activities during wartime. You may choose from



FIGURE 8-18 What figures can you identify in the monument?

the war of 1812, the Boer War, World War I, World War II, or the Korean War. Follow the steps of the inquiry process outlined on pages 8–9 of your text book.

Education for Commoners

The commoners' schools were called *telpochcalli*. Since commoners did not learn to read and write, all instruction at the *telpochcalli* was spoken; students needed to learn their lessons through rote memorization. Teachers gave them oral lessons in Aztec history, religion, and citizenship duties. Since music was important in their religion, they learned to play flutes and drums and dance the sacred dances. Boys spent much of their time at school doing hard physical labour, digging ditches and carrying firewood. Boys and girls also received practical instruction from their parents at home to prepare them for the family trade.

Educating Aztec Women

As in many cultures at this time, Aztec women had little political power. The emperor and every member of his council were men. Unlike many other societies, however, the Aztecs thought it was important for girls to get a good education.

Every young girl regardless of her social rank attended school. At age 16, most Aztec girls got married and moved in with their husbands. Then they, in turn, educated their own children until they were old enough to attend school.

Even though women could not hold public office, this did not mean Aztec society undervalued them. In some cases, women went with the army as doctors and healers because they had the most knowledge about medicinal herbs. Some girls chose to be priestesses. People consulted them to choose a lucky day to set out on a journey or get married. Older women acted as matchmakers, bringing young people together for marriage, and they also served as midwives.

Think IT THROUGH

The Aztecs used education to create more "ideal" Aztec citizens and powerful warriors. What is the purpose of education today?

FYI...

When an Aztec girl was born, her parents buried her umbilical cord beneath the family fireplace, dedicating her to the household. In the previous chapter you read that boys' umbilical cords were buried in battlefields. What does this suggest about how the Aztecs viewed male and female roles in society?



FIGURE 8-19 This page from the *Codex Mendoza* shows Aztec parents instructing their children at home. The number of dots indicates the child's age. Boys are shown on the left and girls on the right. What are they learning to do?

An Aztec mother advises her daughter

This excerpt from a mother’s speech to her daughter comes from Sahagun’s *Florentine Codex*. This Aztec mother is providing advice about what her daughter should wear in public and how she should speak and walk. In what ways might the advice of a Canadian mother today be similar, or different?

Take care that your garments are such as are decent and proper; and observe that you do not adorn yourself with much finery, since this is a mark of vanity and of folly. As little becoming is it that your dress should be...dirty, or ragged, since rags are a mark of the low...When you speak, do not hurry your words...speak deliberately and calmly. In walking...see that you behave becomingly, neither going with haste, nor too slowly; since it is an evidence of being puffed up to walk too slowly, and walking hastily causes a vicious habit of restlessness and instability.

FIGURE 8-20 Matlal Ilhuitl’s name comes from the Nahuatl (NAH-wahtl) language that was spoken by the Aztec people. Matlal identifies herself as Aztec and she and her family are part of a movement to bring back ancient Aztec culture through dance, song, and other arts. They gather regularly to perform traditional dances in elaborate costumes.



Over to YOU

1. a. Use an organizer to record information about Aztec schools for nobles and for commoners. Include information about what was taught, how the students spent their time, when children started school, and when they finished.

Calmecac	Telpochcalli

- b. What types of jobs did the educational system prepare Aztec students for?
 - c. How were the educational system and social structure related?
2. You read that Aztec society wanted citizens to have “a stone heart and a stone face.” What kind of citizens do you think modern Canadian society wants? Discuss this question in a group and then share your thinking with the class.

3. Nelson Mandela, the former president of South Africa, said: “Education is the most powerful weapon which you can use to change the world.” What did Mandela mean?
 - a. Given the Aztec people’s educational system, do you think they were more interested in maintaining their way of life, or changing the world? Explain.
 - b. Write a paragraph giving your response to Nelson Mandela’s idea.
4. Education in Aztec society was free. According to a CBC report in 2006, university fees in Canada have tripled since 1990–91. Conduct research on the rising cost of education in Canada and present your results using a variety of media.

Contributing to Society

The phrase “peace, order and good government” or in French “paix, ordre et bon gouvernement” are principles on which the Canadian Confederation was founded in 1867. Compare this motto with those of France “liberté, égalité, fraternité” (liberty, equality, brotherhood) and the United States “life, liberty, and the pursuit of happiness.” What different worldviews are suggested by these national mottos? If you could choose any three items from any of them to make into a motto that would best represent your worldview, which three would you choose?

How can a society promote good citizenship?

Aztec Citizenship

Aztec society was focused on producing citizens who would contribute to the community. Lessons in good citizenship were part of Aztec children’s education.



FIGURE 8-21 These students are skateboarding across Canada to raise money for breast cancer research. How have they chosen to contribute to society?

EXPLORING SOURCES

Lessons in Citizenship

Students had to memorize lessons on religion and good behaviour. One of the lessons that has been preserved says:

Revere and greet your elders. Console the poor and the afflicted with good works and words. . . . Do not mock the old, the sick, the maimed, or one who has sinned. Do not set a bad example, or speak indiscreetly, or interrupt the speech of another.

Alonso de Zorita, 1512–1585, AztecNet™.

Treat all your neighbours and everybody with respect regardless of skin colour, religion, or their beliefs. Help your neighbour or anyone who needs help. This makes for a better society.

Hank Cunningham, Métis Elder.

- What values do these lessons promote? Which of these values do you think are still promoted in modern society?

Honorary Canadian Citizens

On rare occasion, Parliament has given honorary Canadian citizenships to outstanding foreigners. Only three had been awarded as of 2006.

In 1985, Raoul Wallenberg, a Swedish diplomat who saved the lives of many thousands of Jews during World War II, was given honorary citizenship posthumously (after death).

Nelson Mandela fought against apartheid in South Africa, was imprisoned for 27 years, and eventually became president of South Africa. He was given honorary Canadian citizenship in 2001.

The Dalai Lama is the head of state and spiritual leader of the Tibetan people. He was honoured in

2006 for spreading his message of peace and non-violence around the world.

Think IT THROUGH

1. What aspects of “peace, order and good government” do these three honorary Canadian citizens represent?
2. Choose a non-Canadian, past or present, whom you would recommend for honorary Canadian citizenship. Write a paragraph explaining your choice and giving reasons to support your candidate.
3. How do you think this award promotes good citizenship in Canada?



FIGURE 8-22 Raoul Wallenberg



FIGURE 8-23 Nelson Mandela

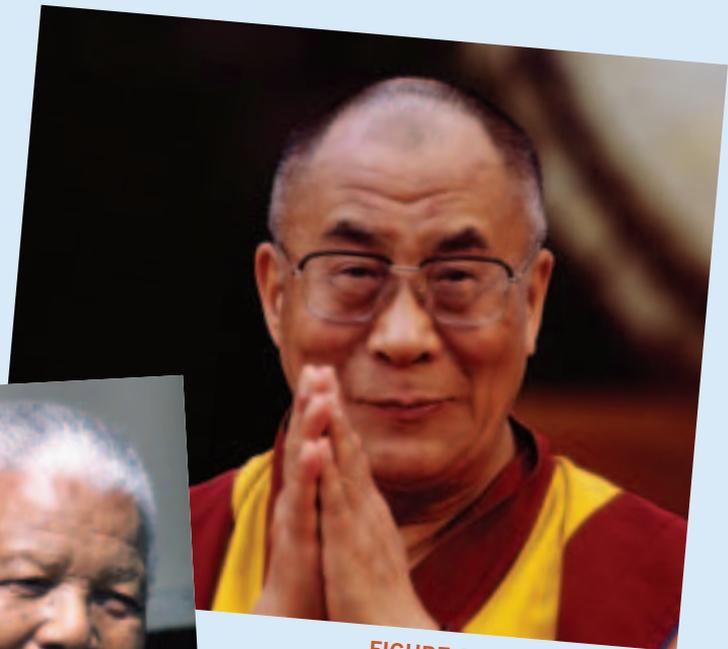


FIGURE 8-24 The Dalai Lama

The Ideal Aztec Citizen

The definition of an ideal citizen varies greatly between cultures and communities. The Aztecs had a very clear notion of what ideal meant to them.

Virtues of the Ideal Aztec Citizen				
Courage	Self-sacrifice	Modesty	Clean Living	Obedience
Aztecs were expected to show courage and deal with hardships without complaining, because it made the army strong.	The group was considered more important than the individual. Every Aztec had to be willing to sacrifice possessions, comfort, and even life itself, for the good of society.	No one, not even the greatest warrior, was to boast about personal achievements or do anything else to stand out from the crowd.	People had to keep themselves healthy and avoid indulging in food and drink. The Aztecs harshly punished what they considered evil behaviour.	Everyone had to obey superiors without question, because this helped preserve the social order.

Laws and Lawmaking

The Aztec people had their rights protected by a system of written laws. The legal system was a powerful tool for maintaining order in their society. It served to remind people of their responsibilities as citizens to be honest and obedient. Every citizen, even nobles, had to obey the laws. Since nobles were expected to set a good example for everyone else, the law often judged them more harshly than commoners.

The illustration to the right shows Moctezuma, who is the head of the legal system, sitting on his throne at the top of his palace. Below in the room to the right are the judges of the high court of the empire. If someone was not satisfied with the verdict from a lower court, he or she could appeal to the high court and finally even to the emperor himself.

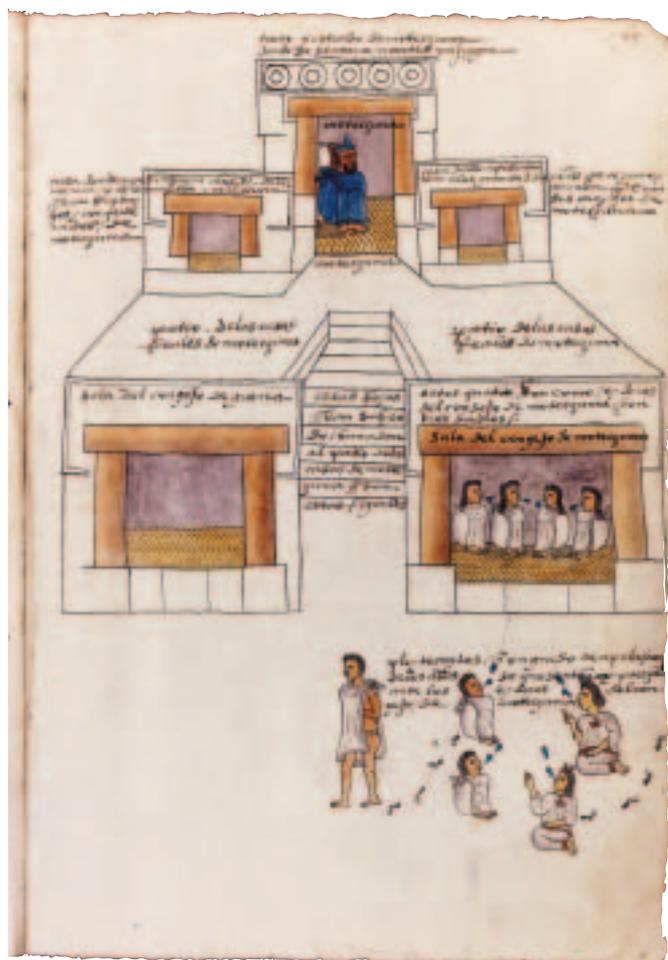


FIGURE 8-25 How does the Aztec legal system protect the rights of a person accused of a crime?

Aztec Law

Before the reign of Montezuma [sic] the administration of public affairs had not been done systematically until he, being a prudent [sensible] and able ruler, drew up a code of common law; those who disobeyed were severely punished. This did not interfere with the restricted liberty which his subjects had, on condition that they minded their own business.

Codex Mendoza.

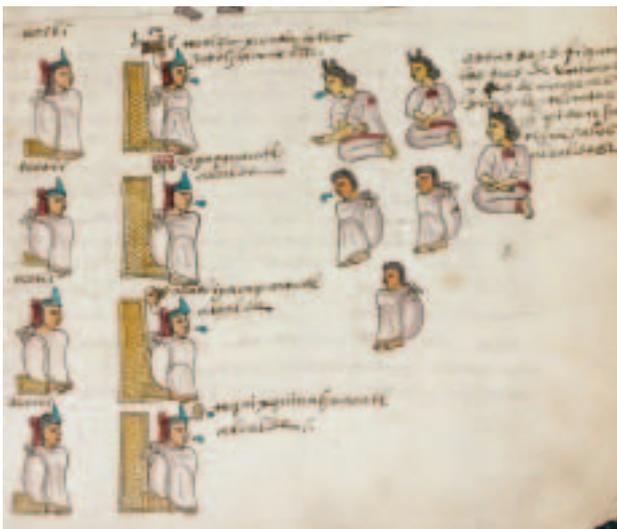
FYI...

Although laws were not written down as in European societies, First Nations were governed by unwritten customs and codes of conduct. For example, Plains First Nations made decisions through a Chief and a Council of Elders. The Chief was usually chosen because of his skill as a hunter or warrior.

- Why might a ruler who set up a code of law for his people be called “prudent and able”?
- Laws make people behave in a certain way and punish them if they disobey. In this sense, they “restrict the liberty” of people. Why do we, as citizens, agree to let laws restrict our liberty this way?

Just as in modern courts, Aztec judges based their decisions on the evidence that was presented to them. According to the *Florentine Codex*:

There were the judges and noblemen. Every day the common folk laid complaints before them. Calmly and prudently they heard the complaints; in the picture writing that recorded the case, they studied the complaints. And when they tested their truth, they sought out and inquired of informers and witnesses who could size up the plaintiffs, [who knew] what had been stolen and what was charged.



Once the judges had reached their decisions, they handed down their sentence. For lesser crimes, the guilty person was fined or sentenced to slavery. The Aztecs did not have prisons, so punishment for serious crimes, including theft, was often death.

FIGURE 8-26 This is an Aztec law court with four judges and their junior helpers behind them on the left. Six criminals—three men and three women—sit on the right.

Different Ideas of Justice

As in Aztec society, in most societies today people who break the law are punished. They may be fined, or put in jail, or even put to death. This way of dealing with law-breakers is called **retributive justice**.

The arguments for retributive justice are:

- Committing a crime against others is committing a crime against society. Therefore, society has the right to punish you.
- If you treat others badly, you deserve to be treated badly yourself.
- If you are punished, then you will not commit another crime because you don't want to be punished again.

Another way of dealing with people who break the law is called **restorative justice**. This kind of justice is becoming more popular, especially in dealing with young people. The arguments for restorative justice are:

- When you commit a crime you need to repair the harm you have done.
- An offender commits a crime against a person and against the community. All three parties should be involved in the process of repairing the harm.
- If you understand how your crime affects others you will be less likely to commit another crime.



FIGURE 8-27 Youth crime consists mostly of property crimes such as break and enter. Why might restorative justice be particularly effective in such cases?

Restorative justice is being used in some First Nations, Métis, and Inuit communities, with some First Nations, Métis, and Inuit offenders, and occasionally with non-Aboriginal offenders.

Think IT THROUGH

1. In a group, discuss the pros and cons of these two forms of justice. Record your thinking on a chart. Share and compare your ideas with another group or your class.
2. What kinds of crime do you think can best be dealt with by restorative justice? Explain your thinking.

Slave Laws

The Aztecs realized that slaves performed much necessary work. For this reason, they also had laws to protect their rights. If a noble beat a slave so severely that the slave died, the noble could be executed. If slaves sold in the marketplace could escape and run to the emperor's palace—a distance of about one and a half kilometres—they would immediately win their freedom.



There are two things to remember about the way the Aztecs looked at slavery. First, they did not think it was shameful to be a slave. It was more a matter of bad luck. Second, they did not consider it a permanent condition. Slaves could keep their property—including their own slaves—until they paid their debts and took their place in society again. Children born to slaves were free.

FIGURE 8-28 This is a portrait of Itzcoatl (eats-COH-ahtl), one of the greatest Aztec emperors. Even though he was born the son of a slave woman, he reached the highest position in Aztec society. What does this say about opportunities for upward mobility among the Aztecs?

Over to YOU

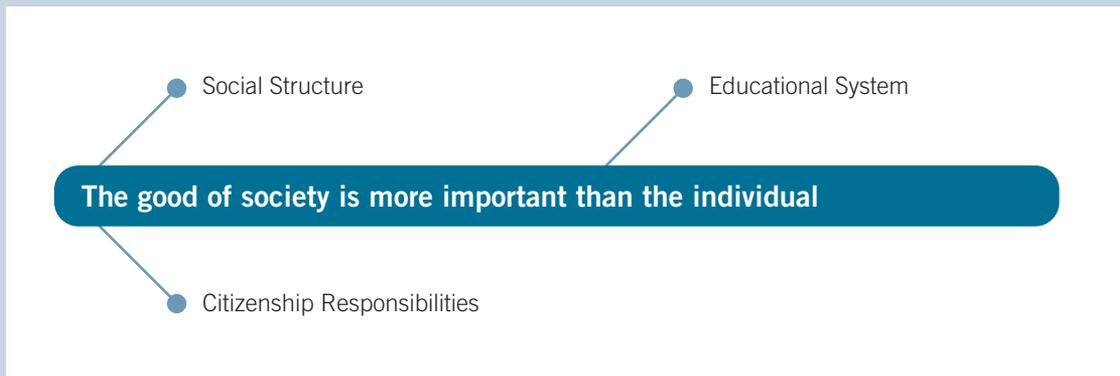
1. **a.** As in Aztec society, all Canadians have responsibilities to be good citizens. Place your list of responsibilities on the following continuum:

 Responsibilities to
 self family community country
b. In 15 years, how will your responsibilities change? Create an illustrated poster that compares your responsibilities now with your responsibilities in 15 years.
c. As a class, discuss how responsibilities shape worldview. How does worldview shape responsibilities?
2. Many schools across Canada have a service-learning requirement. Students must spend a certain number of hours volunteering in the community.
 - a.** Work with a partner or small group to brainstorm the values and responsibilities represented by volunteering.
 - b.** Hold a debate on the topic “Should volunteering be made a requirement for passing Grade 8?”
3. What do you learn at school about citizenship? What do you learn at home about citizenship? Make a collage of what good citizenship means to you and present it to the class.
4. **a.** The chart on page 187 gives five virtues of the ideal Aztec citizen. Do you think these same virtues are important in Canadian society today? Why or why not? Which virtues would you add? Which would you remove?
b. List the three virtues you think are the most important.
c. Why do you think these virtues are important?
d. How might these virtues be demonstrated in the life of a 13-year-old today?
5. Conduct a media survey: Look in local and national newspapers and magazines to find examples of community builders in Canada, for example, politicians, teachers, volunteer organizations.
 - a.** Bring in one example to display on a bulletin board or present in the classroom. For each example, write a sentence or two explaining how this individual or organization is contributing to a better Canadian community.
 - b.** Review the examples classmates brought in. What criteria led classmates to use them as examples of good citizenship?
 - c.** Develop a class list of three to five criteria that individuals and organizations can use to earn the designation “good citizen.”

Explore the Big Ideas

Aztec society was organized like a pyramid, with a broad base and a narrow top. Every Aztec citizen had a clearly defined role within society, with certain duties they were expected to perform. Every citizen was expected to work hard and contribute to the empire in some meaningful way.

1. The Aztecs thought the good of the people as a whole was more important than any individual. How was this view reflected in its social structure, educational system, and perspective on citizenship responsibilities? Use a fishbone organizer to gather your information.



- a. Why was their social structure so rigid?
- b. How did their social structure honour the gods?
- c. How did their educational system maintain their social structure?
- d. How would you describe the relationship between the Aztec gods, fate, and social hierarchy?
- e. The Aztecs thought their disciplined structure protected them from other societies. How would this belief influence their future conflict with the Spanish?

2. Look back at the three political mottos at the beginning of the last section on page 185.

- a. Work with a group to make up a three-word motto that you think represents the Aztec worldview. (Tip: You don't need to use any of the words in the three mottos.)
- b. How do you think the Aztec social structure and educational system supported and contributed to this worldview?

3. At the beginning of this chapter, the Aztecs were referred to as a "superpower." What does that mean to you? Today, some people think the United States is the only superpower, while others disagree, saying that China, the European Union, Russia, and India are also superpowers.

- a. How does a country get ranked as a superpower? What criteria made the Aztecs a superpower 500 years ago?

b. Use your criteria list to determine which countries today are superpowers. Explain your reasoning.

c. With your class, discuss the following question: Are any provinces within Canada "superpowers"?

9

Spain Looks Westward



FIGURE 9-1 What impression of Christopher Columbus does this portrait give? Compare this portrait with the one on page 104.

WORLDVIEW INQUIRY

What elements of a society's worldview might lead to a desire to create an empire?

1492. Christopher Columbus had just paid a visit to the court of King Ferdinand and Queen Isabella of Spain.

Columbus was wearing new clothes and riding a fine horse, but there was little joy in his heart. The Spanish monarchs had once again refused to support his plan to sail westward across the Atlantic Ocean to Asia.

Columbus knew his chances of getting support elsewhere were slim. Already, the kings of Portugal, England, and France had turned him down. He was 40 years old and he had run out of options. His dreams of fame and fortune were in tatters. Maybe he would just return to his hometown in Italy and live out his life as a map-maker.

A few kilometres out of town, Columbus heard hoof beats behind him. It was a royal messenger who had come to order him back to court at once. The king and queen had changed their minds.

Columbus turned his horse sharply and galloped back from where he had come. Luck was on his side at last! He would now have the opportunity to set out on the adventure of his life.

What factors do you think influenced Christopher Columbus to want to embark on this voyage? Why might the Spanish monarchs have been reluctant to support him?



In This Chapter

You already know how the story of Christopher Columbus ended: he set out from Spain in 1492 and landed in the Americas. In Chapters 5 and 6 you read about the explorers and colonists who followed him and the resulting contact between the Indigenous peoples of the Americas and Europeans. Twenty-seven years after Columbus's first voyage, the Spanish conquistador, Cortés, met the Aztec people of Mexico. In this chapter you will be reading about the Spanish worldview that led to and influenced that meeting. The year 1492 was a great turning point in the history of Spain. What was happening in Spain at that time? What factors led King Ferdinand and Queen Isabella to decide to support Columbus's venture?

Geography and Religion

How might the location of a country influence its religious experience?

Think IT THROUGH

What legends and stories can you think of that take place in the Canadian North? What effect do these stories have on your perspective of Canada?

Have you ever thought about the idea that different countries look in different directions? Glenn Gould, the famous Canadian pianist, was fascinated by the North. He said, . . . [T]he North has remained for me a convenient place to dream about, spin tall tales about, and, in the end, avoid. Why might he have avoided a place that captivated his interest so much? Do you think that most Canadians share Gould's fascination with the North? What direction interests you the most?

Now look at the map below and consider Italy and Spain. Italy is right in the middle of the Mediterranean Sea, and the whole country looks like it is being pulled back toward the east. The trading relationships that Italy formed during the Middle Ages and the Renaissance reflected this orientation. Spain, on the other hand, pushes west into the Atlantic Ocean like the head of a bull looking for something to eat. For centuries, seafaring people like Columbus must have gazed out on the Atlantic and wondered what lay on the other side.

The people of Spain have a saying: "La geographía manda," which means, "Geography controls everything." Spain's location between Africa and Europe was to have a great influence on its religious history.



FIGURE 9-2 Age of the Caliphs [Rulers]. This map shows the extent of the Islamic Empire in 750. How might the geographic location of Spain and Portugal account for them being the only part of Western Europe in the Islamic Empire?

Interpreting Historical Maps

Historical maps show what an area looked like at a certain point in history. They can help us to understand important events in an area and political changes that were taking place. In order to help you interpret a historical map, you can ask questions.

How Does It Work?

Not all of the following questions will apply to every historical map. You should choose the ones that can be answered and make an interpretation based on that.

1. Who created the map?
2. When was it created?
3. What do we know about the creator from examining the map?
4. What evidence in the map suggests why it was drawn?
5. Who would use this map? What would they use it for?
6. Are there any symbols, designs, or decorations on the map? What do they mean?
7. Are there differences between this map and a modern map of the same area? Have any borders or boundaries changed?
8. What do you think is the historical significance of this map?



FIGURE 9-3 Map of Eastern Canada, 1662

Try It!

Look at the map in Figure 9-3. It was created by Dutch map-maker Johannes Blaeu. Now answer as many of the questions on the left as you can and interpret your findings.

1. Compare your notes with a partner. Did your partner interpret the map in the same way? If not, what do your two interpretations suggest about the process of analyzing historical sources?
2. Could the same interpretation exercise be used to evaluate contemporary sources like newspapers and TV news shows? How does this affect your attitude toward these sources of information?

LINK UP

As you read in Chapter 5, Christians believed in converting others to their religion. Muhammad, the founder of Islam, also believed that spreading his new religion was a sacred duty. ■

Think IT THROUGH

The first mosque in Canada was built in Edmonton in 1938. How do you think it helped settle Muslims in Alberta?

al-Andalus, Muslim Spain

At the beginning of the Middle Ages, almost everyone in Spain, as in the rest of Europe, was Christian. Spain was ruled by the Visigoths, a people who had invaded Spain from the north at the end of the Roman Empire. Internal struggles and a series of weak rulers left the region vulnerable to attack from outside, and in 711 a Muslim force led by Tariq ibn-Ziyad crossed the Strait of Gibraltar and landed in Spain. In a few years, the Muslims conquered almost the entire Iberian Peninsula, that is, Spain and Portugal. In order to create a sense of national identity, the new rulers began the construction of a large, beautiful mosque in the city of Cordoba (page 33). In time, many Christians converted to Islam, but some did not.

Life and Society

For the next five centuries, Spain was part of a vast empire. The Arab Islamic world was part of the largest economic trade zone in the world. It included people from many cultures, each with their own customs and traditions. Goods and ideas were exchanged between places as far-flung as Spain, Egypt, Syria, Zanzibar and Indonesia.

Muslim rulers and rich merchants supported the arts. Music, art, and architecture reflected Islamic values. For example, Islam discourages showing human beings, animals, and other subjects realistically because it may lead to idolatry, that is, worshipping idols. Thus, Muslim artists often created works of art using designs and written script.

FIGURE 9-4 The Alhambra palace has been designated as UNESCO World Heritage Site. Its architecture is in the Muslim style. How does it reflect the well-known Muslim *hadith*, or saying, “Allah [God] is beautiful and He loves beauty”?



SKILL POWER

A photograph can be a useful primary source of information. Study the photo in Figure 9-4 for a few minutes and then try to answer these questions about it.

- What is shown?
- Describe the features of the building. What do they suggest about purpose?
- Do you think the Alhambra took a long time to create? Why or why not?
- Can you guess at the materials used? What are they?
- What values is the architect trying to express in this Muslim building?

Centres of Learning

Learning was greatly valued in Muslim society as a way of understanding the universe and to aid in living an ethical life. The world's first university was established in Cairo in 971, over 200 years before the first university in Europe. Some of the cities of Muslim Spain, notably Cordoba, Seville, and Granada, became great centres of learning. Muslim scholars studied and discussed medicine and science. They and Jewish scholars also translated the books and essays of the ancient Greeks, whose reasoning skills they admired. Scholars in the Islamic world knew much more about natural science than Europeans.

Religious Tolerance

Most historians agree that Muslim Spain was a society that was relatively tolerant of religious minorities. This attitude is expressed in the words of Sayyid 'Umar ibn al-Khattab, the second Caliph on his deathbed:

I instruct you [the next Caliph] on behalf of the people who have been given protection in the name of Allah and His Prophet [i.e. the non-Muslim minorities within the Islamic state known as dhimmis]. Our covenant to them must be fulfilled, we must fight to protect them, and they must not be burdened beyond their capabilities.



FIGURE 9-5 Maimonides was a great Jewish thinker who wrote books on medicine, religion, and philosophy.



FIGURE 9-6 Ibn Rushd (Averroes) was a Muslim philosopher born in Spain. He wrote books about the works of classical Greek philosophers.

Religious Tolerance

Canada is home to people of many religious faiths and spiritual practices. Our religious freedom is protected by the *Charter of Rights and Freedoms*. We also have freedom of speech. Problems arise when someone uses freedom of speech to insult or tell lies about people of a certain religion. Sometimes these situations can end with someone being jailed for promoting hatred. Other times people are prosecuted but not convicted because defining what “promoting hatred” is and proving it is difficult.

Some people believe that we cannot rely only on the law to ensure religious tolerance. They believe that people need to decide for themselves why religious tolerance is important.

In Germany, the Nazis first came for the Communists, and I did not speak up, for I was not a Communist. Then they came for the Jews, and I did not speak up, for I was not a Jew. Then they came for the trade unionists, and I did not speak up, for I was not a trade unionist. Then they came for the Catholics, and I did not speak up, for I was a Protestant. And then they came for me, and by that time, no one was left to speak up.

**Martin Niemoller, U-Boat Commander in WWI,
Lutheran Priest, Pacifist.**

Trouble no one about his religion; respect others in their view, and demand that they respect yours.

**Tecumseh, Shawnee
Leader and hero of War of 1812.**

No peace among the nations without peace among the religions. No peace among the religions without dialogue among the religions.

**Hans Küng, President of the Foundation for a
Global Ethic.**

Remember that the citizens of the state are of two categories. They are either your brethren in religion or your brethren in kind...

**Hazrat Ali, Caliph and first Shia Imam (leader),
in a letter of advice to the ruler he appointed
to govern Egypt.**

- In small groups, describe the reasons each of the four individuals give for favouring religious tolerance. Brainstorm additional reasons and add to the list.
- Locate a news report that relates to religious tolerance or religious intolerance. How is religious tolerance or intolerance illustrated in your article?
- What could you do to encourage religious tolerance in your community?

The Spanish Reconquista

The Christian states of Spain called the process illustrated in this map and the events in the timeline the **Reconquista**. A Spanish word, *reconquista* means “reconquest.”

- How does the word *reconquista* reflect the Christian perspective on these events?
- What words might the Muslims use to describe what happened?
- Describe in your own words the advances made by Christian forces during the Reconquista from the first date to the last date.
- Based on the timeline, how does the political organization of Christian Spain change during the Reconquista? What two nations controlled Spain by the end?
- Ferdinand was the king of Aragon and Isabella was queen of Castile. How did their marriage unify Spain?

1085	Christian forces capture Toledo
1094	“El Cid” takes Valencia
1137	Union of Aragon and Catalonia
1142	Lisbon taken by Christians
1212	Battle of Las Navas de Tolosa: defeat of Almohads
1248	Seville falls to the Christians
1410	Ferdinand, Regent of Castile, takes Antequera; becomes king of Aragon
1469	Marriage of Ferdinand II and Isabella
1479	Union of Castile and Aragon
1492	Capture of Granada

FIGURE 9-8 Timeline of events of the Spanish Reconquista

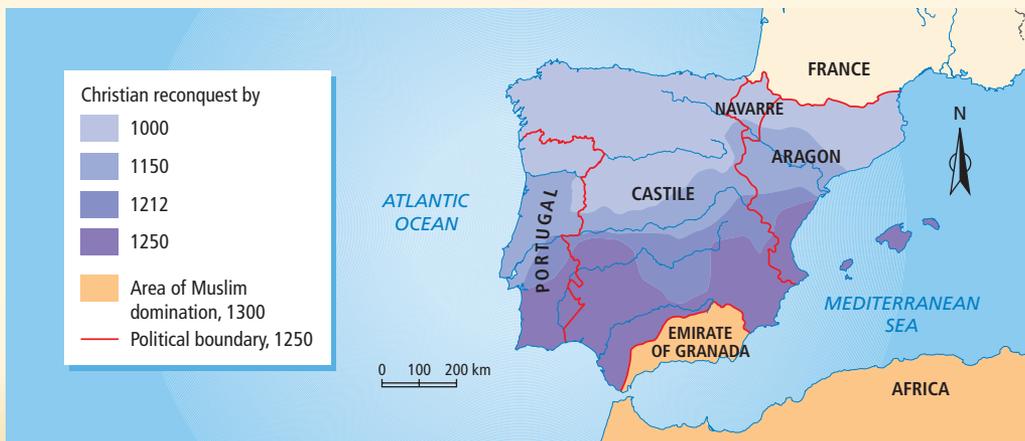


FIGURE 9-7 The Spanish Reconquista

FYI...

Jews and Muslims in the newly conquered Christian territories were now subject to a special tax. Under Muslim rule, Christians and Jews had also paid a special tax.

By the early 1000s the **caliphate**, that is, the area of jurisdiction of Islamic rulers, in Spain had begun to decline. A series of ineffective rulers had led to a period of civil unrest and the sectioning of Al-Andaluz into a number of independent **principalities**, or states. The loss of a unified Muslim state led to much quarrelling among local leaders. When the Muslims had come to Spain, they had reduced the Christian-controlled area to a narrow strip along the northern coast. Now these areas began to expand southward. The Reconquista began as a way for the Christian kingdoms to expand their power and influence. It was also a war based on religious differences.

During the Reconquista the Spanish developed a new way of fighting on the battlefield. They grouped large numbers of soldiers, all using the same weapon, into tight formations that were difficult to overrun. As a result the Spanish infantry became the deadliest fighting force in Europe. The Spanish brought this very effective style of fighting with them to the Americas.



FIGURE 9-9 This 15th-century painting shows the Spanish army in battle against Muslim forces.

Over to YOU

1. Because of its location, Spain was influenced by the Arab world and the Muslim religion. Create a pictorial timeline to show the influence of the Arab world and the Muslim religion in Spain.
2. In a short paragraph, explain why the Atlantic Ocean is very important to Spain. Is the Pacific Ocean important to Canada? The Pacific Rim refers to countries on the edges of the Pacific Ocean, as well as the island nations. In a small group, research a variety of electronic sources to find:
 - a. evidence that Canada has an economic orientation toward the Pacific Rim
 - b. evidence that Canada has a cultural orientation toward the Pacific Rim
3. As you read, the Spanish expression *La geografía manda* means that the geography of where you live affects what you do. What activities do you like to do in the winter? In the summer? How are these choices determined by the geography and climate of where you live? Create a graphic organizer to show how geography affects how you live.
4. First Nations, Métis, and Inuit cultures have origins in six Canadian geographic areas:
 - Pacific Coast and Mountains
 - Northeast Woodlands
 - Plains
 - Atlantic Coastal Region
 - St. Lawrence River
 - Canadian ArcticIn a small group, research the different ways these groups adapted to their specific areas. Create a visual to show your results. How might each distinct geographic area result in a different worldview?

Creating a Christian Spain

What events in your life stand out as being particularly important? How would you say these events have influenced your behaviour, ideas, or attitudes? Now think about Canada's history. Choose three events that you think have strongly influenced the thinking of Canadians.

King Ferdinand and Queen Isabella were so devoted to their religion that the pope in Rome gave them a special title—Catholic Monarchs. Why do you think the Muslim presence in Spain and the Christian Reconquista might have been significant factors in King Ferdinand and Queen Isabella's thinking about religion in Spain? In what ways might these events have influenced their behaviour?

As you can see from the map on page 199, the Reconquista was a long process. Over the years, many Christian crusaders from across Europe came to help the Spanish Christian forces win territory from Muslims. By 1269, the only part of Spain that was in Muslim hands was Granada. It was captured on January 2, 1492, after 10 years of fighting. From the Pyrenees Mountains in the north to the Rock of Gibraltar in the south, Spain was now a Christian land. You will see that this long and terrible struggle affected Ferdinand and Isabella's rule in many ways.

In what ways did King Ferdinand and Queen Isabella impose their religious worldview on Spanish society?

Think IT THROUGH

Consider a dilemma:

Imagine you are a member of King Ferdinand and Queen Isabella's court. They have asked for your advice on how to create unity in Spain. Use the elements of the worldviews icon to help you with your answer.



FIGURE 9-10 This painting shows the ruler of Granada surrendering to the Spanish monarchs. How has the artist drawn attention to the figure of Queen Isabella? Compare this image with Figure 6-1 on page 128. What similarities in the style and viewpoint of the two artists can you identify?

Religion and Conflict

Many conflicts and wars over the centuries have had a religious element to them. In other words, the fact that the groups or countries involved had different religions was one of the important reasons for the conflict. The Crusades and the Reconquista both involved Christians and Muslims fighting for territory and for the supremacy of their religion in that territory. Two more modern examples of conflicts that had religious elements are The Troubles in Northern Ireland and the Bosnian War.

In the Middle East there has been a long-standing conflict involving Israel and the Palestinian territories. One site that has been particularly problematic is the Temple Mount in the city of Jerusalem. It is the holiest site in Judaism and the third holiest site in Islam after the cities of Mecca and Medina. Both sides in the conflict argue that they have just claim over the Temple Mount, the city of Jerusalem and the country of Israel.



FIGURE 9-11 In 1998, the artist and musician Yoko Ono recreated a billboard event that she and John Lennon, one of the Beatles, originally staged during the Christmas season in 1969. What values and attitudes does the billboard express? How effective do you think a media campaign like this is in affecting people's thinking? In your answer, take into consideration the setting for the billboard.



FIGURE 9-12 Getting young Palestinians and Israelis together to talk and work is one way that activists are trying to promote peaceful coexistence between these two peoples. How might these young people benefit from this association?

Think IT THROUGH

The Christian thinker St. Augustine wrote:

We do not seek peace in order to be at war, but we go to war that we may have peace. Be peaceful, therefore, in warring, so that you may vanquish those whom you war against, and bring them to the prosperity of peace.

1. In a group, discuss what point of view about war St. Augustine is presenting. Then brainstorm how it applies to modern and historical conflict situations.
2. One of the principles included in The Great Law of the Haudenosaunee (Iroquois Confederacy) is the idea that: *In order to keep violence from interfering in the stability of the community, the people, clans, Chiefs, Clan Mothers and the entire nation must treat each other fairly.* Think about how this principle is applied in your family, in your school, in your community. How is “fairness” determined? What happens if people do not agree on what constitutes “fairness”?

The Spanish Inquisition

The first step King Ferdinand and Queen Isabella took to unite Spain under one religion was to take over the **Spanish Inquisition** from the Church. The Inquisition became a state-run system of courts where Church officials put believers of religious ideas other than Catholicism on trial. Once the Reconquista was complete, Muslims and Jews were given a choice—convert or be exiled. Some decided to leave Spain; some pretended to convert. Both Muslims and Jews continued to live in constant fear that they would be discovered and punished by the Inquisition.

FYI...

Christian, Muslim, and Jewish religions all teach the existence of one god. This is called **monotheism**, from the Greek word “mono” for “one” and the root “theism” for “belief in the existence of a god or gods.” The Aztecs, on the other hand, believed that there were hundreds of gods. This is called **polytheism** (“poly” is the Greek word for “many”).

EXPLORING SOURCES

The Expulsion of the Jews

In the following excerpt written in 1495, an Italian Jew describes the expulsion of the Jews from Spain:

The King gave them three months time in which to leave. About their number there is no agreement, but, after many inquiries, I have found that the most generally accepted estimate is 50 000 families [this would be about 250 000 persons]. They had houses, fields, vineyards, and cattle, and most of them were artisans. They sold their houses, their landed estates, and their cattle for very small prices, to save themselves. The King did not allow them to carry silver and gold out of his country, so that they were compelled to exchange their silver and gold for merchandise of cloths and skins and other things.

Jacob Marcus, *The Jew in the Medieval World: A Sourcebook.*



FIGURE 9-13 This engraving depicts the expulsion of the Jewish people from Spain.

- What did you learn from these sources about the expulsion of the Jews from Spain?
- What motive or motives besides religious persecution does the quotation suggest?
- Can you tell from the image how the artist viewed the event he is depicting? What elements of the engraving guided your answer?



FIGURE 9-14 These actors are re-enacting the deportation of Acadians during the official opening ceremonies for the World Acadian Congress in 2004. Given what you have learned about this event what message do you think they intended to send by presenting themselves as ghosts?

SKILL POWER

Primary sources tell us how people in the past saw the events happening around them. They also give us insights into people's responses to these events. The first and last verses of "Ave Maris Stella" are in Latin, the language of the Church until the mid-1960s, and are part of a hymn to the Virgin Mary that dates back to the Middle Ages. This version of the song was adopted as the Acadian anthem in the late 1800s.

- In your own words, describe the emotions about the deportation of the Acadians that are expressed in this song.
- How does this song contribute to your understanding of Acadian values and identity?

The expulsion of the Jews and Muslims had serious negative effects on Spain. For example, both the Spanish Jews and Muslims had formed a large part of the educated middle class. Many were financiers and business people. The loss of their skills made it difficult for Spain to maintain economic growth at the end of the 1400s.

The expulsion of people from their land and the confiscation of their possessions has been a part of Canadian history as well, although the motivation for expulsion has not been religious in nature.

- ◆ Many First Nations peoples had their traditional lands taken away and were forced to move to new locations.
- ◆ Between 1755 and 1763, a large part of the Acadian population of the Maritime provinces was deported by the British government. Acadians were Francophone settlers who were living in the Maritimes when the British took over. The Acadians call this event *Le grand dérangement*.
- ◆ During World War II, Japanese Canadians were forcibly removed from their homes on the west coast of British Columbia and many of them were placed in internment camps in the interior. They were considered a security risk after the bombing of Pearl Harbor by Japan.

Ave Maris Stella

This is the English-language version of the anthem of the Acadians. The first and last verses are in Latin.

*Ave Maris Stella
 Dei Mater Alma
 Atque Semper Virgo
 Felix Coeli Porta
 Felix Coeli Porta*

*Acadia my homeland
 To your name I draw myself
 My life, my faith belong to you
 You will protect me
 You will protect me*

*Acadia my homeland
 My land and my challenge
 From near, from far
 you hold onto me
 My heart as Acadian
 My heart as Acadian*

*Acadia my homeland
 I live your history
 I owe you my pride
 I believe in your future
 I believe in your future*

*Ave Maris Stella
 Dei Mater Alma
 Atque Semper Virgo
 Felix Coeli Porta
 Felix Coeli Porta*

The Longstanding Power of Religious Worldviews

Today, more than 500 years later, Spain's population is 94 percent Catholic and 6 percent other religions. This strong Catholic population is a direct legacy of King Ferdinand and Queen Isabella's reign and shows just how powerful and far-reaching a leader's belief system can be.

In 1978, the Beth-El Synagogue in Marbella became the first functioning synagogue in Spain since the expulsion of the Jews in 1492.

Think IT THROUGH

In Canada today we value freedom of religion as a basic human right. How does the example of Renaissance Spain illustrate the importance of religious freedom?



FIGURE 9-15 This service is taking place in Barcelona's oldest synagogue. Restoration of the 9th-century building began in 1995.

Saving Souls

As the Catholic Monarchs were pushing all non-Christians (both Spanish and non-Spanish) out of Spain, they also began to think about people in other countries. They knew that the Muslims were spreading Islam throughout the Middle East and into Asia. King Ferdinand and Queen Isabella viewed this as a threat to the unity of Catholicism.

King Ferdinand and Queen Isabella came to believe they had a religious duty to convert as many people as possible to the Catholic faith, both within Spain and beyond its borders. This belief became part of the Spanish worldview. It was one of the reasons the Catholic monarchs changed their minds and decided to support Columbus's plan. He promised that in the new lands there would be millions of people to convert to the Catholic religion.

Starting with Columbus, all the Spanish explorers and conquistadors brought missionaries with them on their voyages and expeditions. **Missionaries** were men and women from religious orders, priests and other clergy, who had the authority to teach and convert people to Catholicism. Christian missionaries would convert millions of Indigenous peoples all over the world.

FYI...

According to Columbus's journal, he also had religious reasons for travelling westward. He wanted to find a route to Jerusalem, which was held by the Muslims during this time.

FIGURE 9-16 John Paul II was Pope from 1978-2005. He used the phrase “violence in the service of the truth” to describe some of the acts of Christians in earlier centuries. Think of the worldviews icon. Which elements in particular should historians take into account when evaluating actions done centuries earlier? Can you think of actions taken by Canadians in the past which we today think were wrong?



Memory and Reconciliation

The year 2000 was a Jubilee year for Christians. Every 25 years, the Jubilee renews Christian commitment to Christ’s teachings. As preparation for the Jubilee, Pope John Paul called upon Roman Catholics to recognize “the times in history when [Christians] departed from the spirit of Christ and his Gospel.” Acts committed by Christians during the Crusades and the Spanish Inquisition were included in the call for repentance. The Pope also sought forgiveness on behalf of Roman Catholics for the forced conversion of Indigenous peoples.

Over to YOU

1. Write a speech as either Ferdinand or Isabella in which you defend your actions to support your religious worldview.
2. Do you consider Ferdinand and Isabella to be heroes or villains? Explain your reasoning.
3. In an illustration or collage, show the parts of the *Canadian Charter of Rights and Freedoms* that would prevent people from being expelled today.
4. Research Ibn Rushd (Averroes) and Maimonides. Find specific examples of their contributions to Spain. Now identify two Canadians that you think have made important contributions to our society. In paragraph form, explain why their contributions have been significant and how Canadian society would have been different if they had been expelled.
5. In what ways was the Reconquista similar to the Crusades in the Holy Land that you read about in Chapter 2?

Gold and Glory

How important do you think wealth and fame are in today's society? How does the search for them affect people's attitudes and behaviour? If you could be either famous or wealthy, which would you choose and why? As you read in Chapter 5, one of the key motivations for European explorers was the search for gold. They wanted to become wealthy themselves and the monarchs who supported their voyages needed gold to support their countries' economies.

The idea that national wealth is based on a country's supplies of gold and silver was an important part of the European thinking during the Renaissance. Being wealthy meant that a country could buy natural resources it lacked. Rulers could pay for wars against hostile forces within their countries as well as protect their borders and keep out foreign powers. Gold also let them buy ships and fund wars to take over other territories.

Wealth for Spain

What happened when a country during the Renaissance used up its gold and silver reserves? In 1492, this was the situation Spain found itself in. There is no more expensive activity for any nation than fighting a war. A nation at war has to pay and feed its soldiers, train new recruits, buy expensive weapons, and build hospitals and housing for its armies. The Christians had been fighting the Muslims for years and, by the time Granada surrendered in 1492, Spain's reserves of precious metals were almost gone. King Ferdinand and Queen Isabella hoped that Columbus's mission might bring back gold to support the Spanish economy.

In what ways did the desire for gold and glory shape Spanish actions during the 1400s and 1500s?

FYI...

One silver mine in the "new world" was so large that Potosi, a city of 160 000 populated mostly by enslaved Indigenous forced labourers, grew up around it. The plundered wealth of the New World tripled the currency in circulation in Europe.



FIGURE 9-17 The costs of fighting a war today are extremely high. In 2004, estimates of the hourly cost of the US war in Iraq was \$7.4 million. By 2006, economists were predicting that the total cost of the war could be more than \$2 trillion. How else might this money have been spent by the US government?

Think IT THROUGH

Based on what you read in the story on page 193, speculate on Columbus's motives in exaggerating the amount of gold he found.

When Columbus arrived in the Americas, he found only a small amount of gold on the island of Hispaniola. However, in his letter to Queen Isabella and King Ferdinand reporting on his journey he wrote:

Hispaniola is a marvel. Its hills and mountains, fine plains and open country, are rich and fertile for planting and for pasturage, and for building towns and villages. The seaports there are incredibly fine, as also the magnificent rivers, most of which bear gold. The trees, fruits and grasses differ widely from those in Juana. There are many spices and vast mines of gold and other metals in this island.

The news that Columbus had discovered gold on his first voyage electrified the Spanish court. The king and queen approved a new voyage immediately. This time it would be a major expedition, well supplied, and many times larger than the first. For the next hundred years, Spain's desire for trade and income would drive its exploration of the American continents.

EXPLORING SOURCES

Columbus Prays for Gold

On his first voyage to the New World, Columbus kept a daily journal. In it he often reflected on his search for gold in the Caribbean islands. Consider the following three quotations from his journal.

God would show me the place where gold is born.

Our Lord, in whose hands are all things, be my help. Our Lord direct me that I may find the gold.

May God in his mercy help me to find this gold—that is, the mine from which it is extracted—for here [in Haiti] there are many who claim to know of it.

- How do these quotations show that Columbus shared King Ferdinand and Queen Isabella's belief that he was on a divine mission?

	First Voyage October 1492	Second Voyage September 1493
His Fleet	3 ships	17 ships
His Company	90 sailors	2500 sailors, soldiers, missionaries, settlers
His Instructions	Just explore.	Set up a colony on arrival, with a permanent settlement.

Gaining Personal Wealth

Traditionally, Spanish nobles had only two ways to support themselves: through war and land. They fought for their monarch and were rewarded for their services. Many nobles owned land and took a share of the crops and livestock that the peasants raised. There was also a large class of lower nobles called *hidalgos* who had never owned land. By the end of the Reconquista many nobles had fallen on hard times. There was a shortage of good farmland in Spain, certainly not enough to support all the nobles.

So how were these nobles going to support themselves? Their sense of honour did not allow them to take just any job. Because of their social class, they believed that it was demeaning to work with their hands to till the soil or to learn a trade such as shoemaking or keeping a shop. Some nobles became involved in business and commerce. Others went to the Americas to seek their fortune.

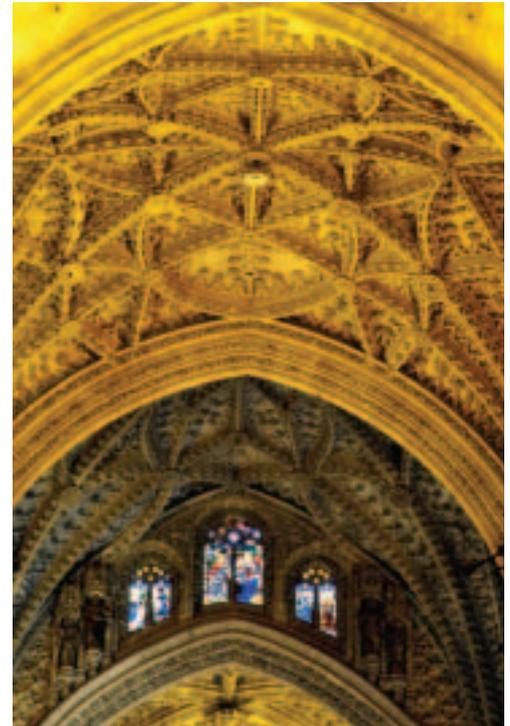


FIGURE 9-18 A ceiling in the Cathedral Seville Andalusia, a Spanish Renaissance church, was coated in gold leaf, a tremendously expensive form of decoration. This gold was brought to Spain from the Americas. How does this image reflect the values and attitudes of Spanish society during this time?

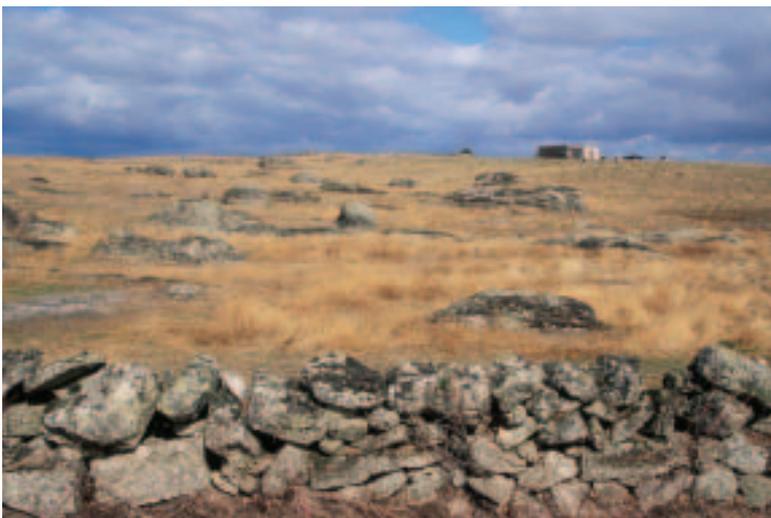


FIGURE 9-19 The region of Extremadura in central Spain looks much as it did in the late 15th century. High windswept plains held dry, thin soil that was poor for farming.

The Black Legend of the Conquistadors

The purpose of newspaper headlines is to attract your interest and sell more papers. But sometimes there are other reasons for people to exaggerate or distort the “news.” This was as true in the past as it is today.

Looking at the Issue

Many of the Spanish conquistadors in the Americas treated the Indigenous peoples cruelly. Much of what we know about this comes from the writings of Bartolomé De Las Casas. This Spanish priest believed that the actions of his fellow Spaniards were unjust. In 1552, he put his ideas in his book *A Short Account of the Destruction of the Indies*. In the late Renaissance, De Las Casas’s book was translated into other languages and became very popular in many European countries.

You might think that these translations were aimed at exposing the wrongs done to Indigenous peoples of the Americas, but this was not the case.

Understanding the Issue

At this time, Spain was the richest and most powerful country in the world. Since no European country could match Spain’s army or wealth, leaders of countries such as France, Holland, and England launched a campaign of **propaganda**. In this way, they could encourage their own people to oppose Spain and support the establishment of their own colonies around the world.

Encyclopedia Britannica defines “propaganda” as: “the effort to manipulate other people’s beliefs, attitudes, or actions by means of symbols (words, gestures, banners, monuments, music, clothing, insignia, hairstyles, designs on coins and postage stamps, and so forth).”

De Las Casas’s book provided European countries with easy ammunition. Over 40 editions of his book were produced, some containing shocking illustrations by artists who had never even been to the Americas.

Leaders in other European countries took De Las Casa’s words and used them to create an image of the Spanish as bloodthirsty.



FIGURE 9-20 This is a Canadian Red Cross poster from World War II. What aspects of the definition of propaganda are being used in this poster?

Spanish Reaction

The Spanish resented what they called The Black Legend of the Conquistadors. They felt that their whole society was being condemned for the actions of a few. Later scholars pointed out that other Europeans and Americans were also responsible for the destruction of Indigenous civilizations.

Think IT THROUGH

With a partner, look through magazines and newspapers and find examples of headlines that you think contain propaganda or bias. Find headlines for the same stories in other newspapers. Share and discuss your findings with a group. What conclusions do your discussions lead you to?

This statue of El Cid in Figure 9-21, by sculptor Anna Hyatt Huntington, stands in Balboa Park in San Diego, California. The statue is one of the ways citizens of San Diego acknowledge and celebrate the Spanish influence on their community. The park is home today to more than a dozen museums and other cultural institutions, many of them built in Spanish-Renaissance style. Balboa Park overlooks the Pacific Ocean and was named for the Spaniard Vasco Nunez de Balboa, thought to be the first European to see the Pacific.

In addition to Balboa Park, where the statue was placed about 1930, Huntington's statue (the original) stands in the courtyard of the Hispanic Society of America in New York City. Another copy stands in Seville, Spain.

- What sculptures does your community display in public squares and buildings? Create a short list of statues and other commemorative items in your community.
- Choose one sculpture and conduct research to find out about the person or event represented, when the sculpture was created, and why the person or event is important to your community.
- Based on the information you found, are there one or more sides to the story that are not represented? Explain.



FIGURE 9-21 Rodrigo Diaz de Vivar (1042–1099) popularly known as El Cid, was a complex character in medieval Spain. A Christian knight who sometimes fought on the Muslim side, he became revered as Spain's national hero.

Taking a Risk for Glory

Cicero, the ancient Roman leader you read about in Chapter 3, wrote, “The noblest spirit is most strongly attracted by the love of glory.” What do you think he means? How does this fit in with your own ideas about the link between the love of glory and a noble, that is, admirable person? Not all the people who took the risk of going to the Americas were seeking only riches. They also wanted to make a name for themselves, to earn respect in Spanish society. For example, Cortés, who you will be reading about in the next chapter, was already a wealthy man before he went to Mexico.

Think IT THROUGH

El Cid is remembered today for his military success, loyalty, fairness, and faith in God. Salah al-Din Yusuf (sometimes referred to by Westerners as Saladin) was a great Muslim leader, and is remembered today for the same reasons as El Cid. What does this suggest about the universality of some characteristics of the medieval worldview? How important are these characteristics to you personally today?

The Knightly Ideal

Tales of chivalry became popular during Spain's war with the Muslims. These stories celebrated the brave knight who sacrificed himself for his fellow soldiers, or overcame great obstacles in achieving his goal. Either way, the result was undying fame and glory. These epics and tales would inspire many generations of Spanish youths to follow the knightly ideal of winning fame on the battlefield.

A Chivalric Epic: *The Poem of El Cid*

The 12th-century Spanish epic *The Poem of El Cid* celebrated the following aspects of El Cid's career and legend:

military success—A brilliant general, El Cid is never defeated in battle.

loyalty—El Cid remains faithful to his king, even after the king unjustly accuses him of treason.

fairness—He deals generously with defeated opponents.

faith in God—El Cid is a good Christian who tries to live a morally upright life.

All these qualities—skill in battle, loyalty, fairness, and faith in God—became part of the **code of chivalry**. This code was supposed to govern the behaviour of all Christian soldiers.

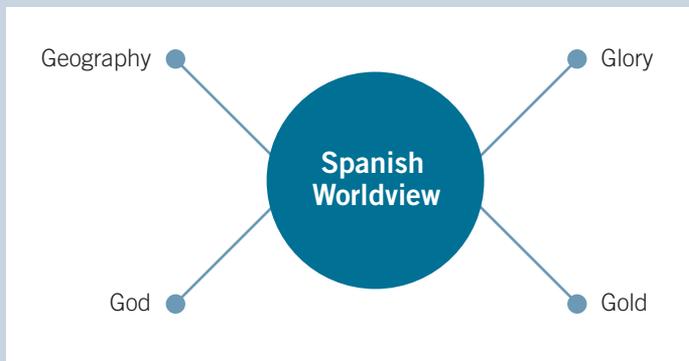
Over to YOU

1. The Spanish were prepared to take risks for gold and glory. Make a PowerPoint presentation to show examples of the quest for both in this section.
2. Create a graphic organizer to show how gold played a central role in Spanish society. Create a second organizer to show how oil plays a central role in Alberta today.
3. a. Predict how Spanish society would be different if Columbus had not found gold in his explorations. Consider:
 - Would there have been as much exploration?
 - How would Columbus be remembered?
 - Would Spain have become a world power?
- b. Defend your ideas in a class discussion. Use the critical thinking checklist on page 9 to help you plan your contribution to the discussion.
4. Make a collage of what *glory* means to you. Once the collage is finished, examine it. Who and what are pictured? Why did you choose these people and things? On the back of the collage, explain how your vision of glory relates to your worldview.
5. Research the term *code of chivalry*. Create your own code of chivalry. Explain how it governs your behaviour with your teacher or parents, a classmate or friend, and with a younger child.

Explore the Big Ideas

The worldview of Spain was influenced by four important factors: geography, God, gold, and glory. As a result, the Spanish monarchy supported the idea of creating an overseas empire.

- a.** Complete the organizer below, gathering information from the chapter about how each factor contributed to Spain's desire to expand its empire.



- b.** Review the worldviews icon. Where would you place each of the factors in the organizer above? Explain your reasoning.

- Historians often use the term “The New World” to describe the Americas when Columbus arrived. Whose perspective is reflected in this term? Explain why this term is *Eurocentric*. Look in the Glossary where Eurocentrism is defined. What happens when you look at things from only one point of view or perspective?

- Write a newspaper headline and article to capture one of the

following events. Try to capture the worldview at the time.

- Columbus leaving on his first voyage
- Columbus's discovery of gold
- Columbus leaving on his second voyage

- Write a script of a conversation between a noble and a commoner on whether or not King Ferdinand and Queen Isabella should sponsor Columbus's expeditions.

- In a small group, choose one of the influencing factors listed above (geography, God, gold, or glory) and develop a storyboard for a *Heritage Minute* that glorifies the importance of this factor in shaping the Spanish worldview.

10

• A Deadly Meeting



FIGURE 10-1 The Spanish marching into the Valley of Mexico. How are the Spanish conquistadors different from the Aztec soldiers you saw in earlier chapters?

WORLDVIEW INQUIRY

How might differences in worldview contribute to the dominance of one culture over another?

1519. Merchants travelling in the far reaches of the Aztec Empire had brought rumors to the emperor, Moctezuma, about the arrival of strangers on the coast.

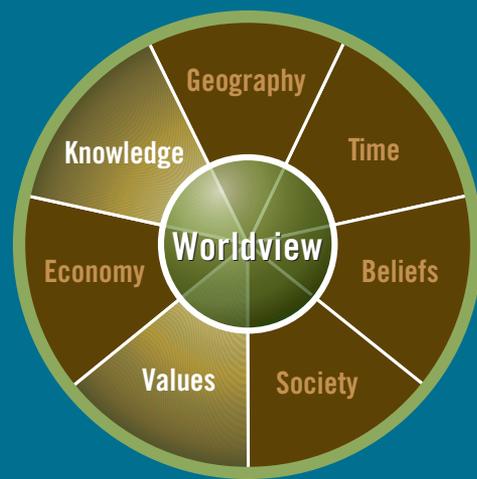
Moctezuma had just spent a sleepless night. He was in his palace awaiting the arrival of his council of nobles and priests. He needed to discuss a grave situation with them.

Several months ago Moctezuma had sent officials to investigate reports of mysterious strangers in nearby territories. Now the officials had returned bringing stories of men in odd clothing and sailing boats as big as mountains. They rode animals that looked like giant deer and they carried sticks that shot fire. They were gathering supporters from surrounding tribes and heading toward Tenochtitlan.

Who were these strangers? What did they want of the Aztecs? Should Moctezuma welcome them into his empire, or send his army against them? He had to decide quickly — the strangers and their allies would soon be entering the Valley of Mexico.

In the end, Moctezuma decided to send a small group of Aztecs to greet the strangers and give them valuable gifts, including a mask made of turquoise and a fan of quetzal feathers. Surely these gifts would please them.

Based on what you have learned about Spanish and Aztec society, what aspects of technology, religion, and culture do you think might affect the meeting between them?



In This Chapter

A chain of events causing massive upheaval was about to hit the mighty Aztec world. In Unit 1 you read about the gradual changes that were taking place in Renaissance Europe. In Mexico, however, change would be rapid and violent. In Europe, people were learning from contact with one another and the exchange of ideas. In Mexico, contact between two peoples brought devastation to one of them. What was so different about the situation in Mexico? How did the worldviews of the leaders of both sides contribute to the outcome?

Cortés, the Conquistador

How does a leader's worldview affect his/her choices and decisions?

What's in a WORD?

Conquistador, meaning "conqueror," was the term the Spanish leaders in the Americas used to describe themselves. What does this word reveal about the intentions of these Spanish fighting men and adventurers?

The man who was leading Spanish troops toward Moctezuma and the Aztecs was Hernán Cortés. Cortés grew up in Spain during a period of great change. The defeat of the Muslims and the Inquisition had produced political and religious unity in Spain. Cortés believed that these changes made Spain a better place in which to live.

Cortés was an adventurous and ambitious young man. He had heard people talking about the gold that Columbus brought back from the Caribbean islands. Cortés decided to go to the Caribbean, where Spain was building colonies on a number of the larger islands. At the age of 19, he set sail for what was known as the "New World."

In many ways, Cortés embodied the Spanish worldview of his time. It was this worldview that drew Cortés to confront and eventually conquer the Aztec peoples.



FIGURE 10-2 Hernán Cortés, the young conquistador

EXPLORING SOURCES

Cortés as a Youth

He was a source of trouble to his parents as well as to himself, for he was restless, haughty, mischievous, and given to quarrelling, for which reason he decided to seek his fortune [abroad].

Francisco Lopez de Gomara, *History of the Conquest of Mexico*.

- Judging from this description of Cortés, what do you think his attitude was to those in authority?



FIGURE 10-3 The Caribbean Region in the Early 1500s. Locate Tenochtitlan on the map. Based on its location, why would it be such an important site for the Spanish to conquer?

SKILL POWER

Maps are made for many reasons. When you approach a map you need to ask yourself questions about the purpose for which it was made. You also need to consider your own purpose in looking at it. Ask yourself:

- What is the purpose of this map? How do the title, legend, and content contribute to understanding its purpose?
- What can I do with the information on this map? How can it help me make a timeline of Spanish settlements in the Americas? What does it tell me about the peoples Cortés might meet on his way to Tenochtilan?
- Based on the information in the map, generate two or three questions you can research to learn more about the Indigenous peoples living in the Caribbean before the Spanish arrived.

A Not-So-Secret Formula

Cortés believed that the Caribbean would be a good place to make his fortune. When he arrived on the island of Hispaniola (the present-day countries of Dominican Republic and Haiti) in 1504, the governor immediately gave him a large farm. “But I came to get gold,” said the disappointed Cortés, “not to till the land like a peasant.” What does this comment reveal about his worldview?

Later Cortés was asked to join an expedition to conquer Cuba, an island just west of Hispaniola. He eagerly accepted. With just 300 men, the Spanish conquered Cuba using their usual formula.

FYI...

Cortés’s desire for gold inspired the story behind the movie *Pirates of the Caribbean: Curse of the Black Pearl*. A group of pirates are cursed after stealing Aztec gold from Cortés.

The Conquistadors' Formula

1. An expedition would set out from a recent colony.
2. After landing in a new region, the Spanish would try to meet peacefully with the first groups of Indigenous people they encountered. Their aim was to discover which group in the area was the most powerful.
3. The Spanish would invite the leader of that powerful group to a meeting to exchange gifts. Then the Spanish would seize the leader and threaten to kill him unless his followers obeyed their orders.
4. If they did have to fight, the Spanish would try to do so on open ground. Their horses, armour, and weapons gave them a huge advantage.
5. The leader of the expedition would remain as governor of the new colony and his second-in-command would organize the next expedition. The Indigenous peoples would be forced into slavery.

Think IT THROUGH

What makes a hero? What makes a villain? List some criteria for each. You will come back to these criteria later in the chapter.

FAST FORWARD

Roméo Dallaire: Hero

When you think of modern day heroes, whom do you think of? Many Canadians and others around the world consider Roméo Dallaire a hero. He was sent to Africa to be the Force Commander with the United Nations Assistance Mission for Rwanda. His role was to oversee the transfer of power to the newly elected Rwandan government. But he and his troops walked into a genocide.

Genocide is the intent to destroy a national, ethnic, racial, or religious group. The Hutu and Tutsi peoples of Rwanda had a long history of fighting between them. Dallaire suspected that some Hutus were plotting genocide against Tutsis and he asked for permission to take pre-emptive action against them, but his request was denied. In the 100 days of the battle, the Hutus killed between 800 000 and 1 171 000 Tutsis.

Dallaire pleaded for international support to Rwanda and was denied repeatedly. The UN ordered him to withdraw, but he refused. Under terrifying conditions, he stayed and ordered his soldiers to defend Tutsi neighbourhoods. His actions saved the lives of 20 000 Tutsis.



FIGURE 10-4 In 2005, Roméo Dallaire received the Pearson Peace Medal from the Governor General of Canada.

1. Do you think Roméo Dallaire is a hero? Why or why not? Review your criteria for a hero from the “Think It Through” box. Based on what you learned about Dallaire, are there any changes you would like to make to your criteria?
2. In 2004, the CBC asked viewers who they thought was “The Greatest Canadian.” Use the Internet to find the list. Do you think the list contains mostly heroes? Do you agree that the list reflects the greatest Canadians? Why or why not?

Two Images of Cortés

Many sources other than the written word are valuable tools for understanding earlier times. Much can be learned about a particular era, event, or person through works of art. You have just read about Cortés; now look at how he is portrayed in two different works of art. One was made during his lifetime and the other in 1951. As you look at each work, consider the background of the artist who created it and how this might affect how he portrayed Cortés.

About the Artists

Christoph Weiditz made the portrait of Cortés on the top right. He was a German artist who met Cortés back in Spain after the conquest of Mexico. To reward Cortés for enriching and expanding the Spanish Empire, King Carlos I (Charles I) of Spain made Cortés a noble. The king commissioned Weiditz to make this engraving of Cortés.

The Mexican artist Diego Rivera did the painting on the bottom centuries later. (Rivera also painted the mural called *The Great City of Tenochtitlan* on page 164). He is considered a hero in his native Mexico for painting political works that glorify the Mexican people. This painting shows Cortés reaching out his hands to give gold coins to one of his lieutenants.

Think IT THROUGH

1. Refer back to the questions in the Building Your Skills: Analyzing Images on page 21. Use them to discuss these portraits.
2. Compare how Cortés is portrayed in these images. Use specific details from the portraits in your answer.
3. As you know, a work of art presents more than the bare facts. It presents a point of view. Based on what you know about the artists, why do you think the portraits are so different?
4. Sometimes people's ideas about a historical figure change over time. How might this factor contribute to the differences in these portrayals of Cortés?



FIGURE 10-5 Hernán Cortés by Christoph Weiditz, 1529



FIGURE 10-6 Hernán Cortés by Diego Rivera, 1951

Recognizing Cause and Effect

In our day-to-day lives, we are constantly dealing with cause-and-effect relationships.

For example, suppose you play on a hockey team. Your team trains hard all year long, and this training helps you to win most of the games you play. Training and winning—which is the cause and which the effect?

A **cause** is an incident or series of incidents that lead to something else. An **effect** is the result or consequence of one or more causes. The training you did is the cause that led to the effect of your winning.

Sometimes there can be several causes of any one effect. For example, maybe the way you train is not the only reason you win games. Maybe the other teams in the league do not train very hard at all, or perhaps they have lots of injured players. Similarly, any one cause can have several effects. Your training hard could have effects other than just winning games. It could also increase your respect for yourself and your teammates.

Note that a cause leading to a specific effect such as winning games can also lead to a more general and wide-ranging result, such as winning a championship, or getting more people to try out for the team. This can be expressed in a simple organization chart.

CAUSE	EFFECT	MAJOR RESULTS
<ul style="list-style-type: none"> • Training hard 	<ul style="list-style-type: none"> • Winning games 	<ul style="list-style-type: none"> • Winning the championship • More people try out for the team



FIGURE 10-7 This all-star team features top players from a number of schools. What qualities do you think all-star players need to have to achieve results?

Try It!

Now let's apply this idea to Cortés and the Aztecs. What were the causes of Cortés wanting to conquer the Aztec society? As you read in the last chapter, the desire for gold, glory, and spreading Christianity were motivators for the Spanish. What was the effect of these causes?

Now think about what one or more major results of this cause-and-effect relationship may have been. Complete the following chart as you read the rest of the chapter.

CAUSE	EFFECT	MAJOR RESULTS
<ul style="list-style-type: none"> • Desire for gold and glory • Wanting to build the Spanish Empire • _____ 	<ul style="list-style-type: none"> • Leaving homeland • Risking lives • Fighting deadly wars 	<ul style="list-style-type: none"> • People die • A major civilization is destroyed

The Richest Men Who Ever Crossed the Seas

Cortés remained in Cuba, second in command to Governor Velázquez. After eight years, he grew restless again. He wanted to learn more about the Yucatan Peninsula, a large landmass to the west of Cuba. Velázquez sent out two expeditions to learn about this unknown area. The expeditions brought back reports that caused great excitement. It seemed that there was a civilization in this new land that was stronger, more advanced, and wealthier than any group of people the Spanish had yet encountered.

This was the opportunity Cortés had been waiting for. He got Velázquez to help finance an expedition to the Yucatan. Cortés scoured Cuba for experienced soldiers and used loans to buy ships. In a few months, he had 11 ships, 508 fighting men, 100 sailors, 200 Indigenous slaves, and 16 horses.

EXPLORING SOURCES

Reports from Mexico

Look at the sources below. As a Spanish conquistador on Cuba, how might you have responded to the reports and items being brought to you from the Yucatan peninsula? How might these items have influenced your plans?



FIGURE 10-8 The temple pyramid at Zempoala (sem-poh-WAH-lah). The architecture of the Indigenous peoples of Mexico was far superior to anything Spanish explorers had yet encountered.



FIGURE 10-9 On their expeditions, the Spanish saw many pieces of intricately worked gold jewellery and sculpture.

Think IT THROUGH

What does the phrase “waging a just and good war” reveal about Cortés’s intentions on his expedition? How does it reflect the attitudes and behaviour of the Spanish conquistadors in the Americas?

Before leaving the harbour in Cuba, Cortés stood on a packing crate, and made a speech to his forces. He wanted to inspire them to face the dangers and hardships that were ahead. According to an eye-witness, Bernal Diaz, Cortés said:

I know in my heart that we shall take vast and wealthy lands. We are waging a just and good war, which will bring us fame. Almighty God, in whose name it will be waged, will give us victory. . . If you do not abandon me, as I shall not abandon you, I shall make you the richest men who ever crossed the seas.

Then, just as Cortés was setting sail, Velázquez arrived and tried to cancel the expedition. He was worried that Cortés would get all the glory for his discoveries and not recognize his authority over the new lands Cortés might conquer. But Cortés ignored the governor and continued on his way.

Cortés Arrives in Mexico

Before striking inland to the Aztec Empire, Cortés established a town, La Villa Rica de la Veracruz, on the coast of Mexico, and declared an independent government. This meant that he was now responsible to King Carlos I rather than Velázquez. He sent one ship to Spain with all the treasure he had collected so far and then sank the other ten. This made it impossible for any soldiers who were loyal to Velázquez to defect from his expedition and return to Cuba.

Over to YOU

1. Historians may say that Cortés’s leadership was affected by living in Spain during a time of social and religious change, but he might not have been aware of that himself. It is often difficult to know how living in the time you do affects your worldview. Pretend you are living in the year 2075. What do you think people would say affected Prime Minister Harper’s worldview during his time as leader? Think of different criteria like international relations, Canada’s economy, and religious and cultural diversity in Canada right now. In paragraph form, answer the question: “How did the worldviews of Canadians influence Harper’s policy decisions?”
2. Name someone you know who has good leadership abilities. What qualities do they possess?
 - a. Create a business card for this person with a slogan that highlights his or her leadership qualities.
 - b. Is a follower as responsible for his or her actions as a leader? Look at today’s newspaper and cut out an article on someone you think is a follower. Is it harder to find news on a follower than a leader? If so, what does that suggest about our worldview?
3. Imagine you were a fighter in Cortés’s army. Write a diary entry about Cortés’s decision to sink his ships. Now imagine you were an Aztec who witnessed the ships sinking. Write a brief message to Moctezuma about the event.
4. Fighting for precious resources continues today. Develop a list of five resources that you think are the most valuable. Conduct Internet research to see if people have ever fought for this commodity. On a map or series of maps, plot where/when/who was involved in the fight. What was the outcome of the most recent conflict?

An Unequal Fight

How can weapons affect the outcome of a war? What are the most powerful weapons today? Both the Aztecs and the Spanish had powerful tools of war, but they weren't evenly matched. Which side do you think had the technological advantage?

In what ways did technology and disease contribute to the Spanish dominance over the Aztecs?

Aztec Weapon	Spanish Weapon	
<p>War Club</p> <ul style="list-style-type: none"> • A war club could cut like a knife, but shattered against very hard surfaces like Spanish armour. • It was designed for swinging or chopping, but was so heavy that a soldier had to use both hands to swing it. 	<p>Sword</p> <ul style="list-style-type: none"> • These steel swords were double-edged, needle pointed, and sharp as a razor. • With this metre-long weapon in his hand, a fighter could both slash and stab at an enemy with deadly effect. His other hand was free to carry a shield or hold the reins of his horse. 	 <p>FIGURE 10-10 Aztec war club</p>  <p>FIGURE 10-11 European swords</p>
<p>Wooden Spear</p> <ul style="list-style-type: none"> • The spear ends were sharpened wood that had been hardened in a fire. • The Aztecs would try to get in close to the enemy and thrust the spears at unprotected areas, such as the eyes and throat. 	<p>Halberd</p> <ul style="list-style-type: none"> • A halberd was over two metres long and had a spear blade, an axe point, and a hook. 	 <p>FIGURE 10-12 Aztec spear</p>  <p>FIGURE 10-13 A halberd</p>
<p>Atlatl (Spearthrower)</p> <ul style="list-style-type: none"> • An atlatl was a piece of jointed wood that allowed an Aztec soldier to throw a short spear great distances, with much more force than using his arm alone. • The Aztecs also had bows and arrows, and slings. 	<p>Crossbow</p> <ul style="list-style-type: none"> • A crossbow could shoot a wooden arrow with such force that it could penetrate even the thickest armour. 	 <p>FIGURE 10-14 An atlatl</p>  <p>FIGURE 10-15 A crossbow</p>

Weapons Unknown to the Aztecs

The Spanish also brought with them a kind of weapon that took the Aztecs completely by surprise: **muskets**, which were long rifle-like guns that were fired from the shoulder, and cannons. These firearms were, by then, common in Europe but unknown in Mexico. When the Aztecs first heard firearms go off, they thought it was thunder and lightning.

After he got news of the Spanish landing, Moctezuma sent ambassadors to their camp to find out what they wanted. Cortés ordered his men to fire their weapons before the ambassadors left.

EXPLORING SOURCES

The Impact of New Weapons

Cortés made a point of showing off muskets and cannons as soon as possible. The Aztec ambassadors had brought sketchers (or “painters”) with them to record their meeting with the Spanish. The Spanish also wrote and drew their versions of events.

All this was carried out in the presence of the two [Aztec] ambassadors, and so that they should see the cannon fired, Cortés made as though he wished again to speak to them ...and the [cannons] were fired off, and as it was quite still at that moment, the stones went flying through the forest resounding with a great din, and the two [ambassadors] and all the [others] were frightened by things so new to them, and ordered [their] painters to record them so that Moctezuma might see.

Bernal Diaz del Castillo, *The Discovery and Conquest of Mexico 1571–1521*.



FIGURE 10-16 Cortés armed 13 of his men with muskets. This drawing shows Aztec ambassadors leaping into the sea as a Spaniard fires his musket.

- This image was taken from the *Florentine Codex* in which the Aztecs recorded the history of this time. How does it reflect the Aztec perspective?
- What message do you think Cortés wanted the ambassadors to take back to Moctezuma?
- How might the Spanish have hoped to gain an early advantage over the Aztecs through these actions?

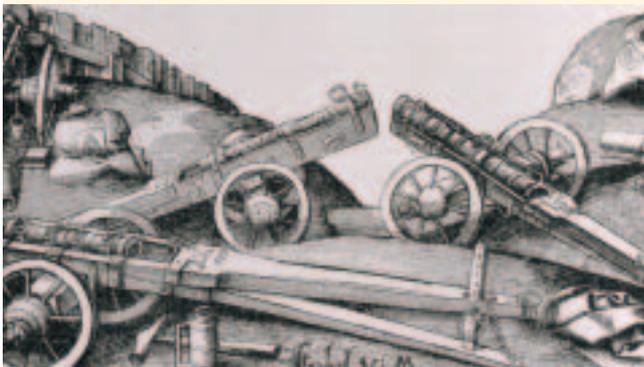


FIGURE 10-17 Cortés brought with him 14 light cannons that could fire round stones.

Nuclear Weapons

In the Battle of Crécy that took place during the Middle Ages, an English army using the longbow scored a devastating victory over French forces three times its size. At the beginning of World War II, Nazi Germany and the Soviet Union were able to defeat and occupy Poland in a little more than a month because of their superior weapons. In both of these cases, it was military technology that led to the success of the victors.

In 1945, near the end of the war, the US government decided to use a completely new kind of weapon against Japan: the atomic bomb. It unleashed destruction that had never before been experienced on Earth. On August 6, a US bomber dropped an atomic bomb on the Japanese city of Hiroshima; some 70 000 residents were killed and another 130 000 wounded. Three days later a second atomic bomb was dropped on the city of Nagasaki with similar results. The atomic bomb has never been used since in war.

Two Opposing Opinions

The dropping of these bombs, particularly the one on Nagasaki, has been hotly debated over the years. The following two quotations present arguments on both sides of the issue. The first is from Admiral William Leahy, an advisor to US President Truman.



FIGURE 10-18 This is the mushroom cloud after the atomic bomb was dropped over Nagasaki. What do you think might be some reasons why the atomic bomb has never been used again?

It was my opinion that the use of barbarous weapons at Hiroshima and Nagasaki was of no material assistance in our war . . . The Japanese were already defeated and ready to surrender . . . My own feeling was that in being the first to use it, we had adopted an ethical standard common to the barbarians of the Dark Ages. I was not taught to make war in that fashion, and wars cannot be won by destroying women and children.

The second opinion is from Colonel Paul Tibbets, commander of the air force squadron that dropped the bombs.

As for the missions flown against Japan on the 6th and 9th of August, 1945, I would remind you that we were at war.

Our job was to win. Once the targets were named and presidential approval received, we were to deliver the weapons as expeditiously [quickly] as possible, consistent with good tactics. The objective was to stop the fighting, thereby saving further loss of life on both sides. The urgency of the situation demanded that we use the weapons first—before the technology could be used against us.

Think IT THROUGH

1. What were Admiral Leahy's reasons for being against using the atomic bomb?
2. What arguments did Colonel Tibbets give to support the dropping of the bombs?
3. By using superior technology in a war, one side can maintain or achieve dominance over the other side. Also, the dominant side gets to keep or spread its beliefs and values, in other words, its worldview. How does this explain why one side in a war might be willing to use devastating weapons?

The Horse as a Weapon

The third military advantage the Spanish had over the Aztecs was the horses they brought with them. Because the Aztecs and other Indigenous peoples had never seen horses, Cortés was able to use the animals to great advantage. Their size, power, and speed fascinated the Aztecs. As well, the Spanish were such well-trained riders that they could hold the reins with one hand and attack an enemy with a weapon using the other. The Aztecs, on foot, could not compete.

FIGURE 10-19 Cortés made a point of exercising his horses whenever he met a group of Indigenous peoples for the first time. Why do you think he did this?



EXPLORING SOURCES

An Aztec Description of the Horse

The “stags” came forward carrying the soldiers on their backs. . . . These animals wear little bells, they are adorned with many little bells. When the “stags” gallop, the bells make a loud clamour, ringing and reverberating. These “stags,” these “horses,” snort and bellow. They sweat a very great deal, the sweat pours from their bodies in streams. . . . They make a loud noise when they run; they make a great din, as if stones were raining on the earth. Then the ground is pitted and scarred where they set down their hooves. It opens wherever their hooves touch it.

The Florentine Codex.

- Why do you think the Spanish put bells on the horses?
- What can you tell about the impression made by the horses on the Aztecs?

The Role of Disease

In Chapter 1 you saw that the Black Death was an important factor in bringing about change to European society at the beginning of the Renaissance. In the conflict between the Aztecs and Spanish, disease gave the Spanish the advantage. At a critical point, a smallpox **epidemic** broke out in Tenochtitlan, killing vast numbers of Aztecs and weakening their ability to resist the Spanish assault.

European explorers, traders, and settlers also brought smallpox, measles, and other diseases to the Americas. In North America, for example, smallpox reached the Haudenosaunee (Iroquois) lands in 1679, killing millions. Disease also travelled from the Americas to Europe.

What's in a **WORD**?

An “epidemic” is a disease that spreads rapidly and affects many individuals at the same time.

Zoom In > Why Did Smallpox Devastate the Aztecs?

Although no one knows for sure, it is thought that a Spanish slave brought smallpox to Mexico. The Spanish themselves had been exposed to the disease in Europe and, over time, had built up some immunity, or resistance, to the smallpox virus. Because they had some immunity, some Spanish never caught the disease, and of those who did, not all died. However, since the Aztecs had never

been exposed to the disease before, they had no immunity.

- What was the primary effect of the epidemic?
- What was the secondary effect?
- Why do you think there is no mention of medical help?

The sick were so utterly helpless that they could only lie on their beds like corpses, unable to move their limbs or even their heads. They could not lie face down or roll from one side to the other. If they did move their bodies they screamed in pain. A great many died from this plague, and many others died of hunger. They could not get up to search for food, and everyone else was too sick to care for them, so they starved to death in their beds.

An Aztec who survived the destruction of Tenochtitlan gives an eyewitness account of the smallpox epidemic.

FIGURE 10-20 This drawing from the *Florentine Codex* shows an Aztec victim of the smallpox epidemic in Tenochtitlan. Even the Spanish were surprised at the devastating effects of the disease. “They died in heaps,” said a doctor with Cortés.



Pandemic Awareness Today

In Chapter 1, you learned about the devastating effects of the Black Death in Europe. In this chapter, you have learned what happened when smallpox arrived in Tenochtitlan. Both these events were considered “pandemics.” What exactly is a “pandemic” and what can be done about it? Pandemic by itself simply means “wide-spread” or “general.” In news reports, you may hear it used in a phrase, as in “flu pandemic.”

According to the World Health Organization (WHO), a “pandemic flu” is a new disease that would affect people even in the most remote corners of the Earth. The WHO provides three criteria to determine whether a flu is pandemic:



1. A new flu germ develops to which humans have no immunity.
2. Infected humans become very sick (and sometimes die).
3. The flu is contagious and spreads from person to person easily.

Think IT THROUGH

1. The Alberta Government’s Department of Health and Wellness has a three-step plan in place in the remote possibility that a flu pandemic emerges. Visit the government’s Web site and identify two ways the government is working to prevent a pandemic.
2. What can Alberta citizens do to help?

FIGURE 10-21 In 2003, Severe Acute Respiratory Syndrome (SARS) arrived in Canada. During the outbreak, there were 8098 probable SARS cases around the world, including 774 deaths. In Canada, there were 438 probable SARS cases, primarily in Ontario, but cases were also reported in British Columbia, Alberta, New Brunswick, Prince Edward Island, and Saskatchewan. All told, 44 Canadians, all Toronto residents, died of SARS.

Over to YOU

1. What do you think was the most significant thing that caused the collapse of the Aztec Empire—technology or disease? Write a diary entry from the point of view of a Spanish conquistador on the most significant cause of the collapse. Then write an entry from the point of view of an Aztec soldier.
2. Research the impact of smallpox on First Nations and Inuit in the area that became Canada. Create a graphic organizer to show the consequences of a major epidemic.
3. In your class, create an electronic bulletin board to allow your classmates to post comments and have a

discussion about the following question: *How might the Americas be different today if the First Nations and Inuit peoples had had immunity to diseases brought by the Europeans?*

4. Albert Einstein said, “It has become appallingly obvious that our technology has exceeded our humanity.” What do you think this quotation means? Does it apply to the Spanish during their conquest of Mexico? Do you agree or disagree with this quotation related to our society? Create a collage to show your position. Give evidence to support your position.

Invasion

In Ronald Wright's book, *Stolen Continents*, he writes: "Of all the European and American nations that clashed in the 16th century, the Aztecs and Spaniards had the most in common. Both were warlike, mercantile [trading], avaricious [greedy], and quick to resort to force. Both believed they had a divine mission to rule the world."

Both the Aztecs and the Spanish were used to having power, and sometimes they took advantage of that power. In Chapter 7, you read that the Aztecs collected tribute from the peoples they conquered. They also engaged in "flower wars" with their neighbours, which were ritual battles aimed at getting victims to sacrifice to the Aztec gods. These practices made some of their neighbours enemies, a fact that Cortés would use to his advantage.

Spanish Strategy

After establishing his colony on the coast, Cortés decided that it was time to march to the heart of the Aztec Empire, Tenochtitlan (Teh-noch-TEE-tlahn). On the way, he and his army encountered a number of other Indigenous peoples. Before Cortés could proceed, he needed to either befriend or conquer these people.

Using an Intermediary

When Cortés's forces defeated the Tabascan people, they were given gifts of food, clothing, gold, and slaves. One of the slaves was a young woman named Malinche. Originally from a noble Indigenous family, she had been sold into slavery after her father died. She, more than any other Indigenous person in Mexico, would give Cortés the key he needed to overcome the Aztec Empire.

Cortés needed someone to act as an **intermediary**, that is, a link, between him and Moctezuma. Malinche could speak both **Mayan** and **Nahuatl** (NAH-wahtl), the language of the Aztecs, and in a short time she learned to speak Spanish. She converted to Christianity and afterward was known as Doña Marina. She became Cortés's advisor and spy. Without her help, Cortés could not have succeeded.

How did the worldviews of the Spanish and Aztecs influence the strategies they used against one another?

Think IT THROUGH

Reread the Wright quotation and look at the worldviews icon. Which elements of the icon are represented in this quotation? Explain.



FIGURE 10-22 This is a contemporary portrait of Malinche by Argentinian-born artist Rosario Marquardt. The symbol near Malinche's mouth is a reference to the symbol showing speech in some Aztec codices. How does this painting reflect her role? Why might a Latin-American artist show Malinche as "two-faced"?

FYI...

In today's Mexican popular culture, people use the term "malinchismo" to refer to the practice of preferring foreign things to things that are Mexican. The term comes from Malinche's name.

The March to Tenochtitlan

Cortés continued on his march to Tenochtitlan. Each group he met viewed the arrival of the Spanish differently, so Cortés was forced to constantly adapt his strategy.

- ◆ The Totonacs invited Cortés to Zempoala, their capital city, and complained about the tribute the Aztecs collected. Cortés agreed to give them protection from the Aztecs in exchange for warriors.
- ◆ The Tlaxcalans (tlahsh-CALL-lahns) fought the Spanish, but the Spanish soldiers held them off and offered to make peace. The Tlaxcalans agreed, and added 1000 of their own soldiers to the Spanish forces.
- ◆ The Cholulans (choh-LOO-lahns) were loyal allies of the Aztecs. Malinche overheard a conspiracy to attack the Spanish and she alerted Cortés. As a result, the Spanish conquered the Cholulan people.

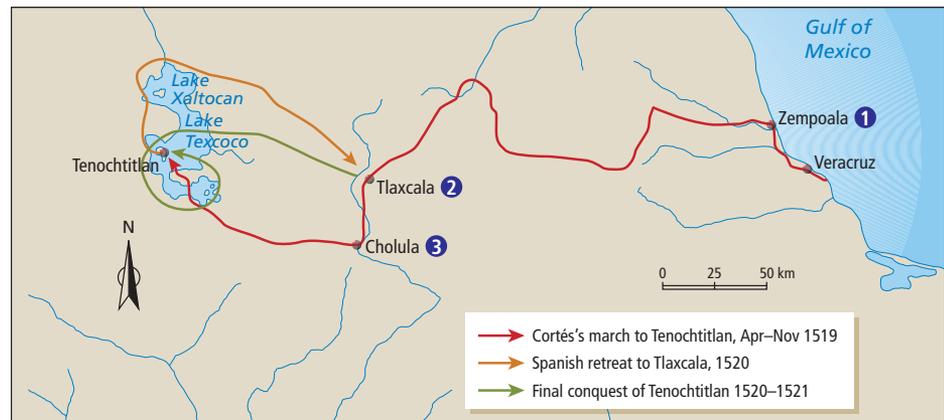


FIGURE 10-23 The March to Tenochtitlan. This map shows Cortés's progress through Mexico.

FAST FORWARD

The Power of Information

Today, countries gather and analyze information in order to get advance warnings of any potential security problems. In Canada, the largest security organization is called the Canadian Security Intelligence Service (abbreviated as CSIS). Its French name is Service canadien du renseignement de sécurité (SCRS). It was founded by an act of Parliament in 1984.

CSIS's mission statement reads: "The people of CSIS are dedicated to the protection of Canada's national security interests and the safety of Canadians." That means that CSIS seeks out any

activities related to terrorism and weapons of mass destruction and tries to prevent dangerous situations that threaten the security of Canadian citizens. If CSIS thinks that you are engaged in such activities, it can electronically bug your conversations, secretly open your mail, search your home, and invade your confidential records.

Think IT THROUGH

In your view, how might the powers of an organization like CSIS threaten people's rights if misused?

Aztec Strategy

In a crisis situation is it better to act, to make the first move, thereby shaping how events will unfold? Or is it better to sit back and wait—to give you time to see what the other side will do before deciding how to act yourself? Moctezuma chose the second course. As the Spanish drew closer and closer to Tenochtitlan he waited and thought about what to do.

FYI...

Moctezuma's younger brother begged him not to open Tenochtitlan to the Spanish. But Moctezuma would not listen.



FIGURE 10-24 This image of the meeting between Cortés and Moctezuma appeared in an Aztec codex.

Think IT THROUGH

Cortés had entered a city of 200 000 people with a force of 400 Spaniards, 6000 Tlaxcalans, and a dozen horses. What aspects of his personal experience and worldview made him think that he could take over the Aztec capital and empire?

EXPLORING SOURCES

Moctezuma's Decision

Moctezuma allowed Cortés to enter Tenochtitlan, exchanged gifts with him, and welcomed him with the following speech:

My lord, you are weary, you are tired. You have come to your land; you have arrived in your city, Mexico. You have come to rest beneath your canopy; you have come to your seat, to your throne . . . If only one of them [the past Aztec rulers] were here to witness, to wonder at what I now see myself: To see what I see: I the last, I the reigning one of all our lords. No, I am not dreaming; I am not sleepwalking . . . I am seeing you now, I set eyes on your face!...Come now and rest; take possession of your royal palaces; give comfort to your body. Enter your land, my lords!

Malinche translated Moctezuma's speech for Cortés. And then Cortés replied:

*Be assured, Motecuhzoma, have no fear.
We love you greatly. Today our hearts
are at peace.*

- What does Moctezuma's speech reveal about his attitude toward Cortés? How do you account for his response?



FIGURE 10-25 Aztec fire dancer Lazaro Arvizu performed at the Assembly of First Nations conference in Vancouver in 1999. Aztec fire dancers perform dances that are 500 years old. Through their dances, they represent the splendor of Aztec culture and preserve their historical and cultural identities.

The Battle for Tenochtitlan

Cortés and his forces were taken to live in the palace of Moctezuma's late father. Then the Aztecs showed them the glories of their city. As you read in Chapter 8, the Spanish were particularly amazed by the market. They saw more evidence of the golden treasures of the Aztecs. Their reaction was recalled by an Aztec elder: "[The Spanish picked up the gold jewelry] and they seemed transported by joy, as if their hearts were illuminated and made new. They hungered for that gold." This wealth and the desire to lead this mighty society finally caused Cortés to attack.

The Spanish placed Moctezuma under house arrest in his palace. They looted gold from the royal palaces and melted it down. They then forced Moctezuma to make himself a subject of Spanish rule.

News came that more Spanish troops had arrived on the coast. They had been sent by Governor Velázquez to arrest Cortés. Cortés left Tenochtitlan with some soldiers and set off for the coast to deal with this threat. He left Pedro de Alvarado in charge in Tenochtitlan. Alvarado gave the Aztecs permission to hold a festival, but then he had his troops massacre all of the dancers.

Cortés defeated Velázquez's forces and convinced them to join him in the fight against the Aztecs. When Cortés returned, Tenochtitlan was in an uproar. He forced Moctezuma to speak to his people to calm them, but they threw stones at their emperor. Shortly after this, Moctezuma died either as a result of these injuries or by being strangled by the Spanish. The Aztecs attacked the Spanish and their allies, killed many of them, and drove the rest out of Tenochtitlan.



FIGURE 10-26 Mexican archaeologists examine the site where one of 14 stone carvings were found in the archaeological area of the Templo Mayor in Mexico City's main square, January 31, 2005.



FIGURE 10-27 After having destroyed the aqueduct, the Spanish later found they needed to bring in water to the city. They had to build new aqueducts.

By the time Cortés returned and attacked Tenochtitlan with a stronger force about six months later, the smallpox epidemic had killed off 25 percent of the Aztec population. The Spanish cut the aqueducts to the city and after a siege of about 80 days the Aztecs were defeated. The Spanish tore down the city as they captured it.

Only 60 000 Aztecs survived in the city, which lay in ruins around them. The Aztec Empire had ceased to exist. In its place, Cortés would lay the foundations for another Spanish colony in the Americas.

SKILL POWER

With historical events, it is often important to understand the order of events in order to understand why things turned out the way they did. This is true for the conflict between the Aztecs and the Spanish. Create a vertical sequence chart using the information on pages 232 and 233 and important events earlier in the chapter up to the battle for Tenochtitlan. Find images on the Internet or draw your own images to illustrate your chart.

- Based on your chart, what do you think were the three most important events? Why?



EXPLORING SOURCES

The Last Days of the Aztecs

This is a poem translated from Nahuatl about the defeat of the Aztecs. What images does the poet create in your mind as you read? What does the poem tell you about the state of the Aztec people by the end of the siege?

- What aspects of the Aztec worldview are mentioned in this poem? How have they let the Aztecs down?

In the roads lie the broken spears . . .
Without roofs are the houses,
And red are their walls with blood. Maggots swarm in the streets and squares . . .
The waters have turned crimson, as if they were dyed . . .
In shields was our defence,
But shields could not hold back the desolation.
We have eaten . . . lumps of adobe,
Lizards and rats,
Soil turned to dust, and even the worms.

Over to YOU

1. If you could advise Moctezuma to change one of his decisions, what would you tell him? Create a T-chart to show what parts of his worldview shaped the decision he made and what parts of your worldview shape the advice you offer him.
2. Use the three-point rating scale below to indicate the extent to which the actions of Cortés, Moctezuma, and Doña Marina were responsible for what happened to the Aztecs. Provide reasons for your rating.
3. Select one important decision you have made in the past month. Create a cause-and-effect chart to show the consequences of your decision. Create a second chart to show what could have happened if you had made a different decision.
4. Write and deliver a newscast from the Aztec point of view during the Spanish conquest. Be sure to include details on weaponry and smallpox in your report to the class.

1. minor responsibility

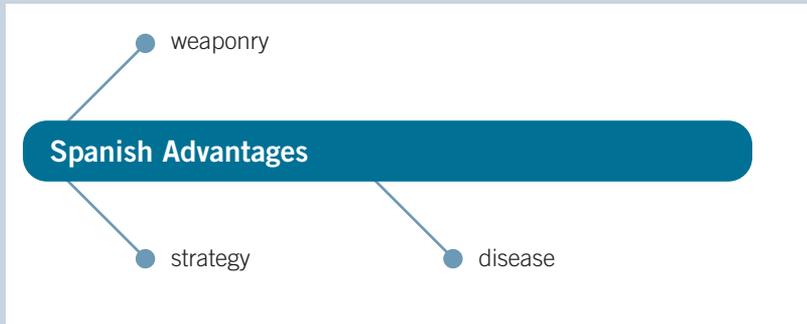
2. considerable responsibility

3. significant responsibility

Explore the Big Ideas

The Aztecs fought hard to protect their civilization, but the Spanish had three advantages the Aztecs could not overcome.

1. How did weaponry, strategy, and disease contribute to the eventual downfall of the Aztec society? Use a fishbone organizer to gather your information.



2.
 - a. How did Cortés's worldview contribute to the strategy he used on the Aztec peoples?
 - b. How might the battles' outcomes have been different if the Aztecs and Spanish had had equal sets of weapons?
 - c. What was the role of the Indigenous allies that Cortés enlisted?
 - d. As you read in Chapters 7 and 8, the Aztec society was one filled with great pride—pride in their achievements, in their hierarchy, and in their warrior society. What effect do you think smallpox had on their sense of pride?

3. In small groups, brainstorm and list at least five types of rapid change a country may experience. Categorize each as a positive experience or a negative experience.

Group the changes based on similar characteristics such as change caused by war, natural disaster, etc. Create a collage on the positive or negative consequences of rapid change.

4. Use a Venn diagram to compare and contrast the changes that

took place in Renaissance Europe to what happened to the Aztecs.

- a. Add a third circle to compare and contrast what happened to the First Nations of Canada.
 - b. Which two events are most similar? Which two are most different?
5. When asked: “Why did history unfold differently on different continents?” author Jared Diamond explains it was because of *guns, germs, and steel*. Using evidence and information from this chapter create the front page of a

newspaper with an article on how each of guns, germs, and steel allowed history in the Americas to unfold in a unique way. Give each article a headline to grab the reader's attention. Consider creating illustrations and editorials as well.

6. What reasons might each of the following have for thinking that Cortés was a hero or a villain: a Spanish fighter, an Aztec soldier, a Mexican today? Compare the criteria each would use with the criteria you established on page 218.

11

Worldviews in Conflict



FIGURE 11-1 Spanish architecture and Aztec ruins.
How does this photograph illustrate contact across cultures and times in Mexico?

WORLDVIEW INQUIRY

How does cultural contact between two societies affect their identity and worldview?

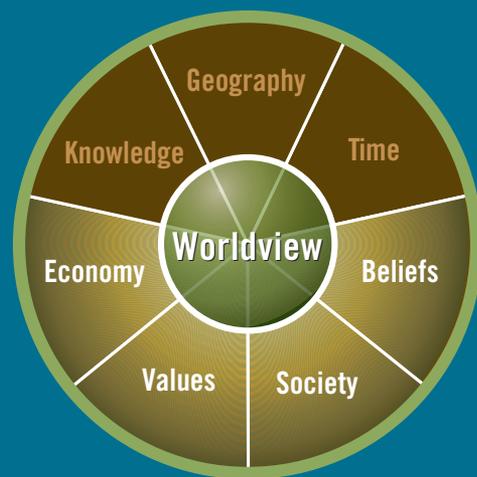
Today, Mexico City, the site where Tenochtitlan once stood, is one of the largest and busiest cities in the world.

Imagine you are visiting the bustling centre of Mexico City with a Spanish-speaking friend. You have visited many excavated Aztec ruins, but all day you have not seen a single monument honouring the conquistador Hernán Cortés.

Then late in the day, you come to a small square with a grassy area that is kept neat and clean. There, something catches your eye—a metal **plaque**, a historical marker, set into a stone wall. You ask your friend to tell you what the writing on the plaque says. “The place where the slavery began,” she reads. “Here the Emperor was made prisoner in the afternoon of 13 August 1521.”

You realize you are standing on the very spot where, 500 years ago, Cortés’s men captured the last Aztec emperor, Moctezuma. You have discovered one of the few monuments in the city referring to the defeat of the Aztec Empire by the Spanish.

From which perspective is the text on the historical marker written? What does this suggest about Mexico’s society today?



In This Chapter

Most wars involve more than a physical struggle. Wars are often clashes in which one **ideology**, or set of values, challenges another. What happens once a war is over? Do the “winners” always make the “losers” give up their traditions and beliefs? Or do both sides adopt parts of one another’s worldview? What happened in Mexico after the conflict between the Aztecs and the Spanish?

Changing a Worldview

How can losing a war affect a conquered people's worldview?

Think IT THROUGH

What world event in your own time do you think had a similarly far-reaching effect on people's worldview? Be prepared to defend your choice.

Think of an event or person that seriously challenged or even changed some element of your worldview. What did this event change about your thinking or behaviour? How did this event make you feel?

What sorts of things could lead or force a whole society to make substantial changes to its worldview? Like the Black Death in Europe, the Spanish conquest was a **catastrophe**, or disaster, for the Aztecs. It affected almost every aspect of their way of life, forcing them to rethink the way they looked at the world. To what extent was the Aztec identity affected by the conquest? To find an answer, you will explore two elements of the Aztec worldview—religion and economy.



FIGURE 11-2 Seeing the Earth from space has affected many astronauts' beliefs and attitudes. Here is what astronaut Donald Williams said: "For those who have seen the Earth from space, and for the hundreds and perhaps thousands more who will, the experience most certainly changes your perspective. The things that we share in our world are far more valuable than those which divide us." How might applying Williams' thoughts change how people treat the planet and how the world's nations interact?

SKILL POWER

An **educated guess** is based on past knowledge and can be an important tool for reading comprehension. It is also an important element of historical thinking. Based on what you know from Chapters 9 and 10, what do you think the Spanish would do once they conquered the Aztecs? Read the following possibilities, decide which option makes the most sense to you, and explain your reasoning.

- They decided to live in harmony with the surviving Aztecs.

- They took all the gold they found and returned to Spain.
- They remained in New Spain, adopting the Aztec religion and lifestyle.
- They forced the Aztecs to convert to the Catholic religion and used them as workers in their mines and farms.

Apply the technique of making educated guesses as you consider why events in the past happened as they did.

A New Religion

During the final siege of Tenochtitlan, Aztec priests kept telling their leaders that if the Aztecs continued their sacrifices and prayers, the gods would lead them to victory. Afterwards, when the Aztecs looked back on their suffering during the war and the defeat that followed, many felt that the gods had abandoned them. Here is an Aztec poem that expresses their mood of despair.

Cortés wrote to King Carlos, asking him to send “religious persons of goodly life and character.” Three years after the conquest, priests dressed in the plain grey robes of the **Franciscan order** came off a Spanish ship at Veracruz. Franciscan priests vowed to live in the poorest conditions, never to get married, and always to obey their superiors without question. Thin from fasting, and barefoot, they started walking through the jungles and over the mountains to Mexico City (formerly Tenochtitlan), about 500 kilometres away. When they arrived weeks later, Hernán Cortés knelt in the dirt and kissed the hem of each priest’s robe. The Aztecs who witnessed this meeting were amazed. They had never seen the conquistador treat anyone with such respect.

We are crushed to the ground; we lie in ruins.

There is nothing but grief and suffering in Mexico and Tlatelolco, where once we saw beauty and valour.

Have you grown weary of your servants? Are you angry with your servants, O Giver of Life?

Miguel León-Portilla, *The Broken Spears*.



FIGURE 11-3 What details in this image help you identify these individuals as Franciscans?

Destroying Aztec Temples

The Franciscans and other missionaries gradually converted many of the surviving Aztecs to the Catholic faith. During this time, they destroyed the Aztec temples and burned all the Aztec codices they could find. Bernardino Sahagun, a Franciscan priest, described some of the actions of his order this way.

Think IT THROUGH

1. Why were these actions necessary from the Franciscan perspective?
2. In Chapters 7 and 8, you read how important religion was to the Aztecs. How might the destruction of their temples have affected their sense of identity?

We took the children of the caciques [Aztec chiefs] into our schools, where we taught them to read, write, and to chant. The children of the poorer natives were brought together in the courtyard and instructed there in the Christian faith. After our teaching, one or two brethren took the pupils to some neighbouring temple, and, by working at it for a few days, they levelled it to the ground. In this way they demolished, in a short time, all the Aztec temples, great and small, so that not a vestige [trace] of them remained.

LINK UP

Just as some Muslims and Jews practised their religion in secret in Christian Spain (Chapter 9), some Aztecs continued some of their religious practices after conversion. ■



FIGURE 11-4 This image shows a featherwork design on an Aztec shield from before the Spanish conquest.



FIGURE 11-5 The image above shows a featherwork design for the cover of a chalice (a metal cup used to hold wine during the Catholic Mass) in New Spain. What do these two images suggest about how some Aztecs responded to Christianity?

Zoom In > Totem Pole Comes Home

As well as having their religious buildings destroyed, the Aztecs and many other Indigenous peoples of the Americas lost many objects that had spiritual and religious importance. Some of these objects are now being returned to the people from whom they were taken. In 1929, for example, a totem pole was secretly cut down in Kitamaat village in British

Columbia and sent to Sweden. There it was a popular display at a national museum. The totem pole had been commissioned and erected by Chief G'psgolox of the Haisla people in 1872 to commemorate a meeting he had with a spirit. The pole was finally returned to the Haisla in 2006, after several years of negotiation with the Swedish government.



FIGURE 11-6 Gerald Amos of the Haisla Nation described his reaction to the pole this way: “The power (l) felt from it was indescribable. It is a symbol of hope that is going to live with us forever.”

- Why do you think the museum in Sweden wanted to display the pole?
- Compare the perspectives of First Nations peoples on objects such as the totem pole with those of non-First Nations people.

FAST FORWARD

Liberation Theology in Latin America

Liberation theology is a way of thinking about the role of the Church in society that began in the 1960s among Roman Catholics in Latin America. The roots of this movement began in the Spanish colonies with people like Bartolomé de Las Casas who tried to improve the situation of Indigenous peoples.

Modern followers of liberation theology think that it is the duty of the Church and religious

believers to work for economic and social justice among poor and oppressed people. Some people in the Catholic Church thought that liberation theology was too political in its outlook.

Think IT THROUGH

The main goal of liberation is freedom. How are poor and oppressed people not free?

New Economy

In addition to changing their religion, the Aztecs were also forced to become part of a completely new economic system. In Chapter 7, you saw that the Aztecs based their economy on farming, trade, war, and tribute. Each of these elements not only increased the Aztecs' wealth, it also strengthened the bond between the people and their gods.

But was it the ideal system from a political perspective? Over time, the Aztecs demanded more and more tribute from the people they conquered. These people came to hate the Aztecs, and as you saw in Chapter 10, the Spanish recruited them in their war against the Aztecs.

A System of Slavery

As soon as the Aztecs surrendered, the Spanish changed the economic system in Mexico by introducing the *encomienda* system. It was the same economic system the Spanish set up in all their colonies in the Americas. With each piece of land, the settlers were allotted a number of Aztec workers. Although the Spanish did not pay these workers, in theory, they had legal rights. The landowners were supposed to treat them well and educate them in the Christian religion. In practice, many landowners abused their workers. The Spanish Crown passed laws to stop these abuses, but the colonies were so far away that the laws had little effect.

The economy in Mexico no longer worked like a wheel increasing the riches of the Aztecs as it turned. Instead, the system resembled the ladder with the Spanish at the top and the Aztecs at the bottom.

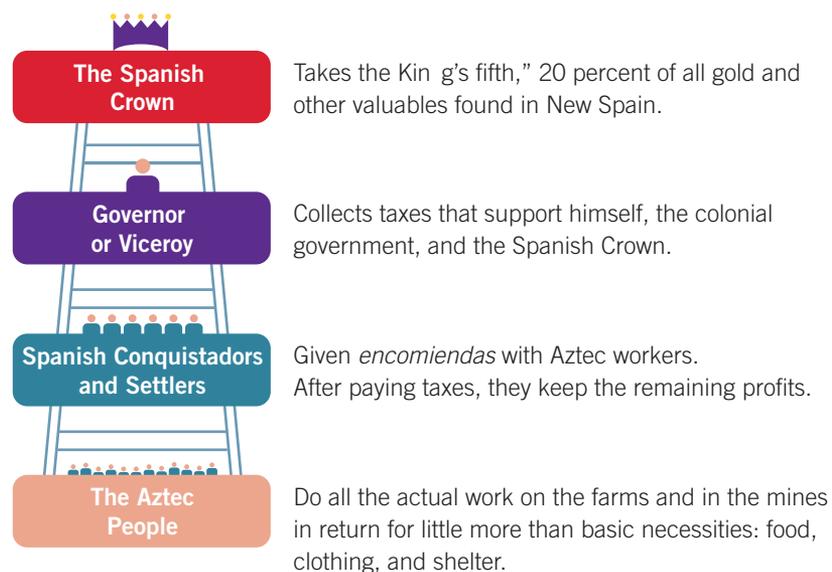
What's in a WORD?

Encomienda is a Spanish word that means "give in trust," and referred to the land grants that Spanish settlers received when they arrived in a colony.

Think IT THROUGH

What effect would such radical changes to their economic system have on the Aztecs' sense of identity, the way they thought of themselves, and their position in the world?

FIGURE 11-7 The economic system that was introduced by the Spanish. What effect did this arrangement have on the Aztecs' ability to create wealth for themselves?



Making a Comparison Organizer

Organizers are useful tools for comparing people, things, or historical events. By using a comparison organizer, you can see how different things relate to each other, or what their similarities and differences are.

You can use a comparison organizer to help you answer an inquiry question such as: Who had the advantage in the war between the Spanish and the Aztecs and why?

	Spanish	Aztec	Who had the advantage?	Why?
Religious Views				
Economic Motivations				
Leadership				
Geography				

How Does It Work?

1. To make a comparison organizer, first decide what you want to compare. In this organizer, it is the factors that influenced the Spanish and Aztec in their war against one another.
2. Next, choose the criteria or categories you will use to compare your subjects. Here the categories are religious views, economic motivations, leadership, and geography. Once you have filled in the information about each category for the Spanish and Aztec, consider *Who had the advantage?* and *Why?*
3. Make a comparison organizer like the one above. Think carefully and fill in the blank spaces for each category.
4. Once you have answered the questions for the different categories, your orga-

nizer will allow you to draw a general conclusion. How did you determine who had the overall advantage in war?

Try It — On Screen!

If you have a word processing program on your computer, making a comparison organizer is easy and can save you time.

1. Once you have opened a document in your word processing program, look at the toolbar at the top of the screen. Click on the Table function.
2. When the drop-down menu appears, choose Insert and then Table. A window labelled Insert Table will appear on your computer screen.
3. In this window, indicate how many columns and rows you want your organizer to have. For instance, the comparison organizer shown here has five columns and five rows. Once you have entered the number of columns and rows, click OK.
4. The blank organizer will automatically appear at the cursor point in your document. Now you can enter your headings and text. Usually, the headings appear in boldface type and the text in regular type.
5. Do not be afraid to make changes to your comparison organizer. You can merge or split cells, show or hide your gridlines, and change the number of rows and columns.

Your organizer will be a powerful tool for presenting comparisons in an easy-to-read format.

The *Dominion Lands Act*

Under the *Dominion Lands Act* of 1872, the Canadian government sold settlers 65 hectares of land for only \$10. Once a settler paid a registration fee and built a house on the land, he or she was responsible for farming a portion of it for three years. Farmers began to arrive to southern Alberta in the late 1880s and early 1890s.

From 1896 to 1914, rural Alberta's population expanded dramatically. The rail system grew enormously, better grain handling and marketing systems developed, and technology and agrarian science advanced. Irrigation was an important element to successful farming throughout southern Alberta.

**Calgary & Southern Alberta /
The Applied History Research Group /
The University of Calgary Copyright © 1997,
The Applied History Research Group.**

Alberta was on its way to becoming a prosperous farming province.

The “Road Allowance People”

The Métis in Canada are a people of mixed Aboriginal and European descent. They are among the groups we call Aboriginal in Canada: First Nations, Métis, and Inuit. Starting in the 19th century, the Canadian government encouraged European immigrants to settle on Aboriginal lands in Western Canada. When land is granted to people emigrating from another country, what happens to the people who had been living on the land?

For the Métis, the *Dominion Lands Act* was disastrous. Many tried to homestead but met insurmountable obstacles. Métis homesteaders were not treated the same as immigrant homesteaders. They could not get good plows, oxen, or modern steam-driven equipment. In contrast to the immigrant homesteaders, Métis homesteaders were often forced to rely on

only hand tools. The Métis became so poor they could not succeed.

In her book *Half-breed*, Métis author Maria Campbell tells what happened to Métis families in Saskatchewan under the *Dominion Lands Act*.

Fearless men who could brave sub-zero temperatures and all the dangers associated with living in the bush gave up, frustrated and discouraged.

Gradually the homesteads were reclaimed by the authorities and offered to the immigrants. The [Métis] then became squatters on their land and were eventually run off by the new owners. One by one they drifted back to the road lines and Crown lands where they built cabins and barns and from then on were known as “Road Allowance People.”

Think IT THROUGH

1. Why do you think the Métis were not treated the same as immigrant homesteaders?
2. How was this conflict the result of different worldviews coming into contact?
3. Do you think something like this could happen in your community today? Why or why not?



FIGURE 11-8 Métis author and activist Maria Campbell



Jacques Cartier, the French explorer, planted a cross on the Gaspé Peninsula and took control of Canada in the name of the King of France. Just as Cortés called Mexico “New Spain,” Cartier called Canada “New France.”

In New France, there was an economic system similar to the *encomienda* system in New Spain. It was called the *seigneurial* system. It worked as follows: a large area of land was given to a landlord or *seigneur*. He was responsible for finding French farmers who would come and settle on his land. The farmers paid goods and money to the *seigneur* as rent for the land; in exchange, they got a place to live where they could grow food. The government of New France liked this system because it made good use of the land, and the population increased

because of the increased farm production. Once populations grew, churches were built and communities grew. Most of the land that the *seigneurs* received was along the St. Lawrence and Richelieu rivers.

- Compare the *encomienda* system and the *seigneurial* system. Who do you think benefited the most with both systems? Who do you think benefited the least? Explain.



FIGURE 11-9 This map of the area between Québec, Beauré, and the tip of Île d'Orléans shows the strips into which land was divided on the *seigneuries* in New France.

Over to YOU

1. To what extent did the Aztecs' economy and religion change after the conquest? Place an A on the following continuum to show your opinion.

Economy: Total Change _____ Minimal Change

Religion: Total Change _____ Minimal Change

- a. What evidence do you have to support your opinion?
- b. Share your position with a partner. Discuss any differences in your opinions. If your opinions differ, does the other person's evidence make you change your mind?

- c. To what extent did the economy and religion of the Spanish change after the conquest? Using a different colour, place an S on the same continuums to show your opinion.

2. Recall the story that opens this chapter. The situation in Canada is different from that in Mexico. Here, there are many statues in public places of early European explorers and soldiers. However, there are far fewer statues of First Nations leaders. Why do you think this is so? In a letter to the Prime Minister, explain which Aboriginal leader you think deserves a statue and why.

A New Worldview Emerges

How can intercultural contact produce a new society that combines aspects of both original societies?

To understand better what happened in Mexico after the Conquest, think for a moment about Canadians today. In Canada, there are about 6.7 million people whose first language is French. Do you think Francophones in Canada—Québécois, Acadians, and Francophones living in other provinces—all have the same worldview? Or is the worldview of each Francophone group different? In the same way, do Anglophones in Toronto have the same worldview as English-speaking people in Vancouver? Or is their worldview also different and unique?

Keep these questions in mind as you explore a few of the changes that took place in Mexico from the time of the conquest until today.

EXPLORING SOURCES

“Plus de frontières”

In French:

Quand j’pense à nos pionniers

Qui ont tant sacrifié

Leurs peines et leurs pleurs, et toutes leurs prières (2)

À tous ceux qui avaient la foi,

À ceux qui nous disaient

Crois-moi, crois-nous, on l’aura!

In English:

When I think of our pioneers

Who sacrificed so much

Their pain and the tears and all of their prayers (2)

Of all those who had faith

Who told us believe me, we will succeed!

Crystal Plamondon

Crystal Plamondon was born in Northern Alberta. She is a bilingual Francophone, speaking French and English. In her song “Plus de frontières,” she expresses her pride and gratitude to those who came before her.

- What words and phrases in the excerpt help to convey her gratitude for her ancestors?
- Do you think Francophones living in other parts of Canada would identify with this song? Explain why or why not.

Setting up a Colony

You have already seen how the Aztecs' way of living and thinking were affected by the Spanish. Would you be surprised to learn that after the war was over the Spanish had to change their thinking too?

Plundered Gold

How would you feel if you invested in a company that made millions of dollars and you never received a penny? What might you do? As soon as the Aztecs surrendered, Cortés's men threatened to rebel. In Cuba, before setting out to Mexico, Cortés had promised to make them rich beyond their wildest dreams. In Tenochtitlan, they had seen Montezuma's treasure rooms, loaded with gold and silver, and heard rumours of much more. During the long siege of the city, however, most of this treasure was sent back to Spain.

The Spaniards had been fighting for years with no pay except what they could take in battle from the Aztecs. Cortés agreed that they deserved more and even wrote to Spain asking for their payment.

Cortés's goal was to stay in Mexico and make it a colony of the powerful Spanish Empire. He needed his fighting men to help him in this mission. What could Cortés give these men to reward them for their hardships and keep them in New Spain?

Cortés's Solution

Cortés put two policies in place to solve this problem. One was the *encomienda* that you read about earlier. Cortés also passed a "marriage law": Every Spaniard in New Spain either had to bring his wife over from Spain or marry an Indigenous woman. Any man who did not have a wife within six months would lose his *encomienda*.

FYI...

Unlike the Europeans of the time, the Aztecs did not particularly value gold except for its beauty. Today gold is one of the world's most precious resources. It is valuable because it is rare. It is also a relatively soft metal and easy to make into decorative objects such as jewellery.



FIGURE 11-10 Today the **biodiversity**, that is the vast number of plant species, in the ecosystem of Mexico is known as "green gold." In the future, the genetic material from these plants may be as valuable a commodity as Aztec gold was in the past.

The *Encomienda* System

Shortly after Cortés gave his men *encomiendas*, King Carlos I of Spain banned the *encomienda* system on moral grounds. He was responding to the pleas of priests such as Bartolomé de Las Casas, who took part in the conquest of Cuba in 1513 and was shocked by the abuse of the Indigenous peoples that followed.

Las Casas blamed the *encomienda* system for the deaths of 15 million Indigenous people over the first half of the 1500s. He wrote:

As long as these encomiendas last, I ask that God be a witness and judge of what I say: the power of the monarchs, even were they on the scene, will not suffice to keep all the Indians from perishing, dying off, and being consumed; and in this way a thousand worlds might end, without any remedy.

Las Casas' *General History of the Indies*.

Cortés refused to take back the land grants, arguing that they were necessary for the colony to succeed. Read the arguments each of these leaders made.

King Carlos I: *Encomiendas* are bad for the Indigenous peoples.

King Carlos gave the following reasons for banning the *encomienda* system in New Spain:

- It had greatly harmed the Indigenous peoples on the Caribbean islands of Hispaniola and Cuba.
- It caused resentment among the Indigenous peoples, making them more difficult to convert to Christianity.
- Church leaders ruled that God created the Indigenous peoples “free and not servile.” They should not be forced to work like slaves.

Cortés: *Encomiendas* are necessary for the success of New Spain.

In refusing to ban *encomiendas*, Cortés used the following arguments:

- The Spanish settlers had no other means of supporting themselves. Without *encomiendas*, they would all return to Spain and the king would lose his colony.
- Banning the *encomiendas* would not free the Indigenous peoples. They were actually freer in the new system than they had been under the Aztec emperor and nobles—for example, the Spanish did not practise human sacrifice.
- Cortés had lived in the Caribbean for 20 years and felt he knew how to avoid the abuses that had occurred there. He promised that the Aztecs would not be used as slaves on large plantations or in the gold mines.

Think IT THROUGH

1. What criteria did King Carlos I and Cortés use in making their arguments for and against the *encomienda* system? Choose the argument you think is the strongest for each side and explain why you think as you do.
2. In the 1520s, the only way to send a message from Mexico to Spain was by ship. This took about two months, and to get a reply would take another two months. Why would this make it easier for Cortés to ignore the king’s order? What long-term effects might this slow communication process have had on relations between Spain and Mexico?
3. Today, we use e-mail and the telephone to communicate with people quickly. We’re used to having our questions answered and our needs met as soon as possible. How might faster communication have affected the relations between Spain and Mexico?

A Changing Worldview

What did Cortés achieve by giving his soldiers land grants and getting them to marry? First, he shifted their focus from short-term goals—finding gold and returning to Spain—to the long-term project of colonizing New Spain. Second, Cortés knew that if the men married Indigenous women, it would strengthen their ties to the colony. The children they had with their Indigenous wives were the beginning of the **Mestizo**, the mixed-race people who now form the largest part of Mexico’s population.

What sort of worldview would the Mestizo children have? Would it be mainly Spanish, mainly Aztec, or something entirely new: a combination of the two?

What's in a **WORD**?

The Latin word *mixtus*, meaning “mixed,” is the same root for both *Métis* and *Mestizo*.

FYI...

Since the 1990s, *mestizo* has also been used to describe a new kind of music. *Mestizo* music is a mix of urban Spanish, Latin, Salsa, Reggae, Punk, and Rock.

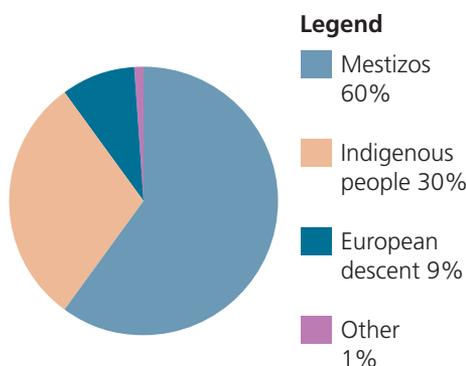


FIGURE 11-11 Ethnic origin of the population of Mexico in 2006. How do Cortés’s policies affect the population of Mexico today?

The Independence Movement

Just as Cortés was busy turning his soldiers into settlers, King Carlos took the governorship of New Spain away from him. He gave the job to one of his most trusted councillors, Don Antonio de Mendoza. Mendoza became the first **vicero**y, or royal representative, in New Spain.

Why did King Carlos take away Cortés’s authority? The conquistador had fought bravely and skilfully to conquer the Aztec nation. Many modern scholars think that perhaps he was a little *too* good at what he did. The king may have feared that Cortés would declare himself king of the colony he had founded and separate from Spain. At best, the king may have assumed that Cortés would look after his own interests first and those of the king second.



FIGURE 11-12 Don Antonio de Mendoza deliberately limited Cortés’s power and kept him away from Mexico City. Based on what you know about Cortés, make an educated guess about his reaction to having his power undermined.

Discontent in New Spain

By appointing a viceroy to govern New Spain, King Carlos made it clear that the colony was under the direct control of the Spanish Crown. Governing the colony meant keeping a steady stream of tribute—gold, silver, and farm products—flowing to Spain to pay for the king’s European wars.

The people of New Spain—even the Spanish settlers—could see that what was good for the king was not necessarily good for them. The colony was making Spain extremely wealthy, but New Spain itself had a shortage of good roads, schools, and housing. Discontent arose among every class of society, and in 1821, Mexico became independent from Spain.

FAST FORWARD

Canada’s Governor General

Did you know the role of the Governor General in Canada today is similar to that of the viceroy in New Spain? Even though the prime minister is the head of government, the Queen of England is still Canada’s official head of state. The Queen’s representative in Canada is called the Governor General. Appointed by the Queen on the recommendation of the prime minister, the Governor General’s official duties include opening and closing Parliament and serving as a cultural ambassador for Canada around the world.



FIGURE 11-13 Charles Monck was Canada’s first Governor General after Confederation.



FIGURE 11-14 Michaëlle Jean was appointed Governor General of Canada in 2005.

Think IT THROUGH

1. After Confederation, the Governor General post alternated between Francophone and Anglophone Canadians. Why do you suppose this happened? What does this suggest about Canada’s changing identity?
2. Research the role that Canada’s first Governor General, Sir Charles Monck, played in bringing about Confederation. How did Sir Charles Monck help to unite and stabilize Canada as an independent country?



FIGURE 11-15 The modern Mexican artist Juan O'Gorman called this painting *The War of Independence*. It hangs in the National Palace in Mexico City.

The Indigenous Peoples

The following excerpt is from a letter written to the Spanish king in 1560 by the people of Huejotzingo (way-hot-SEEN-go), Indigenous allies of Cortés in his war against the Aztecs.

We are afflicted and sore pressed, and your town and city of Huejotzingo is as if it is about to disappear and be destroyed. Here is what is being done to us: now your stewards the royal officials and the prosecuting attorney . . . are assessing us a very great tribute to belong to you The tribute we are to give is 14 800 pesos in money, and also all the bushels of maize.

Ambergris Caye History.

The Mestizos

Many Mestizos grew up in great poverty and felt Spain was exploiting Mexico and giving nothing in return. José Maria Morelos was the Mestizo leader of the Mexican independence movement in the early 19th century. His army of Indigenous peoples and Mestizos defeated the better-equipped Spanish forces many times. The Spanish eventually captured and executed Morelos. He is now revered in Mexico as a national hero.

The Creoles

The descendants of Spanish settlers in Mexico were called **Creoles**. They were the most privileged and wealthiest class in Mexico, but—tired of increasing taxes and inspired by revolutions in France and the United States—they also came to support the independence movement.

Think IT THROUGH

Look at Juan O'Gorman's painting in Figure 11-15. How does the artist show that all three groups of people—Indigenous, Mestizos, and Creoles—cooperated to win Mexico's independence from Spain?

Mexican Culture Today

Modern Mexico's culture is a fusion of Indigenous, Mestizo, and Spanish traditions. Where do you think it would be easiest to trace the way these different traditions came together? Surprisingly, it is in the Roman Catholic churches of Mexico. Although the Spanish introduced Catholicism to Mexico, church festivals today include Aztec traditions that were developed long before the arrival of the Spanish.

Zoom In > The Day of the Dead

Every year, Roman Catholics around the world celebrate All Souls Day on November 1 by praying for family members who have died, hoping that their prayers will help the souls of the dead get to heaven. In Mexico, November 2 is celebrated as the Day of the Dead.

The Aztec tradition

In his *Florentine Codex*, Bernardino Sahagun recorded several Aztec traditions.

[The Aztecs] also used to place the image of the dead on . . . grass wreaths. Then at dawn they put these images in their shrines . . . There, they offered them food [and] incense from an incense burner

David Carrasco, *Daily Life of the Aztecs: People of the Sun and Earth.*

The family altar

Every Aztec house had a shrine that contained statues of the gods and offerings of food, water, and incense. In Mexico today, many families have an altar where they place religious statues and pictures of their dead relatives. In the days before November 2, the altar is decorated with papier mâché skeletons and little skulls of crystallized sugar. People put out offerings of food and burn candles and incense.

The day before

On November 1, the family takes baskets of marigold flowers to church where the priest blesses the flowers with holy water. The family then creates a trail of flower petals to lead the dead back to the family's house. Once home, the family closes the altar room so the souls can enjoy the presents collected for them.

The Day of the Dead

On the evening of November 2, the whole village or neighbourhood walks out to the cemetery. There, a band plays music while people sing sacred songs and pray for their dead relatives. They light candles and place them on the headstones so the souls will find their way back to their graves.

- Note how the Aztec practices Sahagun is describing resemble the Day of the Dead ceremonies. What does the survival of these traditions tell you about the worldview of Mexico today?



FIGURE 11-16 A family sits in their altar room which is decorated with marigold flowers.

SKILL POWER

You can use a comparison organizer to help you gather information to write a paragraph in which you show how things are alike and how they differ. Your task is to compare the factors that led the different groups in Mexican society to get involved in the struggle for independence from Spain.

- **Plan the headings for your organizer.** This is a two-step process. First, consider what things you are comparing. Use these as the column headings on your organizer. Second, consider what aspects of these things you are comparing. Use these as the row headings on your organizer.
- **Gather information for your organizer.** In this case you could refer to pages 249–251 in the text. You might also wish to refer to other sources of information. Record the relevant information in point form on your organizer.
- **Write a comparison paragraph based on your organizer.** Choose clear-cut similarities and differences for your comparison. Highlight the similarities by using expressions such as: *similarly*, *both*, *and*. Highlight the differences with expressions such as: *but*, *on the other hand*, *whereas*.

Mexican Artists and Writers

Another way to see how the Mexican culture has fused together the Aztec and Spanish traditions is to look at the work of the country's artists and writers.



FYI...

The Day of the Dead is a festive time, rather than a morbid occasion.

FIGURE 11-17 The Mexican artist Diego Rivera favoured subjects of pre-conquest and modern Mexico. He called this mural *The Day of the Dead in the City*. What parts of Diego's mural remind you of his images of the Aztecs? Why?



FIGURE 11-18 Frida Kahlo dressed in the style of Indigenous or peasant Mexicans.

Think IT THROUGH

Why do you think Frida Kahlo dressed the way she did? Why factors influence the way you dress?

Frida Kahlo

The daughter of a Mestizo mother and German father, Frida Kahlo was a skilled and influential painter. From a young age, she was fascinated by Mexican folk art and the sculpture and architecture of the country's Indigenous peoples. As a teacher, she often took her art students to the ruins of Aztec temples. "[S]o they would appreciate what magnificent builders their great ancestors were," she wrote. Her husband, Diego Rivera, painted many murals of Aztec life before and during the conquest. You have seen some of his paintings in this unit.

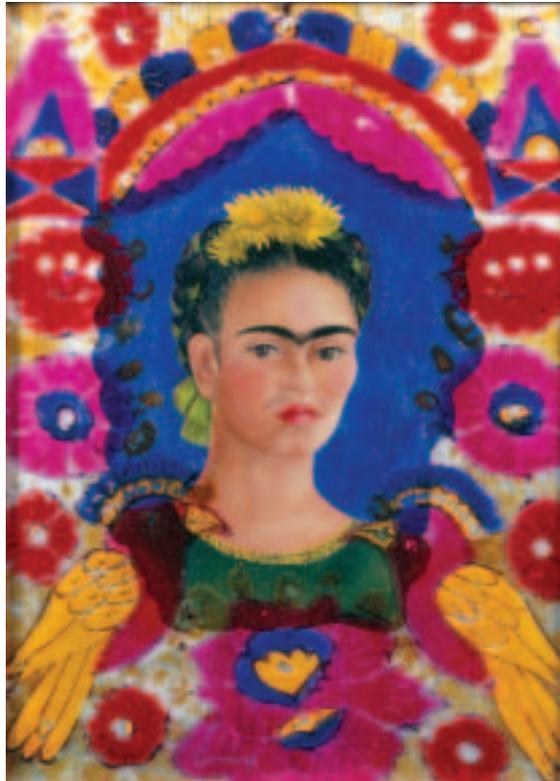


FIGURE 11-19 Frida Kahlo's *Self Portrait (The Frame)*, 1938. In her paintings, she often used techniques and colour schemes borrowed from Mexican folk artists. This painting was purchased by the Louvre in Paris and was the first painting by a Latin American artist in this famous gallery.



FIGURE 11-20 Octavio Paz travelled the world for many years as a Mexican diplomat. He studied the art and literature of France, the United States, Japan, and China, but never lost his enthusiasm for Aztec art and culture.

Octavio Paz

Octavio Paz was the best-known Mexican writer of the 20th century. He believed that only by studying the history of Mexico's Indigenous peoples could a person understand what was happening in present-day Mexico.

As a poet, he turned frequently to Aztec culture for inspiration. He modeled his longest poem, called *Sun-Stone*, on the Aztec calendar stone you looked at in Chapter 8. The poem has the same four lines at the beginning and end, giving it a circular structure just like the stone. Also, the poem's **imagery**, or choice of symbols, comes from the images that the Aztec artists carved into the calendar stone.

EXPLORING SOURCES

Aztec History Survives

As an essay writer, Octavio Paz explored the way Aztec art and traditions have survived in the present-day Mexican worldview.

In Mexico, the Spaniards encountered history as well as geography. That history is still alive: it is a present rather than a past. The temples and gods of pre-Columbian Mexico are a pile of ruins, but the spirit that breathed life into that world has not disappeared; it speaks to us in the . . . language of myth, legend, forms of social coexistence, popular art, customs.

Octavio Paz's acceptance for the Nobel Prize for Literature, 1990.

- Explain in your own words what Paz means when he says that Aztec history is “a present rather than a past.”

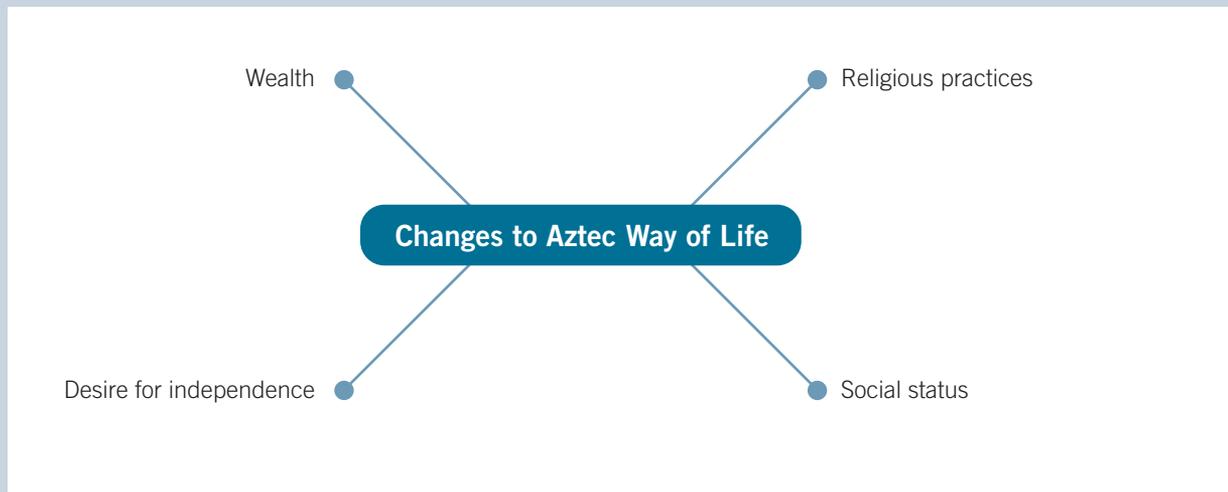
Over to YOU

1. Based on what you have learned about Mexico after the Conquest, describe how religion and the arts reflect a combination of both Aztec and Spanish societies in the country.
2. **Consider a dilemma:** King Carlos I saw the *encomienda* as being harmful to the Aztecs and tried to have it banned. If you were King Carlos, how else could you protect the Aztecs? If you could change one other thing about the way the Spanish treated them, what would it be? Copy the following cause–effect diagram to show what impact this would have upon the Aztecs' worldview.
Cause → Effect → Effect
Example: Aztecs could maintain their own religion → able to find strength from their gods → maintain pride in their culture
3. Research in newspapers, on television, and through the Internet to find places in the world that are currently experiencing different sorts of change. Apart from peace and conflict, what other agents or reasons for change do you find? Are the changes positive or negative? Create a map showing these “hot spots” for change and what you have determined about them.
4. **a.** Create a series of images (illustrations or collage) and text to show how intercultural contact in Alberta has influenced various aspects of our culture: language, cuisine, dance, art, literature.
b. Compare your point of view on the influence of intercultural contact in Alberta with those of your classmates. What similarities and differences do you notice?

Explore the Big Ideas

The catastrophe that the Aztecs experienced caused a radical shift in their way of life and how they looked at the world.

- a.** Compare your point of view on the influence of intercultural contact in Alberta with those of your classmates. What similarities and differences do you notice?



- b.** How would these changes in their way of life have influenced how they looked at the world?
- c.** Based on your reading of this chapter, how would you describe Mexican culture today?

- 2.** Select a quotation from any Exploring Sources features in this chapter. Create a visual to explain what your selection tells you about the worldview of the person at the time of the quotation.
- 3.** To understand the meaning of culture, it is important to understand your own. On your own, complete this personal cultural worksheet² by answering the following questions:

- a.** What language(s) do you speak?
- b.** What music do you listen to?
- c.** What foods do you eat at home?
- d.** At home, what manners have you been taught? What is considered polite and rude?
- e.** What do you wear on special occasions?
- f.** How often do you see your extended family?

- g.** What holidays and celebrations are important to you?

Based on the answers in your worksheet, how would you describe the culture that you are a part of?

- 4.** Create a collage to show how the following values are rooted in our past as Canadians—understanding, tolerance, respect for the opinions of others, courage in the face of difficulties, a wish for unity in spite of differences.

² Adapted from the Peace Corps Culture Worksheet: <http://www.peacecorps.gov/WWS/bridges/lesson2/worksheet2.html>

UNIT 2 • Culminating Activity

Calling all photo researchers! The History Channel is producing a program on *Mexico: Seeing the Past in the Present*. As a photo researcher, you are required to propose images for inclusion in the film. To meet the purpose of the film, the images you select must illustrate in some way the factors from Mexico's past that have had the greatest influence on its present.

Step One

Using your text book and learning resource centre, investigate the following elements from the worldviews icon.

- In what ways did the structure of Aztec society change because of contact with the Spanish? (worldviews icon element: society)
- What impact did the Spanish conquest have on the religion of the Aztec people? (worldviews icon element: beliefs)
- How did the economy change as a result of the Spanish conquest? (worldviews icon element: economy)

Step Two

Use a “before and after” organizer like the one below to collect your information.

	Before 1519	After 1519
Society		
Religion		
Economy		

Step Three

Next, add a fourth column to your organizer labeled “Mexico Today.” Using your textbook and information from a *World Almanac* or the *CIA Fact Book*, briefly summarize:

- the structure of Mexican society today
- the religious make-up of Mexico today.
- elements of the Mexican economy today



The *Conchero* dance tradition began just after the Spanish arrived. Some scholars argue that the tradition presents pre-conquest religious beliefs in a way that was acceptable to the Spanish conquerors.

Step Four

To what extent does present-day Mexico reflect the influence of Spain?

Rank-order the factors that you think have had the greatest influence on present-day Mexico that have come from Spanish influence. What criteria did you use?

Use a 5-point rating scale to evaluate the impact of intercultural contact on present-day Mexico.

1. little or no influence

5. significant influence

To what extent does present-day Mexico reflect the influence of the Aztecs?

Rank-order the factors that you think have had the greatest influence on present-day Mexico that have come from Aztec influence. What criteria did you use?

1. little or no influence

5. significant influence

Step Five

Rank-order the top five influences from Spain and the Aztecs evident in present-day Mexico.

Based on your ranking of the top five influences, create a visual presentation of images you think the History Channel should use.

UNIT 3

From Isolation to Adaptation

IN THIS UNIT

This unit helps you investigate these questions.

- ◆ How did Japan's geography shape people's beliefs and values?
- ◆ In what ways did the isolation policy of the Edo period and contact with other cultures during the Meiji period affect the Japanese identity?
- ◆ What impact did contact with Western cultures have on the Japanese worldview?
- ◆ What tensions can occur when a society must adapt to rapidly changing circumstances?
- ◆ How can different cultures learn to appreciate and benefit from each other?

In 1888, Japanese artist Yoshitoshi created this image called *Enjoying a Stroll*. This lady of the Meiji period (1868–1912) is wearing Western dress.

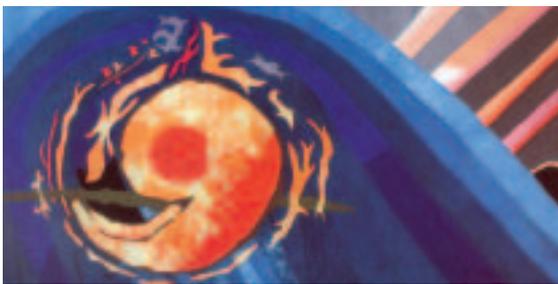




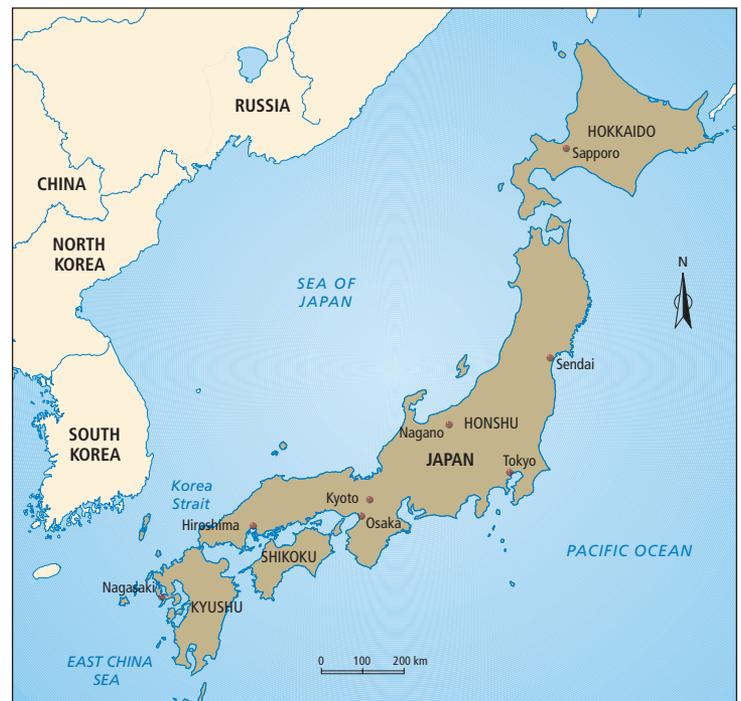
These Japanese teens are shopping in the Harajuku area in Tokyo.



The “Black Ships” arrived in a harbour near Edo (Tokyo) in 1853. This is how an unknown Japanese artist viewed the foreign ships at the time.



Kamuy, Spirit of the AINU was created by Ainu textile artist Noriko Kawamura in 1998. The Ainu are the Indigenous people of Japan.



Japan consists of a series of islands. More than 127 million people live in an area that is about 60 percent the size of Alberta.

12

Shaping a Unique Worldview



FIGURE 12-1 This scroll called *Surrender* was painted by Tosa Nagataka around 1293. It depicts one of the Mongol attacks in the 1200s. What impression of the Mongols does the painter convey?

WORLDVIEW INQUIRY

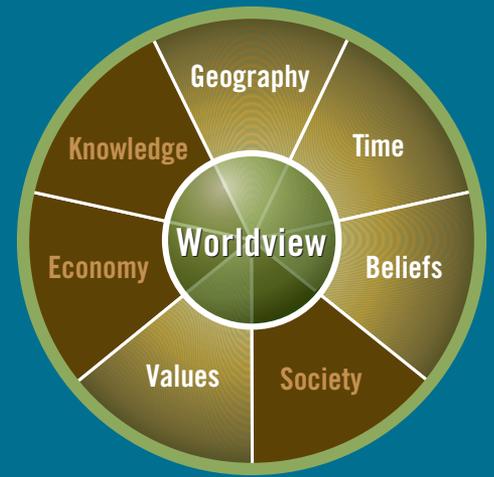
In what ways does physical geography contribute to shaping a worldview?

1281. For the second time in less than a decade, Mongols from northern China had sent a fleet of ships to invade Japan.

According to Japanese mythology, two divine beings, the male Izanagi (Ee-zuh-nuh-ghee) and the female Izanami (Ee-zuh-nuh-mee), stood on the bridge of heaven and churned the ocean with a spear to make a small island of curdled salt. From that mystical beginning grew a string of islands—Japan. Izanagi and Izanami looked at their creation and said, “Why should we not produce someone who shall be lord of what is below Heaven?” So they went on to bear the deities called *kami* (kuh-mee) who inhabited the land from that time forward.

For most of their long history, the Japanese have believed that their country is favoured and protected by those gods. In 1274, Mongol rulers sent a large fleet from Asia that landed on Kyushu, the southern island of Japan. However, a typhoon forced the invaders to retreat. In 1281, the Mongols returned with thousands of ships and more than 100 000 men. The Japanese in their smaller, swifter boats defended their island well, but again a ferocious storm destroyed most of the Mongol fleet. The Japanese called the storm *kamikaze* (kuh-mee-kuh-zay), a divine wind sent by the gods to defend their islands.

By 1281, Japan had twice been saved from invasion by a typhoon. How might this repeated experience influence the worldview of the Japanese people? How might it influence their view of people from other places?



In This Chapter

As you have seen in the earlier units, invasion and war were a constant part of the history of Europe and, later of the Americas. The ocean waters around the islands that make up the country of Japan provided protection from outsiders. To what extent did the ocean isolate Japan from its neighbours? What other geographic aspects of Japan influenced the way of life and worldview of its people? How did geography affect the behaviour, beliefs and values of the Japanese people?

The Land of the Rising Sun

How did Japan's geography influence the Japanese sense of identity?

What origin stories can you think of? In many societies, origin stories include important clues to how the people identify themselves and their culture. Origin stories often have connections to the geography of the place where a society lives.

For centuries, the Japanese have described their country as the land of the rising sun. According to legend, Izanagi, whom you read about in the opening story, had a daughter named Amaterasu (Uh-muh-tay-ra-soo). She is known as the sun goddess. At one point Amaterasu went into a cave, closed the entrance with a boulder, and refused to come out. The world was plunged into darkness. The other gods eventually tricked her into coming out, thus bringing back light and hope to the Japanese people.



FIGURE 12-2 The image on the Japanese flag reflects the unity of the Japanese people. What do the images on Alberta's provincial flag suggest to you about the identity of Albertans?



FIGURE 12-3 This image done by Kunisada Utagawa in the 19th century shows Amaterasu emerging from the cave. How does the artist emphasize her role as a bringer of light?

The rulers or emperors of Japan were considered the descendants of Amaterasu. The emperor was believed to be divine, that is, godlike. He was the representative of the gods on Earth.

In the early 1800s, the Japanese thinker Aizawa Seishisai (Eye-zuh-wuh Saysh-sigh) described the relationship between the sun goddess, the emperors, and Japan this way:

Our Divine Land is where the sun rises and where the primordial [very beginning] energy originates. The heirs of the Great Sun [the Emperors] have occupied the Imperial Throne from generation to generation without change from time immemorial. Japan's position at the vertex [highest point] of the earth makes it the standard [model] for the nations of the world. Indeed, it casts its light over the world, and the distance which the resplendent [glorious] imperial influence reaches knows no limit.



Think IT THROUGH

How does the author show his pride in his country in this quotation? How does the connection between Japan and the Sun contribute to his pride?

FYI...

Japanese names are written with the surname first. For example, Aizawa Seishisai's surname is Aizawa. How would your name be written in Japan?

FIGURE 12-4 People waving flags in honour of the emperor's birthday

EXPLORING SOURCES

Maps and Identity

This Japanese map from 1850 shows Japan in yellow in the upper left centre with the Pacific Ocean below.

- What does the position of Japan say about how the Japanese viewed the importance of their country relative to the rest of the world?
- What might this map indicate about Japanese knowledge of the rest of the world?

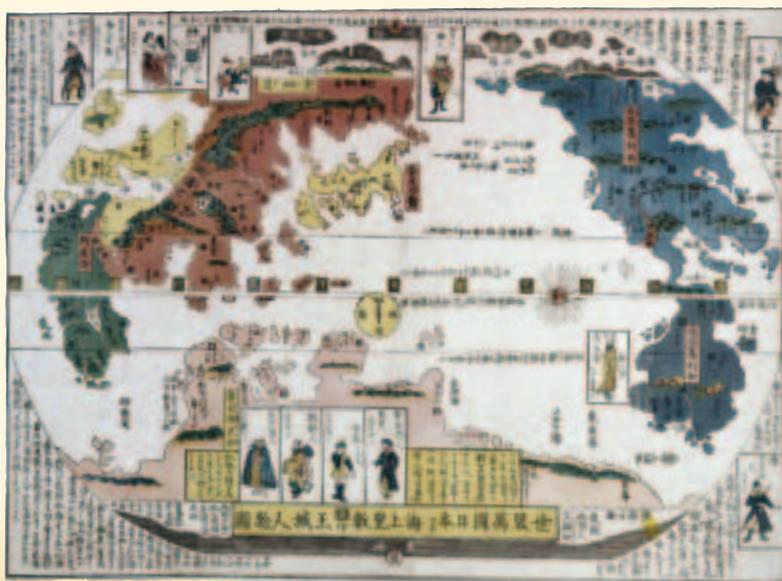


FIGURE 12-5 Sugiura Ryuen created this woodblock print of a world map. What other land masses can you identify on this map?

Drawing Conclusions

Each time you respond to an inquiry question, part of your process is to gather facts from a variety of sources. From each of those sources—maps, images, text—you draw conclusions. How do you know if your conclusions are valid? Here is a five-step process to help you make valid conclusions:

1. **Find the Facts.** What facts does the source you are using contain? Remember to include facts about the creator of the source as well as its purpose.
2. **Look for Patterns.** See if the facts fit together to suggest a conclusion.
3. **Draw a Conclusion.**
4. **Test Your Conclusion.** Is your conclusion specific enough? Words such as *often*, *sometimes*, or *frequently* might be needed. Words such as *all*, *always*, and *every* can make a conclusion too broad, and thus invalid.
5. **Revise Your Conclusion if Necessary.**

Try It!

Let's see what might happen if one of those steps is omitted. Examine the map below. What conclusions might you draw if you had no facts about the creator or the purpose of the map? Consider, for example, the size of Canada relative to that of India, or the size of Brazil relative to that of Greenland.

Now read these facts about the map.

- ◆ The map is two-dimensional (flat). Since Earth is a three-dimensional form, flat maps (known as map **projections**) always contain some **distortion**, or error.
- ◆ The map was created in 1568 by Gerhardus Mercator, a Flemish geographer, mathematician, and **cartographer**, or map-maker.
- ◆ The map allowed navigators to plot a straight line between two points without changing compass direction, but it distorted the size of some land masses relative to each other.

How do these facts affect your conclusion?



FIGURE 12-6 Mercator's map was the first to take into account the fact that the world was round.

With a land area of nearly 380 000 square kilometres, Japan is about 60 percent the size of Alberta. Japan has always had a larger population than Alberta. In 1600, Japan's population numbered around 12 million.

Forested mountains and steep valleys cover about 80 percent of Japan. About 18 percent of the country is level enough to permit agriculture or settlement. The largest flat area in Japan is less than 200 kilometres across. The habitable areas of Japan with high population density are mainly along the coast.



FIGURE 12-7 The city of Tokyo today. How do you think living in areas of such dense population might affect the way people interact with each other? How do you think it might affect people's sense of identity?

SKILL POWER

Most school atlases contain thematic maps. Thematic maps give information about one particular geographic aspect of an area, for example, climate, vegetation, or population.

1. Locate a thematic map of Canada's population distribution, using the Table of Contents or the Index.
2. Check the legend to see what symbols are used.
3. What areas of Canada are most densely populated?

A Land Apart

If you were planning a visit to Japan how would you travel? How long do you think the trip would take? Because Japan is an island country, it is geographically **isolated** from its nearest neighbours Korea, China, and Russia.

What's in a **WORD**?

"Isolated" comes from the Latin word *insula*, which means island.

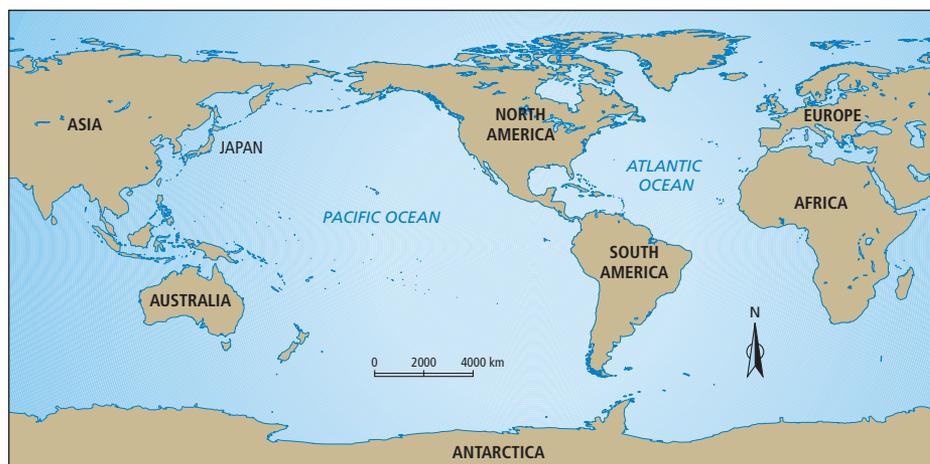


FIGURE 12-8 Notice how the Pacific Ocean separates Japan from the Americas and other lands to the east. What other places in the world are similarly isolated?



FIGURE 12-9 Japan is an **archipelago**, consisting of four main islands and more than 3000 smaller islands. It stretches 2500 kilometres. What connection can you make between the shoreline and the location of major Japanese cities?

The 185 kilometres of ocean between Japan and Asia is very rough, making travel difficult. The western coast of Japan has fewer bays and inlets—logical places for harbours—than the eastern side. However, archaeological evidence suggests that there was contact between peoples living in present-day Japan and China as early as the mid-200s, and between Japan and Korea between the 400s and 800s. From the 500s on, there was some immigration to Japan from China and Korea.

Before the 1500s, Europeans did not have the means to reach Japan by sailing either across the Pacific or around the southern tip of Africa and across the Indian Ocean. When they did develop the necessary navigational technology, it still took several months and was extremely dangerous.

Adopting and Adapting Elements of Culture

The Japanese chose freely the elements of other cultures that they wanted to include in their own. For example, they borrowed the Chinese system of writing in characters; they called the Chinese characters *kanji*. At first, the Japanese wrote in Chinese, but over time they started using the Chinese characters to write in the Japanese language. Later, a new system was developed that combined *kanji* with Japanese characters called *kana*.

FYI...

Modern Japanese uses three main scripts: Kanji, Hiragana, and Katakana. There are still over 1000 Chinese characters used in written Japanese.

Protecting the Canadian Identity

Who are your favourite bands? Your favourite actors, Your favourite writers? What are your favourite TV shows? Your favourite movies? How many of them are Canadians? How many are Americans? What other countries or cultures were represented in your list?

Most of Canada's population lives very close to the US. Just as Japanese leaders were concerned about too much influence from China, the Canadian government became concerned about the influence of American culture on Canadians. In 1955, it imposed a quota system on Canadian radio and TV programming.

Today, all radio stations must air 35 percent Canadian music each week and French-language stations must have at least 65 percent in the French language. Air time for Canadian television programming varies by time of day and type of station. The idea is to promote Canadian talent and the production of programs.

Think IT THROUGH

1. How have satellite and cable TV changed the number of cultures that Canadians are exposed to?



FIGURE 12-10 Melissa O'Neil from Calgary was the first ever female *Canadian Idol* winner. Viewers chose the winner by phone votes. Do you think this method for selecting a winner is appropriate? Explain.

2. To what extent do you think media such as music, TV, and movies influence your sense of identity as a Canadian?

Over to YOU

- Following the steps outlined in the Building Your Skills box on page 332, work in a group to prepare a presentation on one of the following topics:
 - Why the Japanese consider their nation the land of the rising sun
 - How isolation affected Japanese worldview
- How might the distortions of the Mercator map have influenced worldview in the past?
- Choose the two provinces in Canada that you think are geographically the most similar to Japan. Create a Venn diagram to show your thinking about the geography of these three areas.
- Canada's national anthem contains the phrase "the true North, strong and free." What does this suggest about how Canadians see themselves? What other aspects of physical or political geography—landforms, water bodies, neighbours—do you think influence our sense of identity? Why?

Nature Shaping a Worldview

In what ways can the natural environment influence religious practices and values?

Think of a time when you were aware of the beauty of nature around you. Were you skiing down a mountain? Hiking in the woods? Watching a sunset over the prairie? Whitewater rafting down a rushing river? How do experiences like these affect your attitude toward nature?

The Beauties of Nature

The beauties of the natural landscape of Japan have always been a great source of pride to the Japanese people. Most of Japan experiences distinct, predictable seasons. Celebrations and **rituals**, or special ceremonies, mark the change in seasons, and have traditionally played an important part in all Japanese life.

Cherry blossoms are the most beloved flowers among the Japanese and the spring blooming of the cherry trees is a time of celebration. In March every year, the official weather bureau of Japan reports on the date that the cherry blossoms are predicted to bloom in different parts of the country. This helps people to plan their outings to view the blossoms. Many cherry blossom festivals are held across the country.

Japanese writers have written many poems about the cherry blossoms. Here is a *haiku* (high-koo)—a form of Japanese poetry—by the poet Basho who lived in the 1600s.

*Temple bells die out.
The fragrant blossoms remain.
A perfect evening!*

FIGURE 12-11 *Picnic Scene* was painted in the late 17th century by Hishikawa Moronobu. Family picnic parties are a ritual at cherry blossom time. How do you think sharing in yearly festivals like these might create a sense of identity and community? What values do they reinforce?



Cherry blossoms represent many things to the Japanese. Among them are

- ◆ new beginnings
- ◆ beauty
- ◆ the shortness of beauty and life.

Think IT THROUGH

What seasonal items or events have symbolic value for you? Explain.

Nature and the Ainu

Nature has a dominant role in the culture of the **Ainu** (Eye-noo), Japan's Indigenous people. The Ainu regard things like fire, water, wind, thunder, animals, and plants as gods called **kamuy** (kuh-moo-ee) who visit the Earthly world. The brown bear is one of the most important *kamuy* and the Ainu hold an elaborate annual ceremony to send it to its own world.

Many First Nations peoples have belief systems and rituals that are similar to those of the Ainu. For example, the four elements—earth, air, fire, and water—which are honoured by the Ainu, are considered the four key elements of life by the Oglala Lakota Nation of South Dakota. Land is the place where life comes from, water is the liquid that sustains life, fire gives heat and energy that sustains life, and air is essential for the life of all living things.

VOICES

Nature and Culture

For many Indigenous peoples, identity is rooted in the natural world.

Two Views of Nature

The Ainu not only revere nature, but see it as the source of many elements of their culture.

Our culture and language are inspired by nature and so is our art.

Kayano Shigeru, Member of the Diet (Parliament) of Japan.

The Dene people of Canada also see a close link between the environment and human beings. They believe that the land is so powerful that it can affect the identity of the people who live on it. Here is how Roy Fabian of Hay River in the Northwest Territories explains this idea:

One of my Elders told me a situation. He said we can get rid of all the Dene people in Denendeh, we can all die off for some reason, but if there was another human being that came stumbling along and came to Denendeh, the environment would turn him into a Dene person. It's the environment and the land that makes us Dene people.

Report of the Royal Commission on Aboriginal Peoples.

Think IT THROUGH

1. What effect do you think the Dene way of thinking would have on how they behaved toward people new to their land?
2. How can you extend this idea to people who come from other countries to make Canada their home?

Shinto: The Way of the Spirits

FIGURE 12-12 Prayer for departed relatives and meditation are daily activities that take place in front of the *butsudan*.



Shinto is the ancient religion of Japan. The love of nature is the most important aspect of Shinto. Many traditional Japanese arts, such as flower arranging and garden design, are based on the Shinto ideal of harmony with nature.

Shinto is based on the belief that sacred spirits called *kami* take the form of objects in nature such as mountains, trees, and stones. The sun goddess Amaterasu is considered to be the most important *kami*. Human beings become *kami* when they die and are honoured by their families. To please and celebrate the *kami*, festivals called *matsuri* (muhts-ree) are held throughout the

year; the spring and fall festivals are considered the most important.

Shinto does not have a founder and there are no religious laws. For these aspects of religion, the Japanese turned to faiths from China: Buddhism and Confucianism. Borrowing aspects of these religions resulted in a distinctly Japanese form of worship. Many Japanese households have a Buddhist altar called a *butsudan* (boo-tsoo-dun). They also have a small shrine called a *kamidana* (kuh-mee-duh-nuh). Water and rice are offered in both the *butsudan* and the *kamidana*.

FYI...

Many people in Japan today do not consider Shinto and Buddhism as “religions” as the word is understood in North America. They look at Shinto and Buddhist practices as cultural rather than religious practices.



FIGURE 12-13 *Matsuri* parades are held all over Japan. The biggest ones are even televised. What festivals have you attended? Think about what you saw and did. What ritual significance might the event have had?

The Dark Side of Nature

It is easy to see how the beauty of nature can inspire people with a feeling of spiritual connection. But extremes of dangerous weather or natural disasters can also shape a culture's worldview. What stories can you think of that link natural disasters with the will of a deity?

Japan is located in an area where several continental and oceanic tectonic plates meet. Earthquakes are caused by shifts in these plates. While they are usually minor in nature, every few decades a major earthquake strikes Japan.

Earthquakes and volcanoes that occur on the ocean floor are also common in the Pacific. These may cause devastating waves, known throughout the world by their Japanese name, **tsunami** (tsoo-nuh-mee), which means "harbour wave." In the late summer and fall, parts of Japan may be struck by typhoons. These violent tropical storms develop over the Pacific Ocean—just as hurricanes form over the Atlantic Ocean—and can cause great damage.

As you can see, in Japan nature can be beautiful and calm one moment and frightening and violent the next. How does the constant possibility of a natural disaster affect people?

One answer is that the people become **stoic**. They learn to adjust and to adapt. After each disaster they start over and rebuild. The first Westerners in Japan who experienced the earthquake and fire that hit Yokohama in 1868 were amazed at how rapidly the Japanese rebuilt. In the following chapters you will see that adaptation to sudden change became an important theme in Japanese life.

Think IT THROUGH

What is the worst experience you have had that was caused by the forces of nature? How did it affect your attitudes and behaviour?

What's in a **WORD**?

A "stoic" was a member of an ancient Greek school of philosophy. Today we use stoic to describe a person who controls his or her emotions and endures difficult experiences with patience.



FIGURE 12-14 Mountains have the capacity for destruction when they are active volcanoes. The resulting ash in the atmosphere can cause widespread weather disturbances. If you believed that mountains were sacred places, how would you interpret the eruption of a volcano?

Zoom In > Earthquakes: The Stuff of Legends

For centuries, natural disasters like earthquakes were explained by legends and passed down to later generations through storytelling. The First Nations people of the Pacific coast, for example, tell stories of a huge earthquake and a giant wave that killed thousands of their people 300 years ago. They tell of villages being washed away and of whales and thunderbirds locked in fights. Japanese legends include the story of an orphan tsunami—one not linked to a local earthquake—that destroyed several villages around the same time. Was this a coincidence, or were these legend based on fact? Scientific study of tree rings in British Columbia confirmed the disaster and placed its date at between 1699 and 1700. Further scientific evidence has established the exact date—27th of January, 1700.

According to Japanese legend, there is a giant catfish named Namazu (Nuh-muh-zoo) that lives in the mud underneath the Earth. It is the thrashing of Namazu that causes earthquakes. Namazu was so unpredictable that a god known as Kashima was sent to restrain him. But whenever

Kashima relaxed his grip, Namazu would thrash and the world would experience another major earthquake.

Artists have transformed this legend into images of woodblock prints referred to as *Namazu-e* (Nuh-muh-zoo-ay). These prints were intended to cheer the survivors of past earthquakes. It is said that having one of these prints in your home assures the owner of “ten thousand years of happiness.”

1. Ask older family or community members for stories about natural disasters. Do they have a religious or spiritual component?
2. Research First Nations and Inuit legends that refer to natural disasters or ways of explaining natural phenomena.
3. In Chapter 7, you saw how the Aztecs also attributed natural events to gods. How are Japanese beliefs similar to Aztec explanations of how and why natural disasters occur? How are they different? What do the two cultures believe about nature and human ability to influence it?



FIGURE 12-15 This image is called *The Kashima deity attempts to set the foundation stone*. It is based on a scene from a famous stage play in which Kashima lowers a stone onto Namazu’s head in an effort to keep him from thrashing about and creating an earthquake.

1640	Tsunami in Komagatake kills 700 people
1741	Tsunami kills 1474 people on Oshima-Oshima, an island off Hokkaido
1792	Volcanic eruption in Unzen kills 14 300 people
1923	Earthquake strikes Tokyo and Yokohama, killing 140 000 people
1933	Tsunami off the northeastern coast kills almost 3000 people
1946	Earthquake off the coast of Honshu floods 72 000 km of coastline, destroying 40 000 homes, and killing 2000 people
1959	Typhoon Vera hits New Guinea and Honshu, killing 5000 people and leaving 4 million people homeless
1995	Earthquake in Kobe kills an estimated 5000 to 6000 people

FIGURE 12-16 Some of the major natural disasters that have occurred in Japan. Choose one of the elements from the worldviews icon and explain how disasters and loss of life might affect it.

Over to YOU

- Each *haiku* poem in Japanese has only 17 syllables arranged in three lines (5 syllables/ 7 syllables/ 5 syllables) and contains a simple image or idea. *Haiku* poems traditionally capture an impressive moment of natural beauty and relate it to the personal feelings or the human condition.
 - Using a two-column graphic organizer like the one below, summarize how elements of nature influenced the beliefs and values of the Japanese people.

Nature	Belief and Values

 - Choose one example and write a *haiku* to express the connection between an image from nature and the Japanese belief or value.
 - Write a *haiku* that focuses on an image or idea that is distinctly Canadian. As a class, collect your poems into a booklet that captures a range of views of Canada.
- To what extent does nature contribute to your sense of identity? Do you think living in a primarily rural or a primarily urban environment might affect your answer? Explain.
- Many countries use symbols as a way of visually portraying elements to describe their national identity.
 - Make a list of some common symbols of Canada. Which of them are drawn from nature?
 - Research the Métis flag and the Franco-Albertan flag. When and how did the flags originate? What symbols are used, and what do they stand for?
 - Research Canada's coat of arms. What do the symbols on the coat of arms suggest to you about Canada's identity? To what degree is Canada's natural environment represented on the coat of arms? Canada's coat of arms is very old. Update the coat of arms by developing a new one that reflects the way Canadians see themselves today.

A Self-Sufficient Country

How did Japan's self-sufficiency contribute to the Japanese worldview?

Do you consider yourself self-sufficient? In the strictest sense that would mean that you wouldn't need anything from anyone else. It would be difficult to live your life that way! When a country is self-sufficient, it means that it doesn't depend on receiving things from other countries.

Resources and Climate

Compared with the countries of Renaissance Europe, Japan had relatively little trade with other countries before 1853. Yet, the country survived and prospered. Japan's farmers and fishers provided sufficient food to feed the people. Wood for building and for fuel came from the abundant forests. Silkworms and cotton plants provided material for clothing. Clever artisans made use of the available metals. As a result, Japan was a self-sufficient country. How was this achieved, considering how little land there was available for agriculture in Japan's mountainous landscape?

Nature compensated for the limited amount of **arable** land, that is, land suitable for farming, by making it very fertile. A temperate climate and dependable rainfall provide a longer growing season than is possible in Canada. Japan's climate includes a brief winter, so people had to grow enough food to last through the colder months.



FIGURE 12-17 Use an atlas to find out what latitudes Japan occupies from the northern tip to the southern tip. What part of North America lies at the same northern and southern latitudes? What would you expect to see in a photograph taken in the south of Japan?

Rice: Symbol of a Country

What climate, food, or activities do you think people in other countries associate with Canada? To what extent do you think your ideas about other countries might be based on ideas that are exaggerated or inaccurate? Too often, people make aspects of a culture such as foods, dress, and dance stand for the culture as a whole. On the other hand, sometimes such ideas do have some truth to them. For example, for many people, Japan and rice are connected.

Rice was the main food in Japan. Although the poorest Japanese could afford rice only occasionally, it was—and remains—the food most associated with Japan and its culture. Even today, the emperor tends a few rice plants, symbolically nurturing the Japanese culture and its people.

Growing rice is labour intensive. This means that it requires a lot of time and person power. Rice also depends on the right amount of moisture, which is brought by the **monsoon** winds and deposited as rain. In the past, when the monsoons failed to appear, rice crops failed and famine followed. This caused disruption and turmoil in the country.

For centuries, rice was also the Japanese money system. For tax purposes, the value of land was determined by the estimated amount of rice that it could produce. A person's worth was determined by rice production. A lord's rank and wealth related to the total rice production of his territory.

LINK UP

In Chapter 7 you saw how important some crops were to the Aztecs. They considered corn a sacred plant. ■

Think IT THROUGH

Suggest one Canadian food that you think symbolizes Canada's history and culture the way that rice symbolizes Japan's. Explain your thinking.



FIGURE 12-18 Farmers increased their productivity by using irrigation and by terracing sloped fields for rice, their most important crop. Compare these rice paddies with the way the Aztecs manipulated the land for agriculture.

A Symbolic Gift

In 1853, Commodore Perry and his ships from America made contact with the Japanese. The two groups, completely new to each other, exchanged gifts. Among other items, the Japanese gave the Americans bales of rice weighing about 70 kilograms each, which were carried aboard the American ships by sumo wrestlers.

- Think about what you read in Chapter 10 about Cortés firing his canons and exercising his horses in front of the Aztec ambassadors. Do you see any similarities between these two moments of contact between different cultures? Explain.



FIGURE 12-19 This woodblock print shows sumo wrestlers loading bales of rice aboard Perry's ships. Why do you think the Japanese chose to have sumo wrestlers load the rice?

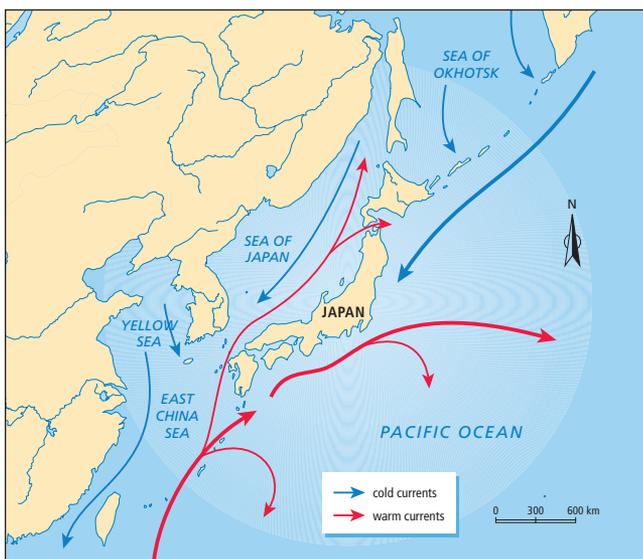


FIGURE 12-20 Warm and cold ocean currents flow around Japan. Fish are particularly plentiful where cold and warm currents meet.

Other Foods

The sea provided fish, which is one of the main sources of protein for the Japanese. Another Japanese staple food harvested from the sea is seaweed, which is high in vitamins and mineral salts. The sea and its food became central to the Japanese way of life.

Soy is another important part of the Japanese diet. People in the Western world have only recently begun eating soybeans and soy products.

Fair Trade?

The Japanese word, *gohan* (go-hun), means both cooked rice and a meal. So when you say “Did you eat?” in Japanese, you are actually saying “Did you eat rice?” This illustrates that rice is considered an essential part of every meal. Rice is also culturally and historically important to the Japanese people. As a result, the Japanese government controls rice production and imports and subsidizes, or financially supports, rice production by Japanese farmers. It would be much cheaper to import rice from other countries, but this would put the Japanese rice farmers out of business.

The Canadian government is also involved in the marketing of wheat in Western Canada. Farmers must by law sell their wheat to the Canadian Wheat Board which is a government agency. The Wheat Board then sells the wheat to other countries. Some farmers want to be able to sell their grain themselves, but defenders of the Wheat Board say that it protects the interests of all farmers by subsidi-



FIGURE 12-21 The Canadian Wheat Board also controls the sale of barley.

dizing them in years when the price of wheat is very low. Still others want the option of selling their crops to the board or on the open market.

Think IT THROUGH

1. What, if any, similarities can you see in the Canadian and Japanese situation?
2. How does the Japanese government prohibiting rice imports fit in with the isolation and self-sufficiency of Japanese society?

A Homogeneous Society

When you look at the physical geography of Japan, you might expect that people living in different areas of the country developed distinct cultures. The rugged mountains that run down the middle of Japan form a natural barrier to travel. Also, the kinds of rivers that encouraged trade and communication in Renaissance Europe do not exist in Japan; the swift-flowing mountain rivers of Japan are generally not navigable. In addition, there are distinct differences between the islands: in the north, winter predominates; the south has a milder climate where rice and other warm weather crops grow well.

However, the people of Japan have long thought of themselves as a **homogenous** society, a great unified family with common values and beliefs. A homogeneous society consists of people who see themselves as having a similar nature and character. The geographic factor that contributed to this aspect of Japanese society was the sea. Most of the population lived along the coast and the sea provided a communication and trading corridor for them. Ideas, beliefs, and values as well as goods were exchanged.

LINK UP

In Chapter 13, you will see that during the Edo period from 1600 to 1868, lords called daimyo built a network of roads in Japan. ■

Hamamatsu, Japan

Hamamatsu is Japan's eighteenth largest city, home to more than 500 000 people. Located half-way between Tokyo and Osaka, the city has a strong economic foundation—Honda, Yamaha, and Suzuki operate factories there. In the late 1980s and early 1990s, city officials realized their economy was in jeopardy: they might not have enough workers to fill jobs at the factories.

Japan's population growth rate of 0.02 percent suggested to them that they needed to find a way to bring workers to their community. To keep the factories in the city, the municipality recruited workers of Japanese descent who lived in Brazil and Peru. The officials thought that the workers' Japanese heritage would keep the country's society homogeneous. However, many of the newly arrived immigrants were descendants of Japanese who had left the home islands up to 100 years earlier—the workers were Brazilian and Peruvian more than they were Japanese.

Today, Hamamatsu continues to thrive economically, and its community is increasingly diverse. Hamamatsu boasts:

- four Portuguese newspapers
- four Brazilian schools and one Peruvian school
- Spanish and Portuguese community centres
- several samba nightclubs

City officials publish local laws and regulations in several languages, and often celebrate Brazilian holidays as their own.

Think IT THROUGH

1. Why did Hamamatsu officials recruit workers of Japanese heritage from Brazil and Peru? Why might they have been willing to settle in Japan?
2. What was the impact of immigration on the city?
3. Examine the line graph of Foreign Nationals Living in Japan, 1980–2004. What trend is indicated?
4. What implications do your answers to questions 1–3 suggest about the future of Japan as a homogenous society?
5. Québec is responsible for the selection, reception, and integration of immigrants to the province. One reason that Québec has this agreement with the Government of Canada is so that the province can maintain its demographic weight within Canada—that is, its share of the Canadian population (by percent). What other reasons make it important for Québec to be in charge of immigration to the province?

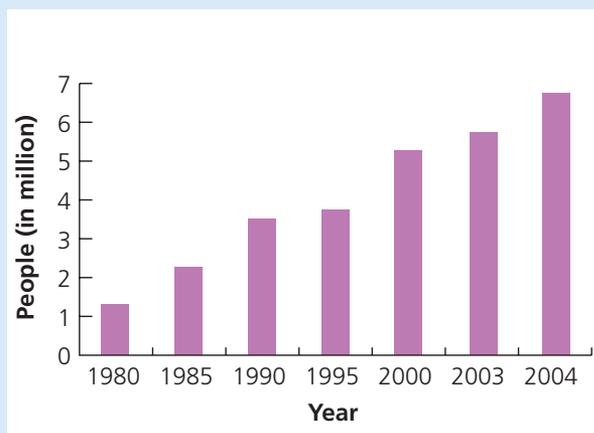


FIGURE 12-22 Foreign Nationals Living in Japan, 1980–2004. Since 1980, increasing numbers of foreign nationals live and work in Japan. As of 2004, 1.55 percent (about 2 million) of the total population (about 127 million) was foreign nationals.

A Distinct People

The Ainu lived in the northern part of Japan for several thousand years in an area the Japanese called Ezochi, Land of the Ezo (Ainu). The word *ainu* means “human” in the Ainu language. The Ainu had their own separate society and territory, but eventually the Japanese began to take over the



Ainu lands. The Ainu fought several wars of resistance against Japanese control, but each time they were defeated. Eventually the Ainu territory officially became part of Japan and the island where most of the Ainu lived was renamed Hokkaido.

The Japanese began a program of **assimilation** of the Ainu people. They were forbidden to speak their language or practise many of their customs, and were restricted to living in areas the government provided for them. They were given land to farm, even though they were traditionally a hunting and fishing society.

FIGURE 12-23 This photo of Ainu women was taken in 1950. Compare their appearance and dress with that of Japanese women in this chapter.

What's in a **WORD**?

The word “assimilation” comes from the Latin word *assimilare* which means “to make similar.” A dominant society assimilates a minority society when it tries to make the people in the minority society give up their language and culture and become similar to the dominant society.

Zoom In > The Ainu Today

For many years, the Ainu were denied status as an official minority by the government of Japan. In 1997, however, after a lawsuit was launched by the Ainu, the Congress of Japan passed legislation that acknowledged their existence: the *Act on the Encouragement of Ainu Culture and the Diffusion and Enlightenment of Knowledge on Ainu*. Some members of the Ainu community were disappointed because the Act did not include an apology for past wrongs done to the Ainu or provide enough help for the Ainu to regain their culture.

Many Ainu people today take great pride in their heritage. They have established organizations to promote activities to revive their language and preserve their culture.



FIGURE 12-24 This work entitled *Kamuy: Spirit of the Ainu* was created by Ainu textile artist Kawamura Noriko in 1998. Remember that *kamuy* is the Ainu word for a god. One viewer described this work as a “wave or an ocean wrapping around a swirling ball of dancing fire.” How would you describe it?

1. a. Create a cause-and-effect flowchart to show how self-sufficiency might have influenced worldview in Japan.



- b. Technology and changing worldviews have made it nearly impossible for countries to be, or need to be, self-sufficient today. Develop a list of five items you use in your home every day. Determine where these goods were manufactured. Create a web to show how interdependence might influence worldview in Canada.
2. In a Japanese dictionary, there are more than 75 words related to rain. They include the following:
- *ame* (uh-may) means raindrops
 - *akisame* (uh-kee-suh-may) means autumn rain
 - *harusame* (huh-roo-suh-may) means spring rain
 - *amayo* (uh-my-o) means evening rain

In the Inuktitut (e-nook-tea-tut), Aivilik (l-vah-lick), and Iglulik (ick-loo-lick) languages, there are more than 30 words associated with snow. Those starting just with the letter “a” include the following:

- *aluiqqaniq* (ah-leo-qa-niq) means a snowdrift on a steep hill
- *aniuk* (ah-new-k) means snow for drinking water
- *aniuvak* (au-new-k) means snow remaining in holes
- *aput* (ah-put) means snow on the ground

- *aqilluqqaq* (aqi-looq-qaq) means fresh and soggy snow
- *auviq* (ow-viq) means a snow brick

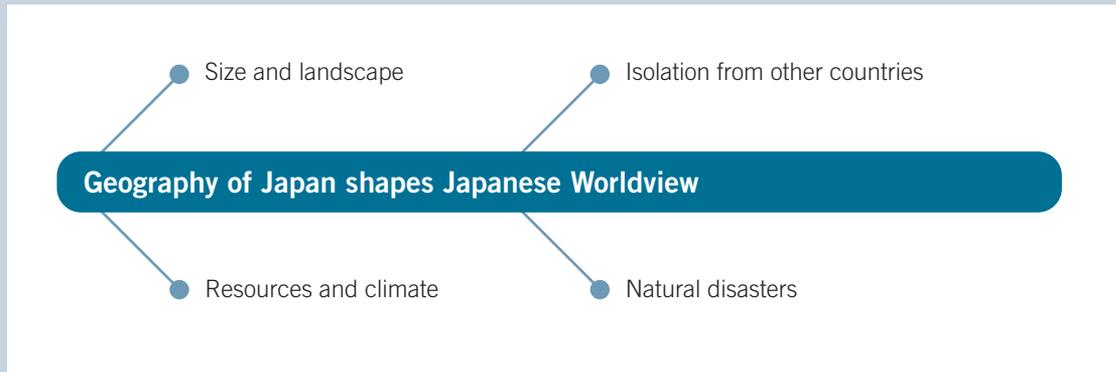
Inuktitut, Aivilik, and Iglulik words are from Julian Bentham, Adelaide Research Center.

- a. Why do you think there are so many variations on these words in each of the cultures? What does it suggest about their significance?
- b. Explain an aspect of climate or weather that has a major impact in the area where you live. Are there many words describing variations of it? Explain why or why not.
- c. The English language contains many words from Aboriginal languages—for example, *moose* is an Algonquin word, and *anorak* comes from the Inuit language. Conduct research to find two or three English words of Aboriginal origin. Create a bumper-sticker-sized poster with the word, its origin, and an illustration.
3. Many people in Prince Edward Island were opposed to the building of the Confederation Bridge linking the island to the mainland. They felt it would destroy their traditional way of life. Others supported it because they wanted to become less isolated. Imagine that you lived on the island.
- a. Research the various points of view on the building of the bridge. Create a placard to express where you would have stood on this issue.
- b. Display your placard to the class and give evidence to support your position. Review the critical thinking checklist on page 9 to prepare for the discussion.

Explore the Big Ideas

Japan's combination of geographic factors contributed to the worldview of its people.

- a.** Using the organizer below, find elements of the Japanese worldview shaped by each of the geographical aspects.



- b.** Choose one aspect and create a visual that compares and contrasts the Japanese geographical feature and aspects of worldview with Canadian geography and your own point of view.

- 2.** Select two regions in Japan with contrasting climates and environments. Find or draw pictures that reflect the greatest differences between the two regions. State three ways the environment may affect the way each region sees the world. Do the same for two regions in Canada.
 - a.** Imagine that the leaders in your community have decided to take over large tracts of nearby land for future economic development.
 - b.** In your groups, develop a list of pros and cons for this action. Write a policy statement about this action. "We believe that"
 - c.** Record three economic reasons and three social reasons that support your policy statement.
- 3.** Work with three other students in your class and discuss attitudes to the land and how land shapes worldview in your community.
- 4.** Work with a partner to research major natural disasters in Canada from the mid-1600s to today. Create a timeline of these disasters. Compare the Canadian timeline with that of Japan's on page 273. What similarities and differences do you note? What impact might this have on the respective worldview in each nation?

13

Japan Under the Shogun



FIGURE 13-1 The story of the 47 ronin has been made into many plays, movies, and books in Japan as well as in other countries. Why do you think this is so?

WORLDVIEW INQUIRY

How do forms of government and decision-making reflect a society's worldview?

1701. Japanese nobles went to the court of the shogun to pay tribute.

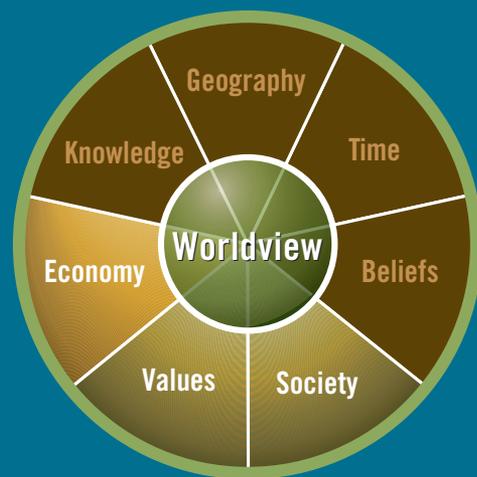
The **shogun**, the military ruler of Japan, sent for Lord Asano and other nobles to meet with a representative of the emperor. A court official, Lord Kira, was assigned to teach Asano the correct way to behave. When Asano didn't give Kira a large enough payment for his help, Kira insulted him repeatedly in front of the other nobles. Asano became angry, pulled his sword and cut Kira's arm.

Asano knew he had committed a forbidden act—he had drawn his sword in the Edo castle and wounded an important official. As a result, on order of the shogun Asano took his own life.

Now that Lord Asano was dead, his 47 samurai became **ronin**, that is, warriors without a master. They had lost their honour and their position in society. Out of loyalty to their master, they swore to avenge his death. They launched a surprise attack and killed Lord Kira in his home. They had fulfilled their duty in avenging their master, but duty now demanded that they also kill themselves.

The 47 ronin are buried side-by-side in Sengakuji Temple in Tokyo. Today, they are remembered as great heroes in Japan.

Honourable behaviour has always been an important value in Japanese society. How are the actions of people in this story affected by ideas of honour? What other values are demonstrated in this story?



In This Chapter

In the last chapter, you explored how the geography of Japan influenced how the Japanese saw themselves and their place in the world. One way we can begin to understand a culture's sense of identity is through its stories. How did values of Japanese society lead to the events in the story of the 47 ronin? How was Japanese society organized and how did its members relate to one another?

Power and Control

How can military power and social structure be used to maintain control in a society?

The story of the 47 ronin is one of the most beloved Japanese stories. It has been said that “to understand the story of the 47 ronin is to understand Japan.” What do you think this means? What story or stories in Canadian history do you think might help people in other countries to understand Canada?

The story of the ronin took place during the Edo or Tokugawa period of Japanese history, which lasted from 1600 to 1868. Edo, the present-day city of Tokyo, was the capital during this time and the Tokugawa shogun were the rulers.

In the hundred years before the Edo period, Japan was locked in almost constant warfare. Powerful landowners, or nobles, known as **daimyo** competed with one another for territory and power. What did it take to finally end the chaos and bring order to the country? The answer is a strong and clever leader.

FYI...

The Tokugawa shoguns, because they all have the same surname, are referred to by their given name, for example, Tokugawa Ieyasu is called “Ieyasu.”



FIGURE 13-3 This contemporary woodblock print shows Tokugawa Ieyasu in traditional Japanese style, with a stiff, angular robe and realistic face. What impression of the shogun do you think the artist is trying to convey?



FIGURE 13-2 These are the graves of the 47 ronin. Every year on December 14, the anniversary of the attack on Lord Kira, Japanese people honour the memory of the 47 ronin.

Unifying the Land

Tokugawa Ieyasu (Toe-koo-guh-wuh Ee-ay-yuh-soo) became the most powerful man in Japan after he defeated rival daimyo and generals in a great battle. Three years later in 1603, the emperor made him the shogun. Although the emperor technically ruled the land, the shogun really held all the power.

Ieyasu had won power through military strength, but now he needed to hold onto it. He was determined to create such a strong **shogunate** that no one would dare to challenge him or his descendants. His plan was to create a long-lasting and stable government. The first step was to control the daimyo, some of whom had fought against him before he became shogun. Ieyasu had the daimyo watched closely. He gave loyal lords domains, that is, areas of land, next to the domains of lords whose loyalty he questioned.

Other effective measures that brought stability to Japan were taken by Ieyasu's successors. These included:

- ◆ **Alternate attendance.** This meant that every second year the daimyo were forced to live in Edo. The other year they would live in their domain. The cost of keeping up two homes and moving every year meant that daimyo would not have the time and money to challenge the shogun. In addition, daimyo were required to leave family members in Edo during their absence. They were called "guests of the shogun," but really they were hostages. If there were any uprisings or even rumours of a plot that involved an absent daimyo, his family members were killed.
- ◆ **Sharing Power.** The *bakuhau* system of two levels of government was established. The shogunate, the equivalent to our federal government, had control over important matters such as foreign trade and relations. The daimyo controlled local affairs in their territory.
- ◆ **Strict Laws.** Laws established by the shogunate controlled many aspects of the daimyo's lives, such as dress and marriage. They also required the daimyo to pay for projects, such as road building in their territories. This restricted their wealth.

Think IT THROUGH

Why is it hard for a ruler to hold onto power through military strength alone? Think of rulers you have read about in previous units and modern political leaders. How do they hold onto their power? What do you think is the best way for a leader to gain and maintain power?

SKILL POWER

What problems did the shogun anticipate he would have with the daimyo? How did he solve each of these problems? Create a **Problem/Solution** chart to organize your thinking. Gather information from pages 285 and 286.

Problem	Solution



FIGURE 13-4 This woodblock print by Utagawa Sadahide created in the mid-19th century shows Yoritomo, a daimyo, and his attendants setting off to go to his domain. What does this image tell you about the power and wealth of the daimyo?

Increasing the Shogun's Power	Decreasing the Daimyo's Power
The shogun enforced an existing law that banned peasants from owning weapons or swords.	Without weapons, the peasants were useless to the local daimyo who might try to raise armies.
A network of secret police was established. Anyone accused of threatening the shogun's power was considered guilty and punished severely.	Needing permission to marry or to alter their castles, the daimyo could not make military alliances against the shogun or build up their defences.
One-quarter of all the agricultural land, mines, ports, and cities in Japan were owned by the shogun.	Loyal daimyo were given villages to govern. It was their responsibility to collect taxes, keep order, and pay for road building and flood control projects in the area.

FIGURE 13-5 Which means of controlling the daimyo would be most effective in ensuring loyalty? Which would ensure obedience?

Think IT THROUGH

How might alternate attendance result in the flow of goods and ideas between Edo and the domains and from one domain to another?

FYI...

By the late 1700s, many daimyo became indebted to merchants. According to historian Mikiso Hane, many daimyo gave up their "traditional attitude of superiority" and "appeal[ed] to the wealthy merchants for money with lowered heads."

Despite the measures taken by the shogun, there were many peasant disturbances and urban riots during the Edo period over taxes and food shortages. However, through all these, the Tokugawa shogun maintained control over Japan.

A Feudal Society

The story of the 47 ronin illustrates three of the levels of Japanese society: the emperor, the nobility, and the samurai. Japan had a feudal system which was based on land; local lords controlled domains and they supported themselves by collecting taxes from peasant farmers.

The rigid social structure was intended to help the shogun to maintain control. Membership in each class was **hereditary**, that is, determined by birth. Although people could not officially move up in the hierarchy, people in lower levels did manage to improve their situation through hard work, talent, or gaining wealth.

Roles in Society

Strict rules governed the behaviour of each class. There were 216 rules regulating dress for everyone from the emperor to the lowest member of society. For example, an upper-class woman had to wear 12 silk kimonos with an exact combination of colours showing. In contrast, peasants were not allowed to wear clothing made of silk, even if they were silk farmers. There were rules regarding houses and possessions. There were even rules that dictated to whom each person had to bow and how low. Punishments were harsh for anyone who disobeyed.



FIGURE 13-6 Empress Michiko wore a traditional 12-layered robe to her Enthronement Ceremony in November 1990. This garment severely restricts the wearer's movement. What might this suggest about women's role in upper-class society?

Social Mobility in Canada Today

When people have the opportunity to change their position in society, this is called “social mobility.” In Japanese feudal society there was officially no social mobility.

Many Canadians think that social mobility is a fact of Canadian society. But how true is this?

Here are some quotations from the *Canadian Encyclopedia* article, “Social Mobility”:

On One Hand . . .

- . . . people born into wealthy and important families are likely to live their lives as wealthy and important people . . .
- . . . Canadians do not enjoy equal opportunity to advance . . .
- . . . positions in medical schools are disproportionately (in very high numbers) filled by the children of doctors, and even in many skilled trades the right or opportunity to enter is passed from parent to child.
- . . . characteristics such as gender, race, religion and class of origin—also appear to hinder (get in the way of) entry into the elite (privileged class).

On the Other Hand . . .

- . . . higher education has helped many children of poorer families to obtain better jobs than they might otherwise have obtained even if top positions are closed to them.
- . . . antidiscrimination laws or efforts at employment equity (equality) are especially valuable for traditionally excluded groups such as women and racial minorities . . . especially in public-sector organizations such as government and universities.

Think IT THROUGH

1. Discuss the quotations with a group. What conclusions can you come to about social mobility in Canadian society?
2. How can people move up in Canadian society?
3. What do you think it would be like living in a society with no social mobility whatsoever?



FIGURE 13-7 What does this street festival suggest about social mobility in this Canadian city?

Researching a Topic

You want to get an update on Japan. How has the organization of the government changed? Is there still an emperor, a shogun, or daimyo?

You might head straight for the computer or the library to start your research, but there are many sources of information for you to consider.

Topic: _____

Your experience	
People	
Books	
Internet sites and databases	
Television/video	
CD-ROMs (e.g., Encarta)	
Newspapers and magazines	
Other	

Remember, the fewer sources you use in your research, the greater the chance that the information you find could be unreliable, outdated, incomplete, or biased. Keep these tips in mind:

- For some topics, people can give you information or points of view you won't find in other sources.
- When using books, remember to check the copyright page for publication date and place, to make sure that the information is not out of date.



FIGURE 13-8 The emperor, empress, and their family. How is the role of Japan's imperial family today similar to its role in the Edo period?

- Don't forget periodicals—publications which come out at regular periods—such as journals or newsletters.
- Internet databases allow you to search articles from periodicals. You can narrow your search by time period or by reading level. Databases often supply **abstracts**, or summaries, of the articles. You can use these to help you decide if you want to read the whole article.

Try It!

Research the current Japanese government, including the role of the emperor.

1. Using the research tool at left, brainstorm specific sources of information for each category, and ideas for locating these sources.
2. Gather your information. Note which of the sources you brainstormed were useful.
3. Discuss an aspect of the Japanese government, e.g., the role the imperial family, or the use of the police and military in maintaining control. Relate your findings to aspects of the Japanese worldview.

The Samurai

Like the knights of the European feudal system, Japanese samurai were the much-respected warrior class. During the Edo period, the samurai lived in castle towns controlled by the shogun or daimyo they served. Only the samurai were allowed to have swords. They carried a large curved sword, sharp enough to slice an enemy in two, and a smaller sword used to cut off the head of the defeated enemy. There were many subdivisions in the samurai ranks. The lowest and least honourable were the ronin, the samurai without masters.

Although they had privilege and status, samurai were forbidden to become involved in trade or business. In peacetime they were posted as officers in rural towns and took various duties, including surveying land, collecting taxes, and keeping order. The samurai code of honour dictated that they live simple and thrifty lives. In reality, they had little choice.



FIGURE 13-9 Putting on samurai armour was a complicated and time-consuming procedure that involved many stages. Four stages of the procedure are shown here.

SKILL POWER

When you write a research report, you need to keep track of all the sources you used for reference. These should be included in a bibliography page at the end of your report. Every source in which you found ideas or quotations must be listed. Taking other peoples' ideas without acknowledging them is called plagiarism and is unethical.

- Items in a bibliography are arranged in alphabetical order. Alphabetize by the author's last name. If there is no author, alphabetize by the first main word of the title.

- Here is one example of appropriate bibliographic style:

Schomp, Virginia.
*Japan in the Days
of the Samurai*,
Benchmark Books,
2002.

FYI...

By the Edo period, samurai swords were a symbol of the samurai's social privilege. The samurai used them to reinforce the social order, with the right to behead any commoner who offended him. A samurai's sword was considered to be his soul.

Zoom In > The Way of the Warrior

The samurai stood for many virtues—honour, bravery, unquestioning loyalty, self-discipline, and self-denial. A samurai warrior was expected to be brave when faced with pain or death and be prepared to die fearlessly in battle. These became the ideals for everyone in Japanese society during the Edo period.

The samurai had to be agile and fit to wield his sharp sword. It was also expected that his mind would be trained and sharpened by constant dedication to learning. For example, many samurai studied poetry and philosophy.

The idea of honour is the key to understanding the samurai. The samurai was ready to die for his honour or the honour of his daimyo. The samurai had the privilege of committing *seppuku* (sep-poo-koo), or ritual suicide. *Seppuku* was regarded as an honourable alternative to humiliation or public shame. It also showed others that the samurai had failed or let the group down.

When committing *seppuku*, the samurai would plunge a small sword into his abdomen and slice it open. Then, an aide would end the samurai's

agony by beheading him. *Seppuku* was considered even more honourable if the samurai composed a poem at the time of his death.

- In what ways were values and behaviour of the samurai similar to those of the knights and monks of medieval Europe and humanists during the Renaissance? In what ways were they different?
- The warriors of the Alberta plains shared many of the values of the samurai, but there were some important differences, too. What differences do you think result from the lack of metals in Plains First Nations culture? What differences do you think result from the lack of a class structure similar to feudal Europe's, or the strict Japanese social structure?



FIGURE 13-10 Although this image of a samurai is modern, the armour is very similar to that which would have been worn in Edo Japan. Why do you think the image of the samurai is so appealing even now in Japanese society?

A Peasant's Life

Peasants' labour was continuous and back-breaking. Here is a comment about peasants by an official in Edo Japan. What does it suggest about how peasants were seen by higher classes?

The more you squeeze them [the peasants] the more oil you get out of them.

- Look at the picture to the right. Compare the peasants' clothing to that of the daimyo and samurai class.



FIGURE 13-11 This late 16th century print by an unknown artist shows peasant farmers working in the fields.

Peasants

Farmers were considered important in Edo Japan because they produced the food that sustained the society. Laws controlled every aspect of the peasants' life. They were forbidden to smoke tobacco or to drink rice wine, and they needed special permission to travel outside their district. The rules regulating their lives were similar to those imposed on First Nations peoples living on reserves before the 1960s. They were not allowed off the reserve to work and required signed permission from an Indian Agent to leave for any reason.

Artisans

Japanese artisans or craftspeople usually lived in towns and cities. An artisan's son was restricted not only to the class of his father but also to the particular craft that his father practised.

The objects produced by the artisans of Edo Japan—high-quality paper and porcelains, lacquered or enamel containers, even practical articles such as clocks and pans—were both useful and beautiful. Although artisans were extremely skilled, their status was lower than that of peasants. This was because they were not primary producers; their work required materials produced by others. A weaver, for example, relied on the silk farmer for silk.

LINK UP

The lives of farmers in Edo Japan were similar to those of peasants in medieval Europe. ■



FIGURE 13-12 This late 16th century print of a swordsmith was done by an unknown artist. Swordsmiths were the most honoured of all artisans. What does this suggest about the Japanese worldview?

Think IT THROUGH

Based on what you learned about the history of the Medici family of Renaissance Florence, do you think the government of the shogun was wise in controlling the merchant class?

Merchants

Merchants bought items from artisans to trade or sell to others. They arranged for the shipping and distribution of food, and stored rice in their warehouses. Because rice was used as currency during most of the Edo period, merchants performed a function similar to that of bankers.

Since they didn't actually produce anything, merchants were officially at the bottom of the social order. They had to live cautiously, as government spies reported merchants who showed off their wealth or dared to criticize the government. The government could punish them by confiscating, or taking over, their businesses.

FIGURE 13-13 This street scene in early Kyoto shows merchants displaying fans and lacquer wares. It is from a screen called *Famous Places in Kyoto* done in the early 17th century by an unknown artist. Can you guess the class of any of the shoppers or people on the street? Explain your thinking.



FIGURE 13-14 A mother and her two children. Her son, seated, is in samurai dress.

Women in Edo Society

In Edo Japan, the class that women were born into determined their responsibilities, as it did for the men. For example, women born to the samurai class were expected to give their children a proper samurai upbringing. Women in rural areas had more freedom than upper class women. As well as working in the home, they worked in the fields with their husbands planting and harvesting crops, gathering wood, and raising silk worms. However, in the overall hierarchy of society, women were always considered lower than men. Women did not have legal existence in the Edo period; they could not own property.

Women's Duties

A samurai textbook from the Tokugawa period had this to say about the wife's duty to her husband.

A woman must think of her husband as her lord, and she must serve him reverently.... In her dealings with her husband, her facial expressions and her language should be courteous, humble, and yielding. She should never be peevish or obstinate, never rude or arrogant. When her husband issues instructions, she must never disobey them.... A woman should look on her husband as if he were heaven itself.

Scholastic World Japan

- How does a woman's duty to her husband relate to a samurai's duty to his daimyo? To a daimyo's duty to his shogun?
- How do these instructions compare with your ideas about the relationship between a husband and wife in Canada today?
- Compare Japanese women with women in European feudal society.

FAST FORWARD

Two Modern Princesses

Before Princess Sayako's wedding, she visited shrines to gods and past emperors in the grounds of the Imperial Palace where she lived. Upon her marriage she was forced to give up her imperial title and become a commoner. In Japan, tradition does not allow her to become emperor. At the time, many people in Japan expressed disapproval of this system. They felt that the imperial system treated royal women unfairly.

Princess Masako is married to Princess Sayako's older brother, the Crown Prince Naruhito. The emperor and empress became very concerned when Princess Masako didn't have a child for five years after getting married. When she finally had her first baby, it was a girl. Pressure continued for her to have a boy who could be heir to the throne. Finally, Princess Masako had to step down from her royal duties because of stress.



FIGURE 13-15 Princess Sayako of Japan married a commoner, Kuroda Yoshiki, in 2005. Here she listens to her mother, Empress Michiko, before her marriage.

Think IT THROUGH

1. To what extent do the duties of these modern Japanese princesses reflect Edo values?
2. Today, in many modern societies, women and men have equal status. Why do you think royal institutions are slow to catch up to modern attitudes?



FIGURE 13-16 A young Ainu woman in traditional dress. How do her clothes and tattooed lips emphasize the differences between the Ainu and other Japanese people?

Outside Edo Society

Outcasts were people who were shunned or ignored by other classes because of their work. Usually, they had occupations that in some way involved death. Leather tanners, butchers, and those who disposed of animal carcasses were all outcasts. People with leprosy and some entertainers were also considered outcasts. Under the Tokugawa shogun, outcasts had to live apart from the rest of society, and they were not allowed to change their jobs, enter a peasant’s home, or be in a city after 8 p.m.

The Ainu, Japan’s indigenous people, also were separate from the feudal hierarchy. Although they had lived for many thousands of years on the islands of Japan, they were excluded from Japanese society. It wasn’t until 1997 that the Ainu people were officially recognized by the Japanese government as an Indigenous people. This meant that their distinct culture would be protected and supported. However, some Ainu feel that the legislation does not go far enough because

- ◆ it defines their culture too narrowly as language, music, dance, and crafts
- ◆ it does nothing to reverse the years of discrimination and assimilation policies, that is, trying to make the Ainu give up their culture and become “Japanese”

Over to YOU

1. a. Complete the chart below, listing the responsibilities of the different parts of Japanese society in the Edo period and the way that the shogunate used military power to enforce the rules.

	Responsibilities	Enforcement
Emperor		
Daimyo		
Commoners		
Women		
Outcasts and Ainu		

b. In a small group, brainstorm your responsibilities in Canadian society, and how they are enforced. Discuss if you think that military force would be the best way to control a society like Canada’s.

2. Compare the status and political power of merchants in Renaissance Europe, Aztec society, and Edo Japan. Which society most closely matches the way you think successful business people are viewed in Canadian society today?
3. It is not only in Japan that Indigenous peoples have been kept separate from the organization of society. In the *Indian Act*, the Canadian government outlined, and in some ways drastically limited, the rights of First Nations peoples. Do research to find out what these limitations were and whether they still exist.

Honour and Duty

How important are the ideas of “honour” and “duty” in your life? For example, do you think about how the actions of your family members affect the honour of your family as a whole? Do you ever find yourself thinking that other people’s behaviour dishonours you? What are your everyday duties and how seriously do you take them? Do you hear people around you talking about honour or duty very often?

In the story of Lord Asano and the 47 ronin at the beginning of the chapter, you saw that honour was very important in Edo society. Lord Asano felt that Lord Kira had dishonoured him. Obedience to authority was important to the ronin, but their duty to avenge Lord Asano’s dishonouring and death was more important than the law.

How did social controls shape Japanese identity and citizenship?

Think IT THROUGH

In what situations do you think that it is your duty to submit to the rules made by people in authority over you? In what situations do you think that you need to stand up for your rights as an individual? Is it sometimes hard to know the difference?



FIGURE 13-17 Sometimes the sense of duty of different groups of people can lead to conflict and even violence. This 2001 photograph shows an angry confrontation between protesters and police. In this case, the protesters felt that it was their duty to demonstrate against a free trade conference being held in Québec City. The police had a duty to follow the Prime Minister’s orders to remove the protesters from the area of the conference.

Toward a Harmonious Society

The Tokugawa shogun did not create the Japanese social structure. However, they used its values and social controls to support their rule. “Social controls” are the rules and customs in a society that regulate people’s behaviour. The purpose of social controls is to maintain order in a society.

Think IT THROUGH

Why is it important for a government to maintain order? By what means do modern governments maintain order?



FIGURE 13-18 Confucius lived between approximately 551 and 479 B.C.E.

The teachings of **Confucianism** played an important role in the Japanese acceptance of class distinctions. Confucius was a Chinese scholar whose teachings for moral, that is right, living were brought over to Japan by Buddhist monks. Confucianism taught that everyone had a proper place in society. If everyone accepted their duties and obligations, there would be peace and order. If not, there would be chaos and suffering.

Many of Confucius’s sayings encouraged people to be modest and work and study hard. He stressed the need for rituals of proper behaviour and compassion. One of his famous sayings was; “What you do not wish for yourself, do not do to others.”

Confucius taught that there were five basic relationships. They are shown on this chart with the most important relationship at the top. The responsibilities of each party in the relationship are at the bottom.

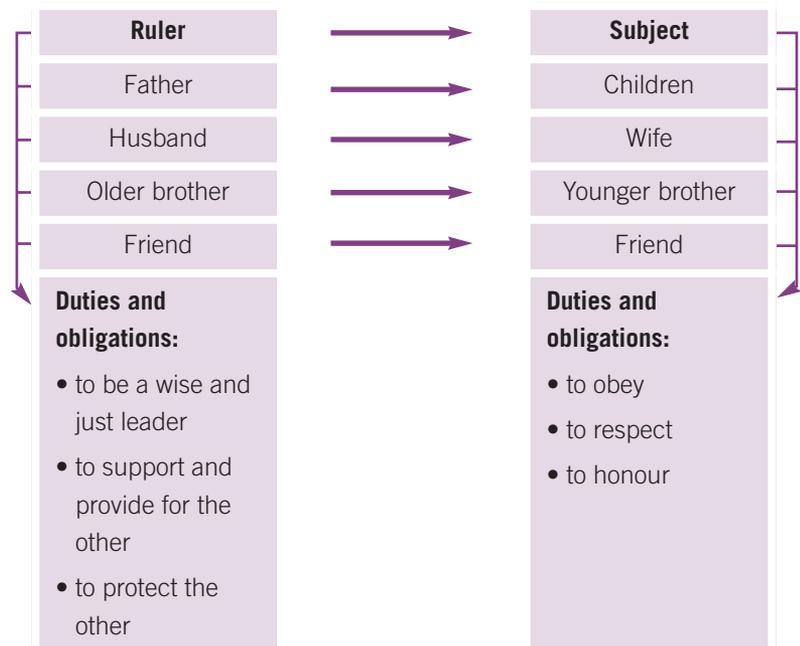
LINK UP

Confucius also said, “I am not one who was born in the possession of knowledge; I am one who is fond of antiquity, and earnest in seeking it there.” What aspect of Renaissance humanism that you explored in Chapter 3 does this saying reflect? ■

Think IT THROUGH

Take one of the first four pairings in the chart, and write down specific examples for the various duties and obligations. Do the same for the Friend/Friend relationship.

- In partners, discuss why the friendship relationship might be considered important, even though it is the only one in which both individuals are equal.



In Edo Japan, samurai schools and schools for commoners stressed Confucian ideals of duty, especially what is called **filial piety**, or faithfulness and devotion to parents.

Social Uniformity

If you went on a trip to Japan, you would probably meet classes of elementary and high school students at every site you visited. One thing you would notice is that they would all be wearing uniforms. Some might be wearing traditional military-style uniforms. Characters in Japanese anime and comics often wear these uniforms. Increasingly, however, many schools are adopting new uniforms—a white shirt, necktie, blazer with school crest, and dress pants or tartan skirts—that are more similar to the private school uniforms worn in North America.

School Uniforms — Two Perspectives

In 1996 former US President Clinton endorsed uniforms:

If it means that the school rooms will be more orderly and more disciplined, and that our young people will learn to evaluate themselves by what they are on the inside, instead of what they're wearing on the outside, then our public schools should be able to require their students to wear uniforms.

Unesco education adviser Susan Nkinyangi comments on school uniforms in Africa:

The idea behind the uniform was that it unifies students so rich and poor look alike. But in reality, they cost parents often what they cannot afford.

Think IT THROUGH

1. Are uniforms a good way to create equality among students? Explain your thinking.
2. Create a questionnaire and interview a range of people about the issue of uniforms for students. Present your findings to the class in an oral presentation. How did your findings affect your own ideas on this subject?
3. How do people in your school use clothing styles to express their identity as part of a particular group?



FIGURE 13-19 These are middle school students in Kyoto, Japan. Given what you have learned about the Japanese, how do you think these students feel about wearing uniforms?

Edo Values in Modern Japan

Some of the values of Edo society still play an important role in modern Japanese life. A favourite Japanese proverb is “the nail that sticks out gets hammered down.” Japan continues to be a society where self-discipline and loyalty to the group are highly valued.

For much of the 20th century, the Confucian duties and obligations between a lord and his samurai were reflected in the relationship between Japanese companies and their employees. The samurai evolved into the modern “salary man” or businessman who carried a briefcase instead of a sword. The company expected a lifetime of loyal service from employees. In return, it guaranteed them lifetime security.

Although various sectors in Japanese society such as business, the state, and the media, still promote these traditional ideals, life in Japan has begun to change. Family life has suffered as a result of the dedication of Japanese men to their jobs—women have full responsibility for managing the household and raising children, and children get to spend little time with their fathers. As a result, men are questioning the long hours of

overtime that they are expected to put in at their job and challenging the idea of lifetime security by transferring to other companies. Also, more Japanese women are making the choice to remain single, a practice which was severely frowned on in the past. Japanese people are slowly beginning to place a higher value on their individual needs.

Think IT THROUGH

1. How does advertising in the media portray the ideal person in Canadian society? What images are used to persuade you to conform to this ideal?
2. When is conformity a positive thing? When is it not? Think about examples in your own life.
3. In some Indigenous and First Nations cultures, including the Aztec culture that you read about in Chapter 8, the welfare of the group or nation was of more importance than the welfare of an individual. Think of an example in your own life when you had to make a choice between your own needs and the needs of a group. What factors did you base your decision on?



FIGURE 13-20 The Japanese are great fans of Anne of Green Gables. The Green Gables house on Prince Edward Island is a popular place for Japanese couples to get married. Why do you think that many Japanese people might be intrigued by this character who is a symbol of individuality?



FIGURE 13-21 In the armed forces, individuals are placed in groups, and in many situations the whole group is responsible for the behaviour of each member. Of what groups are you a member? In what ways do members of these groups help one another and share responsibility and/or blame?

Group Responsibility and Shame

As masters of the farmers, artisans, and merchants, the samurai used their power to keep order in Japanese society. They organized the lower classes into groups of five families called *goingumi* (go-noon-goo-mee). Members of these groups were supposed to help each other. Also, each person was considered responsible for the behaviour of the others in the group. Everyone in the group could be punished if one person was disobedient, did not show respect to a superior, or did not work hard enough.

Think IT THROUGH

How might being a member of a small group benefit people in a society? How might it affect people's behaviour if they knew that everyone in their group would be punished for their wrong behaviour?

Over to YOU

1. **a.** It is said that harmony is the goal of every group and every society. Without it, law and order crumble and citizens eventually suffer as a result. How did social controls instituted by the shogun attempt to bring harmony and order to Edo Japan? Create a web diagram with "Harmony and Order" in the centre circle to show your thinking.
- b.** What rules exist in your school and in your classroom to ensure harmony? Which rules would you change? Why?
2. Today, Japanese culture still stresses living in harmony, which requires an emphasis on conformity. Conduct a debate on this question: Does conforming affect a person's identity?
3. Review the Building Your Skills on page 288. Research the philosophy of Confucius to develop a list of five sayings.
 - a.** Explain the meaning of each saying.
 - b.** Discuss whether each saying reflects the values and beliefs of Japanese culture during the Edo Period.
 - c.** Which sayings reflect your own worldview? Create an illustration for one of these sayings.

First Contact With the West

What threats had the Japanese government faced from contact with a different culture?

Think IT THROUGH

Based on what you know about Japanese society, why do you think they might think of outsiders as “barbarians”? Although people don’t use such words today, do you think similar attitudes contribute to modern racial intolerance?

FYI...

The Japanese were fascinated by Portuguese firearms. They were familiar with gunpower from their contact with the Chinese, but they had never seen weapons like the light Portuguese guns. Japanese swordsmiths began to make copies of these new weapons.

In this chapter, you have seen how the shogunate used military and social controls to shape Edo society. The Japanese were developing a strong sense of their identity as a people. Now take a step back in time to 1534, 50 years before Tokugawa Ieyasu united Japan. It was the European Age of Exploration and, like other peoples around the world, the Japanese came into contact with a culture very different from any they had seen before. How do you think they might have responded?

The “Southern Barbarians”

In Chapter 5, you read about Portuguese explorers who set up trading ports in areas around the Indian Ocean. During this time, in 1543, a Portuguese ship was wrecked off the shore of a small Japanese island. The Portuguese sailors said that they had come to exchange “what they had for what they did not have”; in other words, they were traders. Because they approached Japan from a southerly direction, the Portuguese became known as the “southern barbarians.” They were soon followed by Spanish, Dutch, and British traders and by Christian missionaries.



FIGURE 13-22 This folding screen by an unknown artist was done in the 17th century. It shows a Portuguese ship unloading goods. The Japanese had never seen people like the Portuguese sailors, nor had they seen vessels like the ships they sailed. In this painting, what elements does the artist emphasize as looking strange? What is shown in a more traditional way?

At first, the Portuguese and the Japanese had favourable impressions of each other. However, they did have many differences, both cultural and religious. Portuguese society, which had been influenced by Renaissance values and ideals, favoured competition, the individual, and a more flexible social structure.

New Kind of Belief

Francis Xavier, a Jesuit, arrived in Japan in 1549 to start missions to convert the upper classes, the daimyo and the samurai, to Christianity. Many Portuguese and Spanish Jesuits came after Xavier. The Portuguese also sent Franciscan priests, who worked with the poor and lower classes.

As you have seen, the religious beliefs of the Japanese people were a combination of Shinto worship of *kami*, the Confucian code of correct behaviour, and the Buddhist value of self-discipline. There were some basic similarities between the beliefs of the Christian clergy and Japanese values. Both had **ethical codes**, that is, rules about right and wrong behaviour; for example, both believed that murder and stealing are wrong. However, the Christian idea of one god was new for the Japanese.

FYI...

European objects and styles became fads in Japan. The upper classes wanted the velvet and satin capes, golden medallions, candlesticks, hourglasses, and fur robes they saw the Portuguese using.



FIGURE 13-23 This six-fold screen was done in the early 17th century by Naizen Kano. It shows the Franciscans in grey and the Jesuits in black.

FIGURE 13-24 Christian Areas and Communities of Japan Around 1640. What can you tell about the spread of Christianity in Japan from this map? As you will see on page 306, the shogun began to persecute Christians in 1614.



Think IT THROUGH

How do you think a daimyo would feel about these Christian beliefs? How might it be different from the way a Japanese commoner would respond to these ideas?

The story of the 47 ronin showed that the Japanese were expected to be totally loyal to their daimyo, emperor, and the shogun. The Christian missionaries, on the other hand, taught that a person’s spiritual loyalty should be to God in heaven. The royal rulers that European Christians obeyed represented and served that higher heavenly authority. It became clear to the shogunate that what Christianity stood for was very different from the beliefs that were considered an essential part of the Japanese identity.

Over to YOU

1. a. Using a chart like the one below, fill in the ways that these elements of Western culture might threaten the control the shogun had over the Japanese people.

Fads and Fashions	
New Military Technology	
A More Open Culture	
The Christian Religion	

b. Decide which level of Japanese society would have most to gain from adopting the new culture, and which would have most to lose. Write a dialogue between characters representing the perspective of each of these groups.

2. Imagine you are a Portuguese trader interested in trading with a Japanese merchant. Write a letter home describing your impressions of Japanese society and its beliefs and values.

Explore the Big Ideas

When Tokugawa Ieyasu became shogun of Japan, he supported a strong feudal state with a rigid hierarchy of social classes and strict rules of behaviour.

- a.** Complete the web below. Use the next level of circles to show how these values and beliefs relate to Edo society.



- b.** Working in a small group, compare your individual webs and prepare a short presentation for the class of your combined ideas.
- c.** Using the same template, fill in the web to show your impressions of Canadian culture. Which of the values are the same as in Edo Japan? Which are different? Working in pairs, use the concepts in the webs to create and present a poem for two voices.

- 2.** During the Edo period, Asano and his 47 samurai were considered heroes.

- a.** Create a collage to illustrate the characteristics of a hero in Japanese society at that time.
- b.** On the back of your collage, write characteristics that are heroic in today's society and explain why.

- 3.** In order to sell products, advertisers often use techniques that encourage conformity.

- appeal to the masses: say that "everybody is doing it"
- testimonials: a celebrity or a trusted authority promotes the product
- transfer: show an attractive or successful person; people will think that if they use the product, they will also be attractive or successful
- plain folk: show everyday people to suggest that the product is commonly used by "ordinary people."

- a.** In a small group, select five advertisements from magazines, newspapers, radio or TV commercials, or Internet ads. Discuss what kind of persuasive technique is used in each ad. Which ones encourage conformity? Which ones encourage individuality?
- b.** Present your five samples and the results of your discussion to the class.

14

Edo Japan: A Closed Society



FIGURE 14-1 This is a monument to Ranald MacDonald in Nagasaki, Japan. What does this monument indicate about Japanese attitudes toward him?

WORLDVIEW INQUIRY

In what ways might a country's choice to remain isolated both reflect its worldview and result from its worldview?

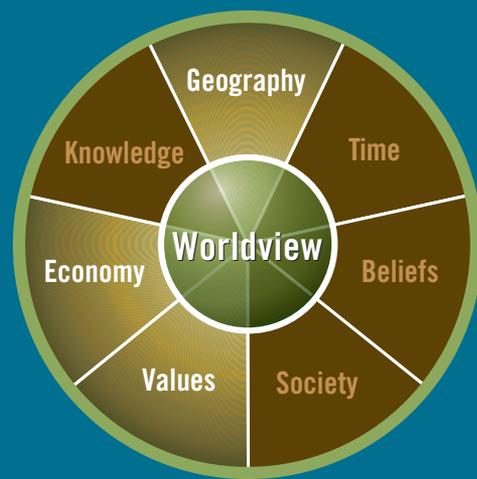
1848. Ranald MacDonald, a twenty-four-year-old Métis, insisted that he be set adrift in a small boat off the coast of Hokkaido, the northernmost island of Japan.

The captain and crew of the *Plymouth*, the American whaling ship that Ranald MacDonald was leaving, tried to persuade the young man to stay with them. Why did he want to enter a country that was known to execute strangers? When the rudder from his boat was later found floating in the sea, word was sent to North America that the young Métis was dead.

Ranald MacDonald was the son of Princess Raven, a Chinook, and Archibald MacDonald, a Scottish official of the Hudson's Bay Company. He grew up in the Pacific Northwest of the early 1800s. As a child, he had heard of three Japanese sailors who were shipwrecked and landed up in Fort Vancouver. Ranald MacDonald was fascinated by these men and the country they came from, a country that would not let them return.

As Ranald MacDonald grew, so did his plan to visit Japan. He felt a connection between his Chinook ancestry and the Japanese. He dreamed of becoming an interpreter and teacher, to gain fame and fortune when Japan would eventually open up to the world.

Why do you think the sailors who had accidentally landed in Canada weren't allowed to return to Japan?



In This Chapter

In the last chapter, you read about the high value put on honour, duty, and harmony in Edo Japan. Japanese society differed from the others you have studied in its desire and ability to cut itself off from the rest of the world. In Europe from 1600 to the 1850s, the exchange of goods and ideas affected the way people lived and thought. On the other side of the world, the Japanese experienced less change and became more certain of their identity. But no society is free of challenges. How would Japanese leaders respond to challenges from outside? How would their actions affect life within Japan?

Locking Out the World

Why and how did Japan isolate itself from the rest of the world?

What's in a **WORD**?

"Per capita," which means for *each person*, is from the Latin for *by heads*.

FYI...

In 1597, acting on a rumour that missionaries were spies for Spain, the ruling shogun arrested six missionaries and twenty Japanese converts, and put them to death by crucifixion. Executed for their religious beliefs, these were the first Christian **martyrs** in Japan.

How many people do you know who are immigrants to Canada? Historically, Canada has been a country that has encouraged immigration. Between July 2004 and 2005, Canada received 244 600 immigrants. During that same period Alberta received 17 400 international immigrants. Canada has one of the highest **per capita** immigration rates in the world. How do high rates of immigration fit into your worldview?

In the early 1500s, Japan had welcomed Portuguese traders and their fashions and firearms. But by the time Ranald MacDonal entered Japan in 1848, the attitude toward outsiders had changed. Foreign ships were being fired on and driven away. How did this come about?

Threats from the West

By the late 1500s and early 1600s, the ruling shogun came to consider foreigners a threat to his military control. If the daimyo acquired European weapons, they might challenge the shogun's authority.

New Ways of Belief and Thought

The shogun felt that loyalty to a Christian God and the Church were threats to his authority. In 1614, he responded to rumours about takeover plots by foreigners by ordering all Christian missionaries to leave the country. Churches were destroyed and Japanese Christians who refused to give up their new faith faced execution. This persecution lasted until 1640, by which time it is estimated that many thousands of Japanese Christians and about 70 missionaries were put to death.



FIGURE 14-2 This early 17th century folding screen by an unknown artist records the arrival of exotic looking Portuguese merchants. If you were the shogun, how might you react to these foreigners?

When the shogun ordered the Christian daimyos to give up their new religion, they usually followed his orders. However, converted ronin and peasants were more defiant. Japanese writer Masaharu Anesaki comments on the shogun's response:

It must have been quite inconceivable to him [the shogun] how these people without power and wealth could resist the ruler's will, unless they were mysteriously seduced and supported by a foreign power. They were clearly traitors who deserved the sternest punishment.

Cutting off Contact

Missionaries continued to come to Japan, usually disguised as traders. As a result, shogun Tokugawa Iemitsu (Ee-ay-meet-see) passed isolation, or exclusion, laws. The penalty for breaking any of these laws was death.

Terms of the Exclusion Laws

- ◆ All Christian missionaries and foreign traders were forced to leave Japan. Newcomers were no longer allowed to enter.
- ◆ The Japanese were not allowed to go abroad.
- ◆ Ships large enough to make long voyages could no longer be built and existing ones were destroyed.
- ◆ Japanese who were out of the country were forbidden to return.
- ◆ Most foreign objects were forbidden. All foreign books containing a Christian message were banned; scientific books were forbidden.

In addition, the shogunate tightened controls on movement within Japan. People needed to get special documents to travel from one domain to another, a curfew was instituted to keep people from moving around at night, and wheeled transport was banned.

SKILL POWER

A poster may convey values and a point of view as well as information. When you look at a poster ask yourself:

- What is the purpose of the poster? Who is the intended audience?
- How does the text on the poster communicate the purpose?
- How has the designer used the image to reinforce the text?

Create a poster to present a message conveying information and a point of view about freedom of speech in Canada.

Think IT THROUGH

Why do you think the lower classes were more likely to defy the shogun's orders and keep their new religious beliefs? Why did the missionaries risk death to try to convert the Japanese? Use elements of the worldviews icon to support your ideas.

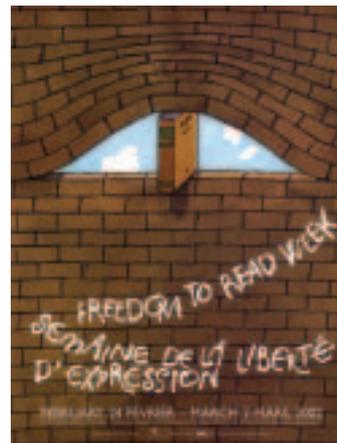


FIGURE 14-3 Apply the skill power questions to this poster.

FIGURE 14-4 This woodblock print called *Sueyoshi's Junk* was created in 1633. Before Japan became a closed society, ships like this one were used to trade with Asian countries. Why were vessels like this later destroyed?



Think IT THROUGH

How do you think isolation from the rest of the world might affect the following aspects of a society: level of technology, economic development, and attitudes toward change?

In 1639, the shogun banned Portuguese ships in Japan and expelled all foreigners except for Dutch, Korean, and Chinese traders. The Dutch were only allowed on a small island in the harbour of the city of Nagasaki. From the shogun's point of view, the isolation policy was essential for national security. It was the only way to eliminate possible threats to his power and to protect the Japanese culture.

FAST FORWARD

Closing Borders

In recent times, countries including the US, Great Britain, Spain, and Canada, were forced to seal their borders because of security threats.

On September 11, 2001, the United States was attacked by terrorists who used hijacked airplanes as their weapons. The US responded by immediately sealing its borders. No ships were allowed to dock and unload. Planes heading to the US from all over the world were not allowed to land. Many planes were forced to land in Canadian airports. Even when the US reopened its borders, new, stricter security measures were put in place. Closing the borders was a drastic measure in difficult circumstances.

In August 2006, British security uncovered a terrorist plot to blow up 10 planes in mid-air between the United Kingdom and the United States. As a result, much tighter controls were placed on items that passengers could bring onto planes in their hand luggage.

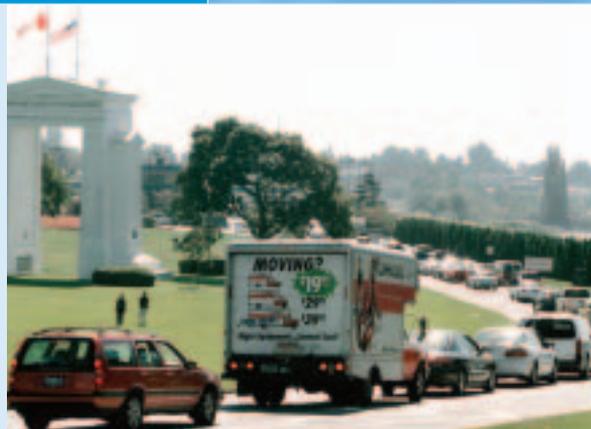


FIGURE 14-5 When the United States sealed its borders, long line-ups of cars and trucks carrying trade goods were stopped at the Canadian border.

Think IT THROUGH

Although the citizens of the United States did not have the same tradition of loyalty and obedience as the Japanese, they accepted the government's restrictions, even after the borders reopened. How do you explain this?

Problem Solving Using Lateral Thinking

Lateral thinking is a particular way of approaching a problem. Follow these steps:

- Look at problems from many angles.
- Reframe problems based on the multi-angle perspective.
- Challenge your underlying assumptions.

Consider this “classic” lateral thinking problem to see how looking at a problem from many angles and then reframing it can help.

A truck stops at a road just before a bridge. The vehicle is bit too high to pass under—by 2 or 3 cm. Vertical thinking says the driver must turn the truck around and find a different route. The frustrated trucker is about to get back in his truck and do just that when a boy on a bicycle comes by and speaks to the driver. Five minutes later, the truck passes safely under the bridge. What do you think the boy said?

How many of you bike-riders suggested the trucker let some air out of the tires? Lateral thinking helped the boy look at the problem from a different angle than the truck driver. The trucker saw the problem as the bridge being too low. Vertical thinking tells you that you can only go around it. The



FIGURE 14-6 What problem might these students face planting this tree?

boy, however, saw the problem as the truck being too high. How could you make the truck lower?

Applying lateral thinking can help you identify underlying assumptions and challenge them. Here is another “classic” lateral thinking problem:

A father and son are involved in a car accident, and the son is rushed to hospital for emergency surgery. The surgeon says, “I can’t operate on him. He’s my son.” Who is the surgeon?

Many of you will realize right away that the surgeon is the boy’s mother, but several decades ago, this puzzle stumped most people. An underlying assumption in their thinking was that a mother could not *also* be a surgeon.

Try It!

1. One of the reasons the Tokugawa shogunate passed the isolation laws was because it saw the West as a threat to Japanese culture. In other words, it saw the problem as the West. If someone had been able to restate the problem as the “need to protect Japanese culture,” what other possible solutions to the problem might have arisen?
2. Think of a problem you, your classmates, or your community are currently facing. What is the problem? How many ways of stating it can you and your classmates come up with?

The strangely parallel stories of two young men, one a 17th-century European, the other a 19th-century Japanese, show how individuals can sometimes influence the outcome of historical events.

Will Adams: From England to Japan

William Adams, a ship's pilot, set sail for the Far East in 1598. By the time his ship anchored off Japan, only 24 of the original crew of 110 were still alive. When Adams stepped on land in 1600, he was the first Englishman to arrive in Japan.

Adams and the crew were first arrested as pirates and imprisoned, but it did not take long for Adams to become Tokugawa Ieyasu's personal advisor. Ieyasu was impressed with Adams' knowledge and commissioned him to help build Japan's first Western-style ship. The shogun even wrote a letter to the king of England, inviting the English to visit Japan and start up communication and trade between the two countries. It seemed that Japan might become a more open society, thanks to Adams. The English, however, did not take up the shogun's offer.

Yet Adams might also have contributed to the exclusion laws that would later close Japan's doors to Westerners. When questioned about



FIGURE 14-7 The story of William Adams was the basis for the novel, and later the popular TV miniseries, *Shogun*. Why do you think that hundreds of years later, Westerners were so interested in Adams' experiences in Edo Japan?

European ways, Adams told the shogun stories about the Spanish Inquisition—how the Roman

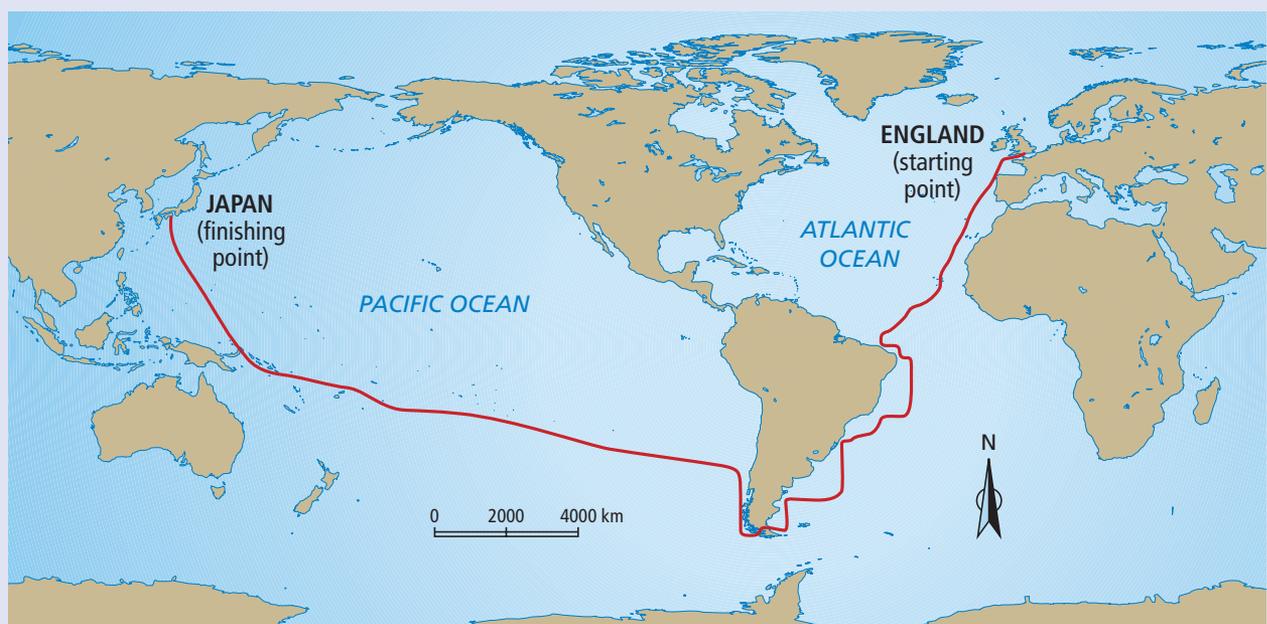


FIGURE 14-8 William Adams's route to Japan

Catholic Church persecuted those who opposed its teachings. These stories caused the shogun to become more suspicious of Europeans, intentions. He and later his son Tokugawa Hidetada (Hee-day-tuh-duh), moved to expel most foreigners.

Adams was granted the social status of a samurai with the Japanese name Miura Anjin (Mee-oo-ruh Un-jeen). He married a Japanese woman and they had a son and a daughter. After 13 years in Japan, Adams was given permission to leave, but he decided that his ties to Japan were too strong. He remained in Japan until his death in 1620 at age 56.

Nakahama Manjiro: From Japan to America

More than 200 years after Adams became the first Englishman to set foot in Japan, a Japanese man named Nakahama Manjiro (Mun-jee-ro) became the first citizen of Japan to set foot in the United States. His story reads almost like fiction.

Like the Japanese sailors who so intrigued Ranald MacDonald, 14-year-old Manjiro and four



FIGURE 14-9 This is Manjiro. Is he presented in the same way as other samurai? Why or why not?

other fishers were caught in a fierce storm that took them far out to sea. Eventually, they shipwrecked on a deserted volcanic island. In 1841, they were rescued by a passing whaling ship and taken to Hawaii. There, the four men found work, but Manjiro accompanied the ship's captain to live in Massachusetts. He was given the name John Mung and was enrolled in school. In 1849, Manjiro went to California to prospect for gold, and had some success in making his fortune. He decided it was time to go home to Japan, despite the great risks.

When Manjiro arrived in Japan, he was imprisoned according to provisions of the exclusion laws. But he was not executed, despite countless trials. He was too valuable to the shogun. Manjiro spoke fluent English and knew much about the West.

When the American Commodore Perry arrived in Japan in 1853, the shogunate sent for Manjiro. He provided background knowledge for the Japanese, but he was not allowed to translate, except for letters. Japanese officials feared that he would be too sympathetic to the Americans. Manjiro did succeed in getting his countrymen to soften their attitude to the American "barbarians."

Like Adams, Manjiro helped instruct the Japanese in shipbuilding and naval training and, even though he had been a peasant when he was lost at sea, he was awarded the rank of samurai. In 1860, when the Japanese sent an embassy to the United States, Manjiro went along as a navigator and an interpreter.

- What do you think might have made Tokugawa Ieyasu build Western-style ships?
- Why were the experiences and points of view of Adams and Manjiro considered valuable by the shogun?
- In the 1800s, thousands of people rushed to California, lured by the promise of gold. Would Manjiro have had the chance to make his fortune this way in Japan?

FYI...

Around 1720, the shogun introduced the Western calendar to Japan. It would let farmers predict growing seasons more accurately than the traditional Japanese calendar, and improve crop production. He also arranged for Western watches and the knowledge of watch-making to be brought to Japan.

Think IT THROUGH

Consider a dilemma:

Imagine you are a Dutch scholar. The exposure to new languages and ideas is making you question the values and attitudes you have grown up with. Will you ask the shogun to release you from your job? Or will you come up with another solution to your situation?

Exceptions to the Exclusion Laws

While all other Europeans were being expelled from Japan, a small number of Dutch traders were allowed to remain. The shogun considered them less threatening because they were interested in trade, not religion. Nevertheless, the Japanese took no chances. The families of the Dutch traders were not allowed to join them, and their Japanese servants were forbidden to talk with them. Once a year the Dutch were required to make an expensive trip to Edo to pay their respects to the shogun and stay there for three months. There, officials asked them many questions about the West, especially about current events and developments in medicine. How does this compare with the way the shogun controlled the daimyo through alternate attendance (see pages 285–286)?

The shogun also had a small number of Japanese scholars learn about Dutch medicine and the Dutch language. They were called the **Dutch scholars** and were directed to educate themselves about Western ways. The sons of samurai were also sent by their daimyo to study the Dutch language.

There were some positive responses to Western studies in the 1700s. For example, around 1720 importation of European books into Japan was allowed, with the exception of books on Christianity. Also, the shogun encouraged the study of astronomy and had an observatory built in Edo in 1744. Most Japanese, however, were not exposed to the new ideas of the West. The shogun feared that these ideas might “confuse” them and make them forget that they owed absolute obedience to him.



FIGURE 14-10 This 1804 image by an unknown artist is called *Deshima off Nagasaki*. The Dutch were confined on this tiny island in Nagasaki harbour, with guards stationed at the bridge and police spies planted among them. What details in this painting identify this location as the Dutch settlement at Nagasaki?

A New Way of Thinking

The shogun’s advisors told him of a new way of thinking in the West. It was the scientific method you read about in Chapter 4.



FIGURE 14-11 Pieter van Musschenbroek did early experiments on electrical charges.

People of the red-hair country [the Dutch and English] customarily do things by mental reckoning and by reason; they only use implements they can see; if a fact is not certain, they . . . do not make use of it . . .

- From what you know of the Japanese beliefs and view of the world, how might they react to the idea of trusting only what can be seen?

Maintaining Rule in Japan

While all of this was happening, Japan maintained its feudal system. The economy was tied to agriculture, and social classes were rigid and unchanging. The shogun was determined to prove that Japan was strong, that his rule was strong.

Think IT THROUGH

The Tokugawa shogun put in place the “closed country period.” How does this illustrate the effect of leadership on worldview? Explain.

Over to YOU

- Using the template below, create a cause-and-effect diagram.
Hint: Remember to include the exceptions to the isolation of Japan in the effects.



- Using the causes from your diagram, consider what effects might result if these factors were applied to Canada today. Write a letter to the editor of a national newspaper, presenting your ideas as to whether or not there are threats to the safety and identity of Canada. Include suggestions as to how Canada should handle such threats.
- What is meant by the expression “thinking outside the box”? Compare thinking outside the box with the Building Your Skills on Problem Solving Using Lateral Thinking on page 309. Is thinking outside the box the same as lateral thinking?
 - Think of a decision you need to make soon or a problem you must solve. What steps you do need to take?
 - Now jot down some ideas for thinking “outside the box.” How might this step change your plan of action?
 - To what extent should Manjiro be subject to the Japanese exclusion laws, which forbid contact with foreigners? Prepare an argument from Manjiro’s point of view, and one from the Shogun’s point of view. Conduct a horseshoe debate: should he be completely exempt or should he be imprisoned or killed?

Change Within Isolation

In what ways did isolation lead to political, economic, and social changes in Japanese society?

During the Renaissance and the period of history known as the Enlightenment that followed it, there was a positive attitude toward change in Europe. Progress was seen as a beneficial force; there seemed to be no limit to the good it could bring to society. To what extent do you think that these attitudes are shared by Canadians today? What is your attitude toward change and progress?

Attitudes Toward Change

What did Ranald MacDonald find when he reached what he referred to as “mysterious dread Japan”? It was a stable society that had changed little in 250 years. Edo Japan had had a long time to establish its own particular kind of society—the result of interaction within the country.

SKILL POWER

The dictionary defines the word “progress” as “improvement,” but some improvements can also have negative effects. Using the chart below, explore some examples of *faster*, *bigger*, and *improved* changes to your life. For each example, think of a positive and a negative effect.

	Example	Positive	Negative
Faster			
Bigger			
Improved			

FIGURE 14-12 This is a painting of the Battle of Balaklava on October 25, 1854, during the Crimean War. The Japanese did not have any of this turmoil. How do you think this affected their worldview?



Toward an Ideal Society

The Japanese wanted to live in a society that embodied the things that were important to them:

- ◆ Peace, safety, and security
- ◆ Harmony, respect, and a sense that everyone has his or her place
- ◆ Leisure time and opportunities for personal expression and enjoyment of the arts, sports, entertainment, and crafts.

The peace and security in Edo society came at a cost. Life was controlled by rigid rules. People could not move from the social class of their birth and they were not encouraged to think for themselves. There was little personal freedom, such as the freedom of expression.

The Influence of the Shogun

In Chapter 13, you read how the Edo shogun increased their political power and control over the people. As an uninvited stranger in Japan, Ranald MacDonald knew that he risked execution. The shipwrecked Japanese sailors he had encountered in British Columbia were not allowed back into Japan because their contact with other cultures might “contaminate” Japanese society.

But not all threats to peace and order come from outside a country’s borders. Crime also disrupts life. Bandits, robbers, and pirates were common in most countries at this time, but social controls and the threat of harsh punishments under the Tokugawa shogunate effectively discouraged this kind of behaviour in Japan.

A Booming Economy

Long periods of stability and peace usually result in more wealth for a country. In some ways, Edo Japan had a booming, or expanding, economy.

- ◆ Farmers increased production by irrigating and growing two crops on the same piece of land during one growing season.
- ◆ Road improvements financed by the daimyo helped increase trade.
- ◆ The population increased in urban centres.
- ◆ Silver and gold coins were introduced as currency, or money.

On the other hand, little foreign trade, the overtaxing of peasants, and the continued use of rice for payment in most transactions held the economy back.



FIGURE 14-13 In Japan, police boxes, or *kobans*, are located in every neighbourhood. Officers at these mini police stations give directions and help citizens with accidents, theft, and other emergencies. How do you think the constant presence of law enforcement might affect the behaviour of Japanese people?



FIGURE 14-14 This 18th century image by an unknown artist is called *Sado Gold Mine*. It shows gold coins being stamped and weighed. After centuries of an economy based on rice, what challenges might people face in switching to a money economy?

Zoom In > Conserving and Managing Resources

Since there was little trade with foreign countries, Edo Japan had to rely on its own natural resources. Forests cover most of Japan, and the Japanese built their buildings mostly from wood. They burned wood to heat homes and cook food. Forests were cut to create more farmland. Over time, the vast forests started to dwindle. The loss of trees contributed to soil erosion and floods, which in turn caused famines.

Then in 1657, a fire destroyed half of Edo and more wood than ever was needed to rebuild. This catastrophe became the wake-up call for the nation. The shogun ordered conservation and woodland management. The Japanese became the first people to learn how to scientifically replant forests from seedlings.

- Based on what you know about the values and political structure of Japan, why were the Japanese so successful at restoring their forests?



FIGURE 14-15 Today, Japan has the highest percentage of forested land among developed nations; however, that area may seem small to us. How do you think a Japanese person might react to the vast forests of Canada?

- What values and attitudes need to be balanced in Canada today to achieve forest management and conservation?

VOICES

What Makes a Society Civilized?

Lord Elgin: Japan Is Civilized

Lord Elgin, a British representative in Japan, was impressed with the civilized society he found in Edo Japan:

A perfectly paternal [fatherly and protective] government; a perfectly filial [respectful and loyal, like a son] people; a community self-supporting; peace within and without; no want [poverty]; no ill will between classes. This is what I find in Japan after one hundred years' exclusion of foreign trade and foreigners.

Peter Tasker, *The Japanese: A Major Exploration of Modern Japan.*

Commodore Perry: Japan Is Uncivilized

Commodore Perry, the first American to arrive in Japan, wrote in his journal that the Japanese were a “singular [remarkable] and isolated people.” However, he went on to say that the Japanese still hadn’t joined “the family of civilized nations.”

Think IT THROUGH

1. What criteria did Lord Elgin use to define “civilized”? What is your response to his criteria?
2. What are your criteria for judging whether a society is “civilized”? To what extent is Canadian society civilized?

A Golden Age of Culture

As a direct result of the peace and prosperity of Edo Japan, the arts and culture were able to flourish. Many things we associate with Japanese culture to this day developed during the years of isolation.

LINK UP

In Chapters 3 and 4 you read about the explosion of creativity that took place in Renaissance Europe. ■



FIGURE 14-16 *Kabuki*, shown here, is a form of theatre. Male actors played both male and female roles. The productions are lavish and sometimes violent. What other society do you know of that restricted theatrical roles to males only?



FIGURE 14-17 The purpose of the rituals of the Japanese tea ceremony is to bring enjoyment and peace of mind to the participants. Can you think of other rituals with these aims?



FIGURE 14-18 *Sumo wrestling* originated in ancient times as a religious performance. It became a popular form of entertainment in Edo Japan as shown in this 1864 print by Kunitzuna Utagawa. What other sports do you know of that had religious or spiritual beginnings?

FIGURE 14-19 *Haiku* was a new poetry form in the Edo period. The formal structure of syllables paints a brief word picture that offers insight into life. What other poetic forms can you think of?

In the sky at night
Stars known as “the rice basket,”
Blossom like flowers.



FIGURE 14-20 In puppet theatre, or *bunraku*, large—almost life-sized—puppets enact the ordeals of separated lovers or duelling samurai.

FIGURE 14-21 This woodblock print was done in the early 18th century by Torii Kiyomasu. It is called *Street vendor of illustrated books*. About half of the male population could read—a higher literacy rate than in most European countries of the time. Why do you think literacy rates are historically limited to male readers?



FIGURE 14-22 The Japanese used woodblock prints to advertise as shown in this 19th century kabuki poster. These advertisements were often outstanding works of art themselves. Do you consider advertisements today works of art? Why or why not?



FIGURE 14-23 During the peace and prosperity of the Edo period, the emphasis of Japanese martial arts, such as *kendo*, shifted from teaching the techniques of how to kill people to developing the person, especially the samurai, through a well-disciplined life.

The Floating Worlds

Cultural activities, like *kabuki* and *noh*, took place in areas called the floating world. There the rules and controls of Tokugawa society were relaxed. The merchant's money counted for more than the samurai's rank or status. Once they had fulfilled their duties to their occupation and family, men could temporarily unwind and enjoy themselves.

The shogun tried to suppress the *kabuki* theatre and discouraged the samurai from wasting their time and money. But, rather than closing the businesses in the floating world, the authorities kept these entertainment districts under surveillance. What important purpose might the floating world provide in a tightly controlled society such as Japan?



FIGURE 14-24 *Noh* was a musical dance drama. The actors wore masks that symbolized character types and spiritual states. Why do you think masks were used?

FYI...

The shogunate issued many laws to try to control people's behaviour. In fact, some of these laws were either ignored by the people, or they found ways around them. In other words, the laws of a country do not always reflect an accurate picture of how people in the country live. Can you think of any examples of this in Canadian society?

Over to YOU

- Using an organizer like the one below, fill in the ways Japan changed politically, economically, and socially during the period of isolation.

Political Changes	Economic Changes	Social Changes

- Make a list of Canadian society's values. Compare it with a list of your own individual values. Are they the same? If not, what, if any, action do you take to assert your own values?
 - Write a profile of a character whose values are completely in conflict with your list of Canadian values. Include the ways that the character expresses these values.
- List all of the leisure activities in which you participate. Rank them from your favourite to least favourite. Re-rank them based on most to least expensive. Write two observations about the relationship between leisure activities and the need for wealth. Compare these observations and develop a theory about prosperity in Japan during the Edo period.

Cracks in the Foundation

How did isolation contribute to the end of Japan's closed, feudal society?

Ronald MacDonald found much to admire about the Japan he had dreamed of visiting. His first contact was with the Ainu, who greeted him warmly. Once in the hands of Japanese officials, he was repeatedly questioned about himself and the outside world. The officials realized that MacDonald's ability to speak English might be useful to them in dealing with future visits by American and British ships. He was given the job of teaching English to a group of 14 interpreters. One of his students, Moriyama Einosuke (Mo-ree-yuh-muh Aye-no-skay), played an important role in the negotiations between the Japanese government and Commodore Perry in the 1850s.

After ten months in Japan, MacDonald left on an American war-ship. He travelled widely during his life but he wrote:

[T]here are none to whom I feel more kindly—more grateful—than my old hosts of Japan; none whom I esteem more highly.

Zoom In > A Global Language

If you went to Japan today, you would find many people your age wearing T-shirts and other clothing items that have English words on them. David Crystal, an internationally recognized scholar of the English language, argues that English has become the global language. Media such as Hollywood movies and popular music, and the globalization of trade are two factors that have contributed to the position of English worldwide. Today, English is

the language most used to express technical concepts. In an age of rapidly changing technology, especially in the area of communications, this has also helped to spread English. The Japanese language changed little during the Edo period. However, modern Japanese is full of terms adopted from other languages, especially English.



FIGURE 14-25 For the last half of the 20th century, most Japanese were eager to learn English. How might the spread of English affect the ideas and attitudes of societies around the world?

Changes Within Japan

Japan's feudal society, which had been established by the shogun in times of conflict and poverty, was becoming outdated. No matter how hard most shogun discouraged change, they could not stop the clock.

The Class System in Upheaval

Toward the end of the Edo period, merchants gained wealth and power because more people needed their services. The merchants were in charge of storing rice and converting it into cash or credits. They also lent money at a time when everyone needed loans.

Peasants needed money to pay their high taxes. Because of the high cost of alternate attendance and road construction, many daimyo were nearing bankruptcy. There was little real work for the samurai, and many were too proud to take other jobs. Some even survived by marrying the daughters of merchants, going against strict social rules.

Everyone looked for someone to blame. Often, that was the shogun and his extravagant officials. Some people claimed that the Tokugawa clan held power illegally, and that their power rightfully belonged to the emperor. In fact, the emperor had not actually ruled for many centuries.

Disasters and Hard Times

In the late 1700s and early 1800s, Japan was struck by many natural disasters that brought about famines and took many lives. A third of the population died of starvation. Land was deserted as peasants fled into the cities, where often they could not find work. Rice was so scarce that its price rose steeply. City dwellers rioted over price increases and attacked the homes of the wealthy. Many people felt that the shogunate's responses to these problems were ineffective.

LINK UP

In Chapters 1 and 2 you read about the changing social structures in late Medieval and Renaissance Europe. What similarities can you see between this period in European history, and the Edo Period in Japan? ■

FYI...

By the end of the 1700s, Edo was a bustling commercial centre with a population of about a million people. It was the largest city in the world.



FIGURE 14-26 Homeless people are a concern in Canada today. Approximately 200 000 Canadians are homeless. Young people under the age of 18 make up the fastest growing segment of homeless people.

Catfish and Commodores

As you read in Chapter 12, a Japanese legend explains that earthquakes are caused by a giant catfish called Namazu. In 1855, after the second visit of Commodore Perry, Edo (now Tokyo) was shaken by a powerful earthquake that killed over 7000 people and destroyed 14 000 buildings. For the Japanese, this earthquake showed that there was something very wrong with society and that the gods were trying to fix it up. Immediately after the earthquake, artists began to make Namazu-e prints giving their ideas about the situation.

One view of Perry's Ships

In this print, Namazu is shown as a huge whale, which is sprouting money, not from its blowhole, but from the spot where a smoke stack would be on a steamship like that of Commodore Perry's. The people on the shore are waving Namazu closer to shore, so that they can get the money.



FIGURE 14-27 This anonymous print produced in 1855 is called *The shaking of greater Edo*.

Another view of Perry's Ships



FIGURE 14-28 Produced in 1855, this print by an anonymous artist was called *An exchange with the namazu of the great earthquake, second year of Ansei, second day, tenth month, nighttime*.

This print shows Namazu and Commodore Perry having a tug-of-war and an argument. In the text above the figures, Namazu begins by saying:

You stupid Americans have been making fun of us Japanese for the past two or three years. You have come and pushed us around too much . . . Stop this useless talk of trade; we don't need it . . . Since we don't need you, hurry up and put your back to us. Fix your rudder and sail away at once.

Journal of Social History

Think IT THROUGH

1. What two points of view about the arrival of Perry do the prints illustrate?
2. These prints are similar to the editorial cartoons in modern newspapers. Find three editorial cartoons and discuss how the cartoonists used images and words to communicate a message about a current event.

The Expansionist Threat from Outside

By the early 1800s, several nations were knocking on Japan's door. Russia, England, and the United States, in particular, requested trade, or at the very least, water and coal for their passing ships. In 1825, the shogunate responded with the "No Second Thought Expulsion Order":

... whenever a foreign ship is sighted approaching any point on our coast, all persons on hand should fire on it and drive it off.... If the foreigners force their way ashore, you may capture and incarcerate [imprison] them and if their mother ship approaches, you may destroy it....

Anti-Foreignism

VOICES

Views from the West

A Matter of Rights

A British newspaper declared:

The compulsory seclusion of the Japanese is a wrong, not only to themselves but to the civilized world... The Japanese undoubtedly have an exclusive right to the possession of their territory; but they must not abuse that right to the extent of the barring all other nations from a participation in its riches and virtues.

W. G. Beasley, *The Rise of Modern Japan*.

A Matter of Economics

When Perry arrived in Japan in 1853, he carried a letter from the American president that said, in part:

Our great State of California produces about sixty millions of dollars in gold every year, besides silver, quicksilver, precious stones, and many other valuable articles. Japan is also a rich and fertile country, and produces many very valuable articles. Your imperial majesty's subjects are skilled in many of the arts. I am desirous that our two countries should trade with

each other, for the benefit both of Japan and the United StatesIf your imperial majesty is not satisfied that it would be safe altogether to abrogate [ignore] the ancient laws which forbid foreign trade, they might be suspended for five or ten years, so as to try the experiment.

If it does not prove as beneficial as was hoped, the ancient laws can be restored. The United States often limit treaties with foreign States to a few years, and then renew them or not, as they please.

Think IT THROUGH

1. What criteria did the British use to decide that Japan was wrong? Were they justified in saying that Japan didn't have the right to exclude other nations from its riches?
2. From the American perspective, why was trade between Japan and the US a good idea?
3. In his letter to the Japanese emperor, US President Millard Fillmore asked that the Japanese help shipwrecked American sailors in the future. Why was this request necessary?

The reasons for the United States' interest in Japan were largely based on geography or economics, or both, as shown in Figure 14-30. Were these reasons enough for the United States to try to force its way into Japan, to break open a country that had declared itself closed to most Western countries for more than 200 years?

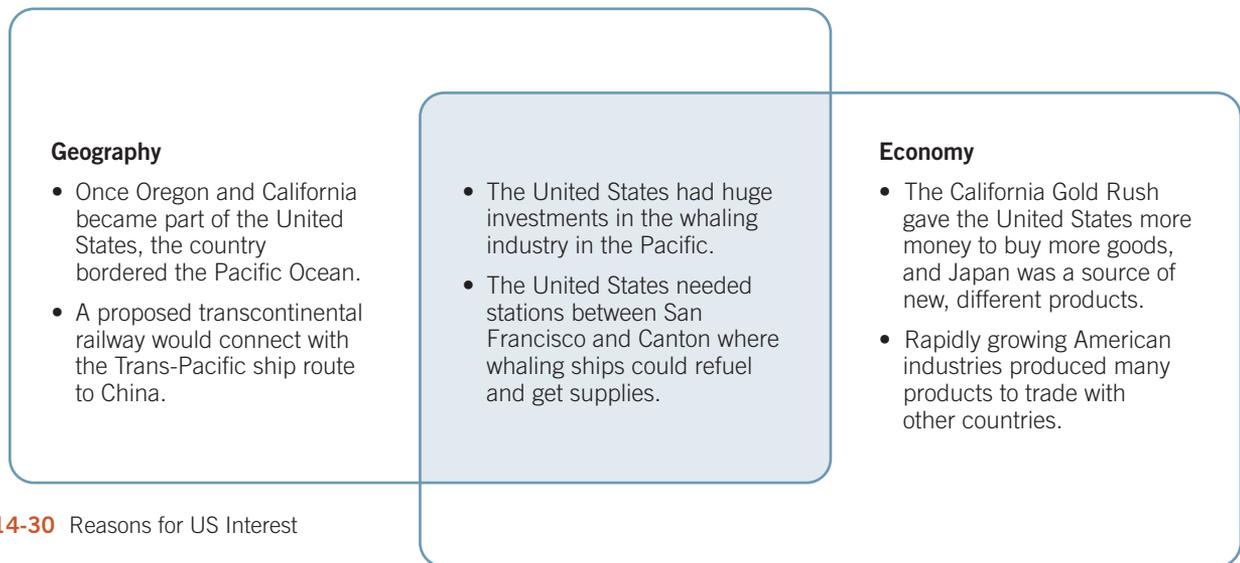


FIGURE 14-30 Reasons for US Interest in Japan

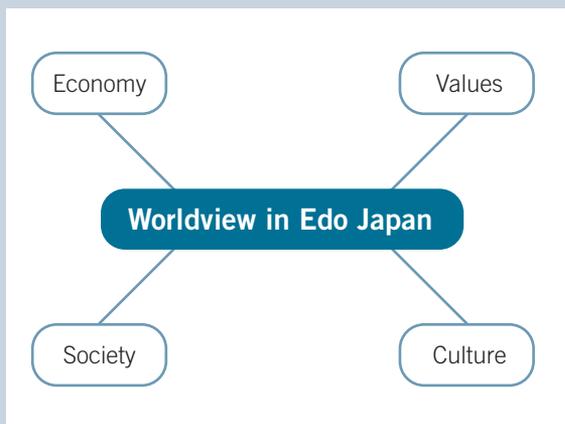
Over to YOU

1. **a.** Create a graphic organizer to summarize the internal and external factors that contributed to the end of isolation.
 1. **b.** Write an opinion piece on the isolation of Japan during the Edo period. Use one of these titles: “A Golden Age of Peace and Prosperity” or “A Society in Stagnation.”
2. Describe the conditions you think are necessary to justify using force in international situations. How many of these conditions were present in Edo Japan in the 1800s?
3. **a.** The shogun at the time of Perry’s arrival, Iyeyoshi (Ee-ye-yo-shee), was seen to be a weak leader. How might the outcomes have been different if a stronger, more forceful shogun had dealt with Perry? Explain.
 3. **b.** Gather information from the media and the Internet about a present-day political leader. He or she may be the leader of a country, a state or province, or a city. Organize your information in a chart that lists the strengths and weaknesses of that person’s leadership style.
4. **a.** What similarities can you see among the relationships between the following groups:
 - the Americans and the Japanese
 - the Europeans and the Indigenous peoples of the Americas
 - the Japanese and the Ainu
 4. **b.** In the Voices box on page 323, you read that Britain agreed that “The Japanese undoubtedly have an exclusive right to the possession of their territory...” How might Canada be different if the British had applied that attitude toward First Nations? Create a collage or a poem expressing your ideas.
5. **a.** What happens to homeless and economically disadvantaged people in your community? Where do they go and how do they live?
 5. **b.** What action could you take to raise awareness of this problem in your community? What action could you take to help?

Explore the Big Ideas

In 1635, the ruling shogun passed laws that severely restricted contact between Japan and the rest of the world.

- a.** Using the graphic organizer below, think about how the components of the Japanese worldview in the boxes both encouraged the isolation of Japan and were affected by it.



- b.** In a group of four, with each group member choosing a different component from the organizer, prepare a short dramatic presentation. Decide together on a device that will symbolize the exclusion laws. Each group member personifies his or her chosen component before and after the exclusion laws, with words and actions showing how each component is both a cause and effect of isolation.
- c.** After the dramatic presentation, your group will lead a class discussion of how your representations were similar to or different from your understanding of your own worldview. Try to come to a consensus on whether Canada would be better off if it was more or less isolated than it is today.

- a.** Imagine that you are a roving television news reporter who has a time machine. Make a list of questions that you would ask each of the following. Try to discover their motives to critically grill them about the consequences of their actions.
 - Tokugawa Ieyasu, the first of the Edo period shogun.
 - Ieyasu's grandson Hidetada, the shogun who supervised the execution of the Christians.
 - Tokugawa Ienari, the shogun who brought in the 1825 "No Second Chance" edict.
- b.** Edit your "interviews" into a short news piece, featuring soundbites from each of the

shogun. Make an audio or video clip, or write a description, of the news piece.

- a.** Make a poster informing the literate—those who can read—about the exclusion laws. Make another one for those who cannot read.
- b.** Work in small groups to produce an Edo newspaper. Have your paper include stories about the political, economic, and social trends. Include an editorial that gives an opinion on an issue current at the time.
- 4.** Find out about countries currently described as having "oppressive regimes" by watching television, reading newspapers, searching

the Internet, etc. What characteristics do their leaders have? How do these characteristics contribute to the situation in the country?

- 5.** Does a leader stand a better chance of coming into power if feared or admired? Survey your classmates to determine their perspective. Outline elements of a planned election campaign for a fictional candidate using what you have discovered.
- 6.** Look back to Chapter 9. Make a chart listing how the motives of the Americans in the 1800s compared with those of the Portuguese in the 1500s and 1600s.

15

Contact and Change in Meiji Japan



FIGURE 15-1 This pen and ink drawing done in the 19th century shows the arrival of Commodore Perry's ships. For many years most ships from the West had not been welcome in Japan. How would you describe the reaction of these Japanese to the arrival of foreign ships?

WORLDVIEW INQUIRY

In what ways does a society's worldview affect its ability to adapt to rapid change?

1853. Commodore Matthew Perry's ships arrived in Uraga Harbour. It was the first Western military force to enter Japan.

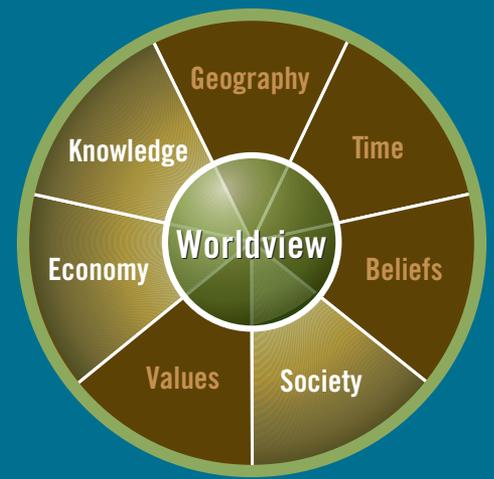
One morning, the residents of a small Japanese fishing village awoke to an shocking sight. On the water were “black ships of evil mien [appearance]” puffing smoke. These steamships were under the command of Commodore Matthew Perry of the United States.

Fishers pulled in their nets and rowed to shore. People ran into their houses and hid. Temple bells rang. Japanese guard boats could not keep up with the black ships as they proceeded toward Edo, the capital.

When the Americans came ashore, they felt they had been transported back in time. Warriors with two swords, archers with long bows, cavalry, and foot soldiers lined the shore, as did bronze cannons in the old Portuguese style.

The Japanese, too, were amazed by what they saw. Here on Japanese soil, were giants of men with long noses, round eyes, and blond, red, or brown hair. Why had they come? What did they want of the Japanese people?

The Americans had more powerful weapons than the Japanese. How do you think this would influence the way the two countries would deal with each other?



In This Chapter

In the last chapter, you saw that many years of isolation led to peace in Japan and pride in the Japanese identity. Isolation had also prevented Japan from taking part in the technological revolution that had been taking place in countries like the United States. Perry's arrival and his demand that Japan open itself up to international trade was about to have a huge impact on Japanese life. How would the Japanese respond to the idea of trade with the United States? How would the other Western countries respond to US efforts to open up Japan? What changes would take place in Japan? What stresses would these changes have on traditional Japanese society?

The End of Isolation

What factors motivated Japan's decision to end its isolation?

LINK UP

In Chapters 5 and 6, you read about the expansionism and colonialism that took place as a result of the travels of European explorers. The attempts by Europeans to establish trade with Japan were a continuation of the process that had begun in the late Renaissance. ■

Think IT THROUGH

Before Perry left, he gave the Japanese white flags that they could use to indicate their surrender. If you were the Japanese, how would you have interpreted these flags?

Imagine another country approached the Canadian government and demanded massive changes in the way Canada interacts with the world. How do you think Canadians would feel? What factors might make Canada submit to this pressure? In what ways might this submission affect the identity and worldview of Canadians?

As you read previously, Commodore Perry's arrival was not the first time foreign countries had attempted to establish trade relations with Japan. The Portuguese and the Dutch had had some success, but Japan had been able to control its contact with them and maintain its policy of isolation. In the early 1800s, more foreign ships—Russians, British, and Americans—began to arrive. The Japanese response was to keep them out, using force if necessary.

However, Perry's visit was to be different. This time Japan would lose its battle to remain a closed society. When a country makes a change like this, it is usually because of pressures from inside as well as outside. What were these pressures and why were they successful?

Pressure From Outside

The arrival of Commodore Perry caused a reaction similar to Cortés's arrival in Mexico. Here were strange people behaving in a threatening manner. What would be the right response to the danger presented by these strangers?

Perry's Strategies

On July 14, 1853, Perry sailed into Uraga Harbour with 2 steamships, 2 sailing vessels, 977 men, and 66 guns, which were larger than any the Japanese had seen before. He presented a letter from President Millard Fillmore. Look back at a portion of this letter on page 323. As well as trade, it also asked for protection for shipwrecked American sailors and the right to buy coal for ships. Perry said that he would return for the Japanese answer to these demands.

FIGURE 15-2 This painting by Wilhelm Heine was done in 1855–1856. It is called *First Landing of Americans in Japan*, even though other Americans had set foot on Japanese soil earlier. What might the title suggest about how the Americans viewed this particular landing?



In 1854, Perry did return with eight black ships and more troops. This time, he and representatives of the shogunate signed the Treaty of Kanagawa. It opened two Japanese ports to American ships, established an American consulate in Japan, and accepted the demands regarding shipwrecked sailors and coal. In 1858, a commercial treaty giving further trading rights to the United States was signed. That same year, Japan signed similar treaties with England, France, the Netherlands, and Russia. Many Japanese were unhappy with the terms of these “unequal treaties,” which had been forced on them. They had lost control over their trade.

Zoom In > American Expansionism

Why did the Americans feel that they had the right to make these demands of the Japanese? Less than 100 years before Perry’s landing, the United States had fought the War of Independence against Britain and had become an independent country. Since that time it had continuously expanded its territory westward toward the Pacific Ocean. The powerful, pioneering spirit that stimulated this expansionism was given the name “Manifest Destiny.” Manifest Destiny was the belief that the United States had a mission to spread its territory and its ideas about democracy and economics westward across North America and beyond.

- How does Manifest Destiny help to explain Perry’s mission to Japan?

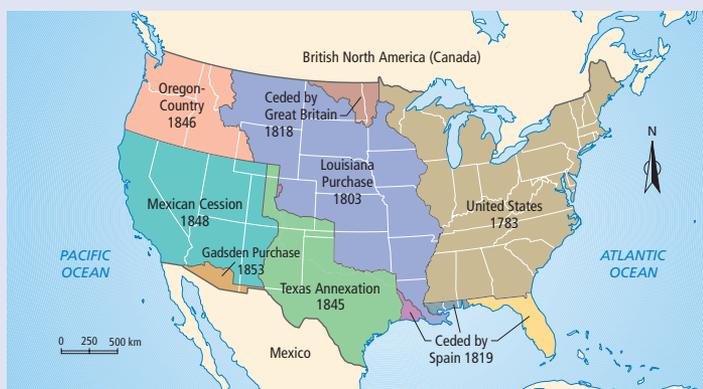


FIGURE 15-3 This map shows the areas that were added to the United States and the date for each one.

- Manifest Destiny included the belief that the west was empty. What impact did American actions taken as a result of this belief have on Aboriginal peoples?

EXPLORING SOURCES

It is agreed that if at any future day the Government of Japan shall grant to any other nation or nations privileges and advantages which are not herein granted to the United States and the citizens thereof, that these same privileges and advantages shall be granted likewise to the United States and to the citizens thereof, without any consultation or delay.

Treaty of Kanagawa

This is Article IX of the Treaty of Kanagawa.

- What privileges does this article give to the United States?
- Why would this article be beneficial from the American perspective?
- What does it suggest about the American attitude toward Japan?

The Perry Expedition

In 2003, there were many activities in both Japan and the United States commemorating the 150th anniversary of Perry's arrival. For example, in Newport, Rhode Island, where Perry was born, a Black Ship Festival was held. In Yokosuka near where Perry first stepped onto mainland Japan, townspeople reenacted the handing over of President Fillmore's letter. However, there are still differences in people's viewpoints about Perry's actions.

Yuzo Kato, former president of Yokohama City University

Yuzo Kato feels that it is important that Perry brought along generous gifts for the Japanese leaders.

Still today, bringing gifts is a diplomatic practice only on missions that don't involve force. When people aim to wage war, they're not going to bring anything nice.

Professor Takahashi Inoguchi, Tokyo University

He [Perry] must have been well prepared for battle. Perry was a navy man and it was, and still is, common to be armed.

Professor William Steele, International Christian University

Professor Steele believes that people's ideas about Perry have been affected by current behaviour of the United States.

Perry didn't come with a large group of ships, but only four. He had to be careful in his negotiations because Japan did have military forces around. He had to use other means of diplomacy [than force] . . . Perry was successful, using food, music, psychology and gifts. His style was soft diplomacy that ended up [being more] effective than just guns.

***The Daily Yomiuri (Tokyo),
July 18, 2003.***

Professor John H. Schroeder, University of Wisconsin-Milwaukee

Perry's expedition is now largely forgotten, but we would do well to remember his achievement. Today, in an era when the United States readily employs its overwhelming military force and its vast economic resources to impose its will abroad, it is instructive to remember that Perry achieved his limited objective without firing a shot in anger. In the process, his mission left a mixed legacy of resentment and respect.

Milwaukee Journal Sentinel, July 13, 2003.

Think IT THROUGH

1. List under each speaker the ideas he presents. What similarities and differences do you see?
2. Which of these quotations contain generalizations? Do you think the generalizations make the viewpoint less convincing? Why or why not?
3. Were you surprised that some Japanese people celebrated Perry's arrival? Explain your thinking.



FIGURE 15-4 Members of a US navy band participate in a Perry festival in Japan. Why from the perspective of band members might this event be a reason to celebrate?

In Canada, 45 years later, the eighth treaty between the First Nations peoples and the Queen of England was signed. It concerned an area of approximately 840 000 square kilometers, home to 39 First Nations communities. It covered northern Alberta, northwestern Saskatchewan, northeastern British Columbia, and the southwest portion of the Northwest Territories. The First Nations signatories believed that they were agreeing to a partnership agreement that would be honoured “ . . . as long as the sun shines, the grass grows and the rivers flow . . . ”

The Japanese Response to Perry

Japan had held out against opening up to trade for hundreds of years. Why did the Japanese now respond to Perry’s visits as they did?

One answer is that Perry’s show of military strength worked; the Japanese recognized that the Americans had weapons that were far in advance of their own. They did not want to bring about a war that they might lose.

Another answer is that the Japanese used their knowledge of what had happened between European powers and their Asian neighbours to help them make a decision. They decided that they wanted, above all, to avoid being “another China.”

A few years earlier, in 1839, there had been a war between China and Britain. The Opium War had come about as a result of trade between the two powers. To balance its trade with China, Britain began to support the smuggling of opium, an addictive drug, from its Indian colonies into China. When the Chinese tried to ban the sale of opium, Britain sent warships and troops to attack Chinese ports. The British won the war and China ended up signing a series of “Unequal Treaties” with a number of European countries, which opened it up to trade. One commentator described China as being “carved up like a melon.”



FIGURE 15-5 This is the symbol of the Treaty 8 First Nations of Alberta. What values and attitudes does it suggest to you?

Think IT THROUGH

Perry used three main strategies in dealing with the Japanese: a strong show of military force, an insistence on meeting with high-level representatives of Japanese leadership, and an attitude of patience and persistence. Identify evidence of each of these strategies and tell why you think each contributed to his success.

EXPLORING SOURCES

Song of the Black Ships

*They came from a land of darkness,
Giants with hooked noses like mountain imps;
Giants with a rough hair, loose and red,
They stole a promise from our sacred master.
And danced with joy as they sailed away.
To the distant land of darkness.*

Emily V. Warinner, *Voyage to Destiny*.

- Who is the “sacred master”? Why is he described this way?
- What words in this poem reveal the Japanese feeling or perspective about what was happening to their country?
- Can you predict from reading this poem what might happen to the shogun’s government?

Making a Presentation

Think of the last time you made a presentation. Were you prepared? Were you comfortable and confident? Did you have everyone's attention from start to finish? The key to a successful presentation is being organized. Here are some suggestions:

1. Establish Your Content

- Using the skills you learned in the Building Your Skills in Chapter 13, research your topic.
- Decide on the information you will present and the order you will present it in. Develop a catchy introduction and informative conclusion.

2. Make Use of Multimedia

- Use video or DVD to create a documentary or commercial.
- Write a script and record a dramatic piece to present on videotape or audiotape. Alternately, prepare a live presentation such as a short play, role play, newscast, or recitation for many voices.
- Design a Web site on your topic, including a home page, links to useful research sites, and selected text, photos, and sound or video clips.
- Using a program such as PowerPoint™ or AppleWorks™, create a slide show to display text with sound and graphics.

3. Prepare

- Write up an outline of your presentation. Include cues for multimedia elements.
- Write a script for oral parts, making sure that the tone and language are appropriate for your audience and topic.
- Rehearse, rehearse, rehearse.



FIGURE 15-6 Being thoroughly prepared is the key to feeling comfortable and confident.

4. Presentation Dos and Don'ts

- Do make eye contact with the audience, looking at different people in different parts of the room.
- Do speak loudly and clearly, at a medium speed.
- Don't read your entire presentation.
- Don't sit or lean on a desk.

Try It!

1. Look back at three presentations you have done recently and consider how you might have used multimedia to improve them. List your ideas.
2. Research the term "culture shock." Find specific examples of culture shock to make your presentation more relevant and interesting.
3. Think about how multimedia aids can help you, not just to explain culture shock, but to demonstrate it.

Pressures From Within

As you read in the previous chapter, there were many tensions and stresses in Japanese society by the time that Perry and his black ships arrived. There was a loss of respect for the shogunate and an uprising against the inefficiency and corruption of its officials. The pressures that the arrival of the Americans and the treaties that the Japanese had been forced to sign made the situation even worse.

There were many ideas about what should be done. Here are three different positions:

Think IT THROUGH

How do these responses reflect the Japanese pride in their country and its culture? How do you think being forced to sign the treaties affected their pride?

Motto	Ideas	Solution(s)
“Honour the Emperor; expel the barbarians”	Japan is the “divine land”; the Japanese are superior to Westerners	War against Westerners Continued isolation
“Eastern ethics and Western science”	Adopt Western technology, particularly military equipment, but keep Japanese values and morals	Adopt some elements of Western civilization
No motto	Overseas trade is necessary to increase the wealth of Japan; change is inevitable	Welcome the Americans and Europeans and trade with them



FIGURE 15-7 This print, *Fashionable Lady with her followers*, by Suzuki Harunobu was done around 1765. The subject reflects the wealthy merchant class.

Zoom In > Culture Shock

Fact One: The Japanese had been isolated from most of the world for centuries.

Fact Two: The treaties that were signed between the Americans and the Japanese brought these two peoples, who knew almost nothing about one another, into close contact.

Given these two facts, what do you think might be the reactions of the Japanese and the Americans to one another? People from different cultures can act and think very differently. When people are suddenly exposed to an unfamiliar way of life, culture, or attitudes, they can experience “culture shock.” As a result, something as simple as having a meal together can cause misunderstandings and upsets.



FIGURE 15-8 This silk scroll by an anonymous artist shows the Japanese attending a banquet in the Treaty House. Although places were set on their customary low tables, how do you think the Japanese would respond to sitting so much lower than the American sailors on their chairs?



FIGURE 15-9 This woodblock print by an unknown artists is called *Entertainment held in the Reception Hall at Yokohama in Bushu*. It was done in the mid-19th century and shows the banquet from the Japanese perspective. Describe the differences you see between the behaviour of the Japanese and their American guests. What is the artist's attitude toward the Americans?

Disorder and Civil War

Many people saw the treaties as proof that the shogun was weak. The cracks in the foundation of Japanese society had turned into major fault lines. It was as if Japan were experiencing an earthquake or tidal wave.

- ◆ Groups that disagreed with the shogun or each other no longer debated their differences in council chambers, but instead took to rioting in the streets and other acts of violence.
- ◆ Daimyo who opposed the shogun were retired or put under arrest. Their samurai were imprisoned, exiled, or executed.
- ◆ Attacks on foreigners increased and at times, foreign gunboats bombarded the Japanese shore in response.

Finally, in 1868, the shogun resigned, but he formally petitioned the emperor to take over power. Civil war broke out between those who wanted to restore the shogunate and those who favoured rule by the emperor. The country was divided. In the end, 30 000 troops supporting the emperor blasted a shogunate stronghold for two weeks and then set it on fire. A new era in Japanese history was beginning.



FIGURE 15-10 This portrait of Tokugawa Yoshinobu was done by Felice Beato between 1863 and 1868. Tokugawa Yoshinobu announced he was resigning in 1868 and the institution of shogun was at an end.

Over to YOU

1. Create a T-chart to record the factors that motivated Japan to end its isolation. Record the outside factors in the left-hand column and the inside pressures in the right-hand column. Chapter 14 provides additional insight into the inside pressures.
2. Choose one of the following three activities.
 - a. Anticipate the aspects of your typical school day that might be confusing or disconcerting to a student who is new to Canada and to an Alberta school. With a partner, list those aspects and for each, suggest a plan to support the student in handling it.
 - b. Recall your first day of junior high or anticipate your first day of high school. To what extent did you experience culture shock? How did you overcome the culture shock?
 - c. Design a brochure aimed at helping new students to your school adjust to the routines and day-to-day experiences that might seem foreign or new. Consider students who are from another country and culture and/or students who don't speak English well. Ask if your brochure can be made available to new students.
3. Compare the treaties Japan made with Perry with the treaties between Canada and First Nations. How equal were the two sides? What were the motivations of Japan and First Nations to sign treaties with the US and Canada, respectively?
4. Create a Venn diagram to show how the First Nations' understanding of Treaty 8 described on page 331 was similar to or different from the Japanese unequal treaties.

A Changing Order

To what extent did the changes made during the Meiji Restoration affect the lives of Japanese citizens?

Think IT THROUGH

What does Mutsuhito's new name suggest about his attitude toward his new position and his hopes for the future?

FYI...

Some people speculate that Komei, Mutsuhito's father, was poisoned because he favoured sharing power with the shogunate.

When Prince Mutsuhito was made Emperor of Japan he was not much older than you are right now. What do you think it would be like to suddenly become the head of a country that had just come through violent and difficult times? What steps could you take to turn yourself into a more knowledgeable and capable leader? What help would you need while you were preparing yourself? Mutsuhito selected a new name during the first year of his reign—**Meiji**, which means “enlightened rule.”

The emperors had been very much in the background during the years of the Tokugawa shogunate. They lived secluded lives in the imperial palace in Kyoto, hidden away from the people. In theory, the emperor was the supreme ruler of Japan, but in fact, the shogun had all the power.

The three-year period beginning in 1867 when the young Emperor Meiji came to the throne is known as the “Meiji Restoration.” The government emphasized the importance of the emperor; he had been “restored” to his rightful place as head of Japan. Emperor Meiji's reign lasted until his death in 1912 and it is known as the “Meiji period.”

The spread of education, the wealth of the merchant class, and the increase in commerce during the last century of the Edo era had set the scene for change in Japanese society. How and why did these changes happen? How would the worldview of the Japanese people be affected?



FIGURE 15-11 This photograph shows Emperor Meiji when he was 21 years old. Compare his clothing with that of the last Tokugawa shogun on page 335. What does this change suggest about Emperor Meiji's attitudes toward the West?

New Ideas About Government

The samurai who had led the fight to defeat the shogunate and restore the emperor now became his advisors. This **oligarchy**, or unelected group of powerful leaders, took control of the government in the emperor's name and ruled the country. The advisors realized that Japan would have to change in order to keep Westerners from taking over as they had done in China. Japan needed to become a strong country with economic and military power that could take its place proudly in the modern world.

The Meiji leaders began their program of reform by changing the way Japan was governed. They had two goals:

- ◆ to create a strong central government that could unite the country and rule it effectively
- ◆ to create a form of government closer to the democracies of the West.

But how could they go about making these changes and keep the support of the daimyo and the people of Japan?

Rallying Around the Emperor

The emperor had always been a powerful symbol to the Japanese people. As you read in Chapter 12, he was traditionally believed to be the descendant of the sun goddess Amaterasu. The Meiji leaders began their transformation of Japan by emphasizing that allegiance to the emperor was the foundation of a strong nation.

Their first step was to move the imperial court from Kyoto to Tokyo, which was the new name for Edo, the capital. With the emperor and the government in the same location, the connection between the two would be obvious to the people.



FIGURE 15-12 Today, the gardens of the Imperial Palace are an island of green in downtown Tokyo. Why do you think it was important to the Meiji leaders to have the emperor more available to the people of Japan?

LINK UP

An “oligarchy” is a form of government in which a small group of people have all the power. Some Italian city-states were ruled by a merchant oligarchy during the Renaissance. ■

Think IT THROUGH

How do these goals reflect the Japanese effort to gain back their national pride?

The Five Charter Oath

The Imperial Council, the emperor's advisors, spelled out the aims of the new Japanese society in the Five Charter Oath.

- Restate each of the terms of the Oath in your own words.
- Which of the terms demonstrate a move to a more democratic government and society?
- Which of the terms do you find vague or confusing? Do you think that they would have been clear to the Japanese? Explain.

1. *Deliberative assembly shall be widely established and all matters decided by public discussion.*
2. *All classes, high and low, shall unite in vigorously carrying out the administration of the affairs of state.*
3. *The common people, no less than the civil and military of officials, shall each be allowed to pursue his own calling so that there may be no discontent.*
4. *Evil customs of the past shall be broken off and everything based upon the just laws of nature.*
5. *Knowledge shall be sought throughout the world so as to strengthen the foundations of imperial rule.*

David Keene, *Emperor of Japan: Meiji and His World, 1852–1912.*

Think IT THROUGH

Which of these values—loyalty, honour, dedication to their country, duty, conformity—do you think led people to accept the Meiji leaders' reforms? Explain.

Losing Power

In order to increase the power of the emperor and the government, the Meiji leaders encouraged the daimyo to turn over their lands to the state. Although the daimyo were given pensions as compensation, the Meiji leaders pointed out that the land had actually always been the property of the emperor. In addition, the samurai system was abolished by the government. At first the samurai were given a tax-free income, but this did not last long. It was clear the samurai had to get jobs. The feudal system in Japan had now come to an end. In the future, only the government would have the right to collect taxes.

SKILL POWER

A problem/solution outline is a good way of representing a problem, attempted solutions, and result. On the previous page, you read that the Meiji leaders had two goals or problems to solve.

- Use this organizer to represent how they tried to solve one of these problems with the Five Charter Oath and other measures described in this section and what the results were.

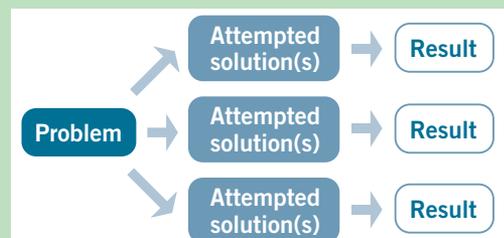




FIGURE 15-13 In Japan, Saigo Takamori is a hero, the last of the noble samurai. This painting, called *The rebel insurrection at Kagoshima*, was done by Yoshitoshi in the late 19th century. Why do you think Saigo is shown in Western clothing here, instead of traditional samurai armour?

In 2003, there was a Hollywood movie called *The Last Samurai* in which an American travels to Japan to train Emperor Meiji’s army and ends up in the middle of a civil war. The movie was fiction, but the war and the ongoing resistance of the samurai were based on fact.

A great warrior, Saigo Takamori led troops in the revolution against the shogun in 1868. He believed in the modernization of Japan; when a citizen begged the emperor to stop wearing Western-style clothes, Saigo scolded: “Are you still ignorant of the world situation?”

But Saigo became concerned by the rapid changes in Meiji Japan. When Korea insulted the Japanese by accusing them of turning into Western-style barbarians, he argued that Japan should invade Korea as a point of honour. His advice was rejected. In 1877, Saigo led a rebellion against the emperor. It was known as the “Satsuma Rebellion” or South Western War. Eventually, defeated and severely wounded, Saigo committed ritual suicide. It was the end of the samurai era in Japan.

After his death, Saigo received a pardon and he is now regarded as a hero. Was he a leader who brought about change or a rebel against it? The

Japanese see both sides.

- What aspects of the Japanese worldview do you think Saigo Takamori represents?
- Compare the story of Saigo with that of the 47 loyal ronin in Chapter 13. What similarities and differences can you see in these heroes? What does each story say about the importance of loyalty in the Japanese worldview?
- Compare the story of Saigo Takamori with that of Louis Riel. What similarities or differences can you see? Why do you think Saigo was pardoned but Riel has not yet been?



FIGURE 15-14 Today, a statue of Saigo Takamori with his faithful dog at his side stands in a Tokyo park. How does the way he is shown differ from the statues of war heroes you might see in a North American city?

Opportunities for the Common People

Commoners were given new rights after the Charter Oath. They were allowed to choose where they would live and what occupation they would pursue. While for centuries they were known only by their given names and the work they did, they were now allowed to have a family surname. The old rules about dress were no longer enforced. Peasants were made the outright owners of their land. Legislation was passed to end discrimination against the outcasts.

FAST FORWARD

The Burakumin Today

Burakumin is the term that refers to one of the groups considered outcasts in Japanese society. The name means “hamlet people” because the burakumin traditionally lived in villages or hamlets rather than in cities or towns. These people were discriminated against because they usually did work that had to do with death. For example, they were leather workers, butchers, grave-diggers, etc. In 1871, the Emancipation Edict, which was designed to emancipate, that is, free the burakumin from their lowly position in society, was passed by the Meiji government. In fact, the edict did little to improve their lives. Further legislation over the years attempted to end prejudice. What is the situation for burakumin today? Here is a source from 2005:

Yet Japan is also remarkable for the progress it has made. Today almost two-thirds of the burakumin say in opinion polls that they have never encountered discrimination.

Pradyumna P. Karan, *Japan in the 21st Century: Environment, Economy, and Society*.



FIGURE 15-15 Even today many Japanese parents do research before a child marries to make sure that the future spouse does not come from a burakumin background or have “non-Japanese” ancestors.

Think IT THROUGH

1. How does the attitude of some Japanese toward foreigners and burakumin reflect the value of homogeneity?
2. To what extent do you think such attitudes are present in Canadian society? Give evidence to support your position.

LINK UP

Compare the Japanese view of the purpose of education (here and on page 341) with humanist views of education on page 67 in Chapter 3. ■

Education Reform

The Meiji leaders wanted to reform the Japanese education system to bring it closer to those of the West. For a time, it was modeled on the American and the French systems. But in the early 1880s, the leaders decided that education needed to be based on traditional values and centred on developing respect for the emperor. Educated individuals would make a rich and strong country.

In 1890, Emperor Meiji issued the “Imperial Rescript on Education” to explain the values that the education system would be teaching.

Know ye, Our subjects:

Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting and have deeply and firmly implanted virtue [goodness]; Our subjects ever united in loyalty and filial piety [duty] have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental [basic] character of Our Empire, and herein also lies the source of Our education.

Ye, Our subjects, be filial [dutiful] to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious, as friends true; bear yourselves in modesty and moderation; extend your benevolence [goodwill] to all; pursue learning and cultivate arts, and thereby develop intellectual faculties [abilities] and perfect moral powers; furthermore advance public good and promote common interests;

always respect the Constitution and observe the laws; should emergency arise, offer yourselves courageously to the State; and thus guard and maintain the prosperity of Our Imperial Throne coeval [along] with heaven and earth.

So shall ye not only be Our good and faithful subjects, but render [make] illustrious [memorable] the best traditions of your forefathers. The Way here set forth is indeed the teaching bequeathed [handed down] by Our Imperial Ancestors, to be observed alike by Their Descendants and the subjects, infallible [perfect] for all ages and true in all places. It is Our wish to lay it to heart in all reverence [respect], in common with you, Our subjects, that we may thus attain [reach] to the same virtue.

The 30th day of the 10th month of the 23rd year of Meiji. October 30, 1890



FIGURE 15-16 The boys in this Meiji period classroom use an abacus to do mathematical calculations. What differences do you see between this classroom and yours?

Think IT THROUGH

It has been said that the goal of schools in the West is to teach students *how* to think. Generally, the purpose of Japanese schools was to teach children *what* to think. What do you think the goal of schools should be? Explain.



FIGURE 15-17 Life in a peasant village did not experience drastic change. Most people were still guided by rituals. Disease and malnutrition rates remained high. Life expectancy was short. Why do you think rural Japan did not experience the “modern age” until electricity came to villages in the 1930s?

In Japan, life stayed much the same for many, despite the Charter Oath. In some cases, even a century later change was still gradual.

- ◆ Traditional family patterns did not change. Fathers continued to have legal authority for their families, making all family decisions about education, marriage, jobs, and property. A family member who defied the father’s authority became a nonentity, or a non-person.
- ◆ Class distinctions remained. Common people still looked up to those who had been their superiors. The old upper classes still held prejudices about the common people.
- ◆ Rural peasant life remained largely the same. Land taxes were so high that much of the country ended up in the hands of money lenders or landowners. Peasant farmers ended up renting or “sharecropping” land owned by others and had to pay rent even when crops failed.
- ◆ Many people could not afford to send their children, especially their daughters, to school. In rural areas, many remained illiterate until the end of the Meiji period.

Over to YOU

1. a. Complete the chart below to show three changes that happened during the Meiji Restoration and the effect each had on the lives of Japanese people.

Change	Effect on Japanese People
moving the emperor from Kyoto to Tokyo	stronger allegiance to the emperor stronger feeling of being a nation

b. In many cases, change was gradual. Choose one aspect of Japanese life that stayed the same after the Meiji period (see above). Assume the role of a news correspondent sent to Japan a century after the Charter Oath to report on the lack of change in relation to that aspect. Explain to your audience at home what the current situation is and provide a possible explanation of why change is taking so long to happen.

2. During the Meiji Restoration, the Japanese were encouraged to present themselves as more Western, yet their beliefs often remained traditional. Create a political cartoon that shows the contradiction in Japanese appearances and their beliefs.

Industrialization in Japan

As you saw in the opening story, the Japanese were amazed and intimidated by the steamships and military technology of the Americans who arrived in 1853. Based on what you have learned about Japan, why do you think the Japanese might have been less technologically advanced than the West?

Beginning in the mid-1700s, there had been dramatic changes in the West in how goods were produced. Before this time, goods were generally made by hand in people's homes and small workshops. Gradually, machines were invented that could do this work more quickly and efficiently. Factories were built where many workers were employed to produce large amounts of goods, using increasingly complicated machinery. Transportation and communication were also revolutionized by machines. This period of time was called the Industrial Revolution.

In Europe and North America, the Industrial Revolution had taken place over 100 years. In Japan, there was intense industrialization over a much shorter period. How do you think the differences in the pace of change in Japan might affect people's lives and attitudes?

What characteristics of Japanese culture allowed for successful rapid industrialization?

Think IT THROUGH

How have changes in technology during your lifetime affected how people communicate, work, and entertain themselves? What to your mind have been the positive and negative impacts of these technological changes?



FIGURE 15-18 The “Black Ships” arrived in a harbour near Edo (Tokyo) in 1853. This is how an unknown Japanese artist viewed the foreign ships at the time.

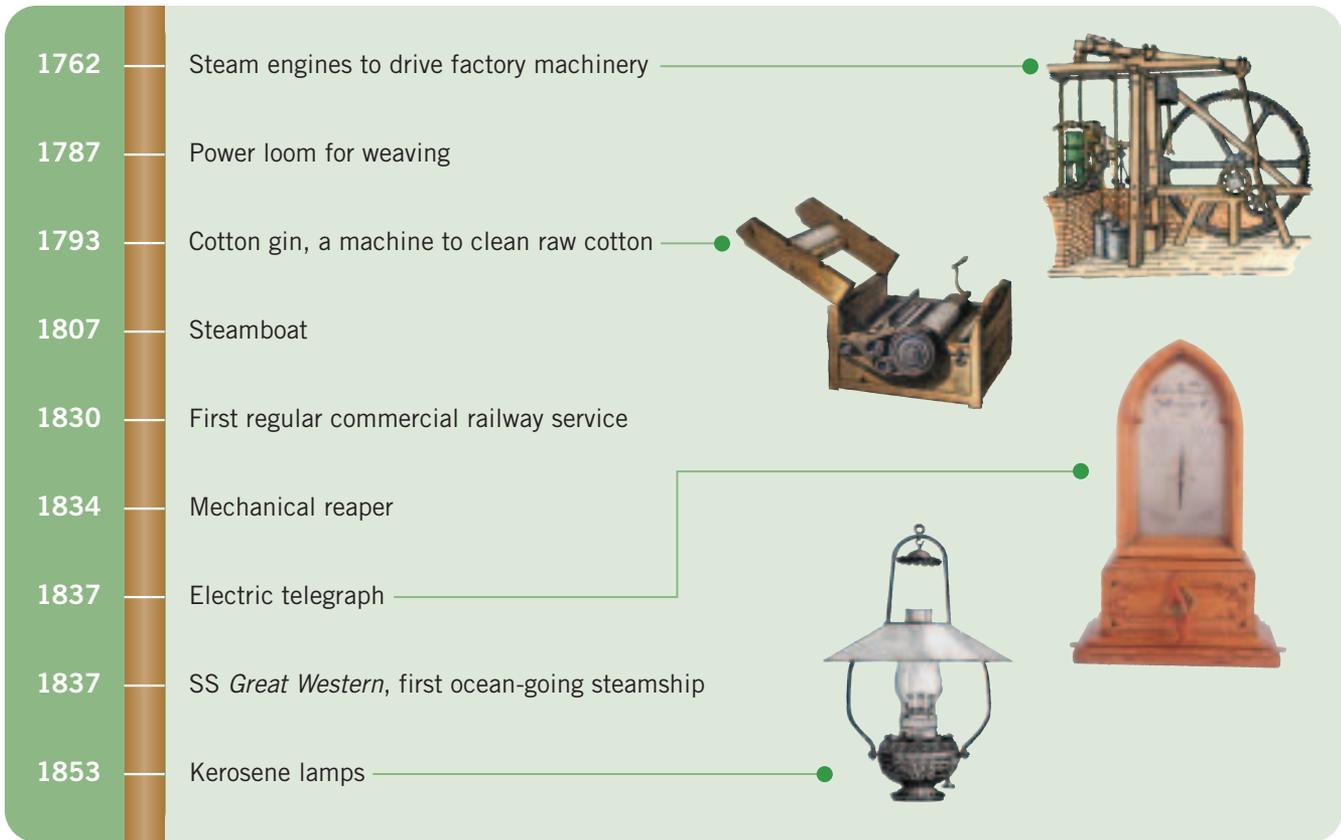


FIGURE 15-19 Some important inventions of the Industrial Revolution. How would these inventions change people's lives?



FIGURE 15-20 This silk scroll was done by an anonymous artist in the mid-19th century. Why do you think the Americans went to the trouble of bringing examples of technology to the Japanese?

Borrowing Technology

Among the gifts that Perry brought to Japan were a miniature steam engine with its own track and two telegraph sets with batteries and five kilometres of wire. These gifts impressed the Japanese. The Americans were impressed by the lacquer work, porcelain, and fine silk fabric that they received in exchange. The alternate attendance that you read about in Chapter 13 had created an economic boom in Edo. Merchants and craftspeople produced luxury goods for the daimyo and their families. Factories had been set up in the weaving, iron, and brewing industries.

The “Dutch scholars” of the Tokugawa period had also brought new learning to Japan. According to historian Morris F. Low:

[T]he 17th century saw a period of great activity in traditional learning and science . . . Although rangaku [Dutch studies] was mainly concerned with medicine, there were soon translations of Western works on physics, chemistry, astronomy, mathematics, geography, metallurgy, navigation, ballistics and military tactics.

Zoom In > Tsuda Umeko

In order to modernize Japan, the Meiji leaders sent a mission around the world to visit and study dozens of countries in North America, Europe, Northern Africa, and Southeast Asia. It was made up of ambassadors, historians, and scholars. The government also sent along 60 students, some of whom were left behind to study in some of the countries visited.

Tsuda Umeko was a six- or seven-year-old girl (depending on which account you read), whose family volunteered her for this journey. It may have been that she was not valued as much by her family as a boy child would have been. She lived with a family in Washington, DC for 11 years. When she returned to Japan she found herself a stranger in her own country. She had to learn Japanese all over again.



FIGURE 15-21 Tsuda Umeko has been called “the mother of women’s education.”



FIGURE 15-22 This painting called *Tsuda Umeko: Study abroad* is by Tadashi Moriya. It shows Tsuda Umeko (second from the left) on the ship arriving in the United States.

Tsuda was disturbed by the low position of women in Japanese society and their difficulty in obtaining higher education. She wanted to help women take their place in the new modern Japan. She returned to the United States and enrolled in Bryn Mawr, a university for women. Although she was offered a fellowship and could have stayed, she returned to Japan. She helped raise funds to enable other Japanese women to study abroad. In 1900, she founded one of the first private institutions of higher education for women in Japan. It is now named Tsuda Juku Daigaku (Tsuda College) in her honour.

- Tsuda Umeko was criticized by some women in her time for not fighting for the vote for women. Why might she have thought that education was a more important goal than the vote at this time? How does her decision fit in with your own worldview?

SKILL POWER

Here are some tips for conducting interviews:

- ◆ Decide on the goal of the interview.
- ◆ Be prepared—have lots of questions
- ◆ Make sure the person you are interviewing knows the purpose of the interview.
- ◆ Make sure your equipment is ready if you are taping the interview.

- ◆ If something interesting comes up, be ready to stray off topic for a while.
- ◆ Ask the person you are interviewing to clarify things you don’t understand.
- ◆ Be polite and courteous.

Interview an adult you know about technological changes in their lifetime.

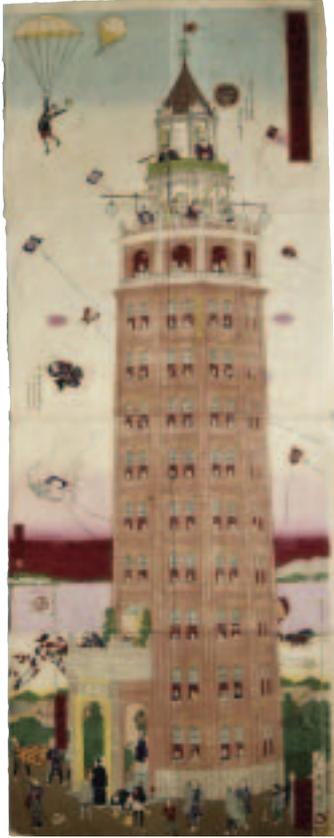


FIGURE 15-23 This woodblock print done in 1890 by Ichiju Kunimasa was called *Ryounkaku skyscraper*. By 1890, Tokyo had its first skyscraper with an elevator. It was known as “the pavillion that rises to the clouds.”

Just as the Japanese had “borrowed” Confucianism, Buddhism, and the system of writing in picture characters from China centuries earlier, the government began a wide-scale project of gathering new ideas from abroad about technology. They hired experts and advisors from around the world to do jobs like installing factory machinery imported from the West. However, the Japanese wanted to be in charge of the process of change in their country. The outside experts had to leave once Japanese workers were trained to replace them.

Japanese representatives visited Europe and the United States to learn about Western culture. They studied ship building, military science, factory construction, and medicine. They made volumes of notes about banks, museums, parliaments, armies, churches, and law courts. After their travels, they returned home and reported to their government about how to set to work changing Japan.



FIGURE 15-24 In the cities, gas-burning streetlights made the night as bright as day as shown in this 1883 woodblock print.

FIGURE 15-25 This is the fifth panel of a silk-bound scroll painted by an anonymous artist in the mid-19th century. Telegraph lines and a national postal service made modern communication possible. Based on what you know about the geography of Japan, why would fast, long-distance communication be especially valued?



Two Perspectives on Trade

During this period of the opening up of Japan, not everyone agreed that trade with Western countries was good for Japan.

To exchange our valuable articles like gold, silver, copper and iron for useless foreign goods like woollens and satin is to incur great loss, while acquiring not the smallest of benefit.

Think IT THROUGH

1. Why do you think the first writer used these particular examples of goods in this quotation?
2. What sort of reasons does the second writer give for open trade between Japan and the West? How are they different from the examples in the first quotation?

The peoples of Japan and the Western nations exist in the same world, are warmed by the same sun, look up at that the same moon, share this season and share the air; and have the same human emotions. This being the case, we should hand over our surplus to them, and we should take their surplus.

Richard Minear, *Through Japanese Eyes*.

Cutting-Edge Technology Today

Today, Japan is a world leader in electronics—and in designing and producing robots.

According to the *Economist* magazine, the Japanese love and trust their robots, while Westerners are mistrustful and frightened of them.

Japan's comics and films show robots co-existing with and helping humans, for example, rescuing people and locating landmines. To deal with an aging population and a shortage of young workers, Japanese technicians are designing robots to do nursing work.

FAST FORWARD

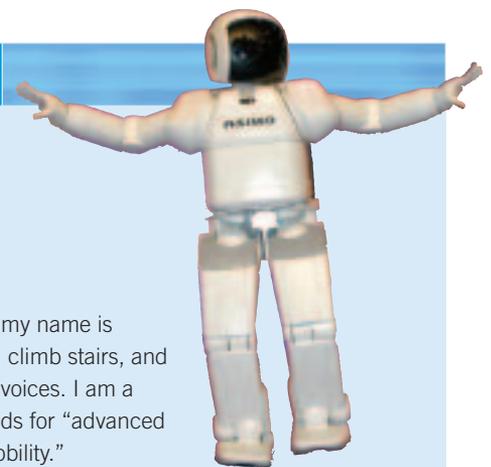


FIGURE 15-26 Hi, my name is ASIMO. I can dance, climb stairs, and recognize faces and voices. I am a robot. My name stands for “advanced step in innovative mobility.”

Think IT THROUGH

1. AIBO is a robotic dog invented in Japan. Would you accept a robot for a pet? Examine the reasons for your answer. What do they have to do with your worldview?
2. Do you consider robots the next “big thing” to change lifestyles at home and work, as automobiles, TV, or computers once did? Explain.

Borrowing Economic Ideas

As you read in Unit 1, a new economic system had developed in Europe during the Renaissance. It emphasized individualism and competitiveness in the marketplace. How would these attitudes fit with the Japanese people's worldview? In Japan, large, essential industries were planned, built, and paid for by the government. Once these businesses were prosperous they were sold at low prices to established large family firms. What was the advantage to this system for both the country and the family firms?



FIGURE 15-27 This 1873 woodblock print of the Mitsui bank is from a series called “Famous Places in Tokyo: Mitsui House in Surugacho” by Ando Hiroshige II or III. The Mitsuis started as merchants, building their family business as the yen replaced rice as the measure of wealth. Would this have been possible in Edo Japan? Why or why not?

Over to YOU

1. Create a web using words and pictures to identify the characteristics of Japanese culture that allowed industrialization to happen in a space of 30 years.
2. Develop a five-question survey on how people manage change. Conduct the survey with at least five same-age peers, five younger students, and five adults. Compile your questions and results in a visual format. Suggest three observations or inferences you can make based on your results. Do any of your observations suggest a match to a characteristic of the Japanese culture that allowed them to undergo rapid and successful change?
3. The Japanese were proactive in seeking out new ideas and technology that would help them to modernize. In what ways does Canada actively seek out new ideas and technology to move it forward as a developed country?

Explore the Big Ideas

Commodore Perry of the United States arrived in Japan to open it up to trade. The Japanese reluctantly signed trade treaties with the West, ending centuries of isolation. This led to the end of the shogunate and the rule of the Meiji oligarchy. A period of rapid industrialization and technological change followed which made great changes in Japanese society.

- When Japan entered its industrialization period, the stage had been set for change. Create a web, using words and pictures to identify the aspects of Japan's evolving worldview that led to its ability to successfully adapt to the changes it underwent. You may want to refer to the web you created in response to Question 1 on page 348 to help you get started.
 - Use a web organizer to brainstorm and record ideas that might reflect Japan's worldview as it enters into its period of industrialization. Put the word *Industrialization* in a circle in the centre of the web. Consider using one colour to record ideas supporting the changes ahead, and another colour to record ideas suggesting hesitation or disagreement with the change.



- Times of conflict are also times of great change and discovery. Use a variety of electronic sources to research how military inventions have made their way into popular use. Topics may include

- the development of the Internet
- rockets once used to launch weapons now launch communication satellites.
- the General Purpose vehicle (GP) became the Jeep.

Using the presentation skills from the Building Your Skills on Making a Presentation feature on page 332, show how this invention was first used and its current uses.

- Consider a dilemma:** List the conditions under which you think change is good. Suppose you were a scientist who developed a brand new way to get around. There are many long-term benefits to this new product, but it would have far-reaching social, economic, and political consequences in the short term. Would you immediately put your invention on the market to benefit society, or would you slowly introduce it to the market to give people time to adapt? In paragraph form, explain your position by referring to the conditions under which change is good.

- Review the articles from the Japanese Constitution recorded in column 1 of a line master your teacher will provide. Locate a copy of Canada's *Charter of Rights and Freedoms*. Record similarities from our Charter in column 2 of the line master. In a paragraph, analyze your findings.
- With a partner write a list of interview questions you would like to ask emperor Meiji about the arrival of Commodore Perry. Use your questions to prepare a role play between a newspaper reporter and the emperor. Present it to a group.

16

Return to Roots



FIGURE 16-1 This 1875 woodblock print is from a series called “Famous Places in Tokyo: A Record of the Process of Reform” by Ando Hiroshige II or III. What things in this picture of Meiji Japan do you think reflect the influence of the West?

WORLDVIEW INQUIRY

In what ways can intercultural contact affect a culture's sense of identity?

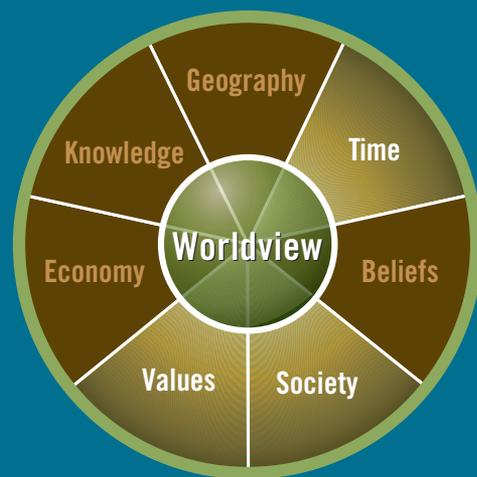
1870s. Hundreds of Western workers moved into specially designated areas of Yokohama, Nagasaki, Osaka, and Tokyo.

Japanese who visited Americans and other Westerners studied the construction of their houses and examined their furnishings—sofas, armchairs, mirrors, china, and cutlery. Then they would try to recreate a “Western room” in their own homes. They would hang a mirror on a wall and install a glass window pane or two in their paper sliding screens. In the middle of the room, on a patterned carpet laid over their straw floor mats, they would place a table with a tasselled tablecloth.

Once the renovations were complete, a Japanese homeowner might invite his friends for a visit. They would sit in his chairs, eat meat with knives and forks, and sip Western champagne instead of Japanese sake. Some guests might wear kimonos, the traditional dress worn for centuries in Japan; others might wear Western business suits.

To many Japanese, adopting Western ways and learning how to speak English were symbols of their becoming “modern.” Other Japanese, however, were concerned about “too much” Westernization.

Why do you think some Japanese people wanted to copy Western ways in their homes?



In This Chapter

You have seen how Japan went through many changes after the fall of the shogunate. The Japanese adapted Western ideas and technology and made changes to their government and economy. They wanted to strengthen Japan and gain recognition and respect from Western countries. How did Japanese people adjust to all these changes? Which of them were easy to accept and which were hard to fit into their traditional ways of thinking and living? What consequences did this Westernization have for Japan and the rest of the world?

Change and Resistance

In what ways did resistance to rapid change lead to a return to a traditional Japanese worldview?

What's in a **WORD**?

"Conservatives" prefer traditional or proven ways and values, and they may resist or oppose rapid change.

Think IT THROUGH

Some Americans mocked Japanese men for wearing "silk petticoats," or women's clothing. How might these attitudes affect the interaction between American and Japanese men?

Do you and your parents or grandparents always agree about new trends? Why do you think this is so? What tensions can disagreements about changes in society create? In Japanese society, many changes took place in a short space of time. To what extent do you think the pace of change can magnify tensions? Do you think that change might be easier for people to adjust to today than it was 100 or 150 years ago?

Many people of all social and economic classes in Meiji Japan were open to new ideas and ways. Wealthy people bought Western clothing and goods for their homes. Poor people who were not able to afford these "new things," also accepted Western ideas. For example, a group of farmers drew up a "village constitution" that was influenced by Western political ideas, including the expectation that people should participate directly in government. Other Japanese, however, were **conservative**, that is, more comfortable with traditional ways. There was conflict between those who favoured new ways and those who opposed change.

The March of Westernization

Many of the changes that took place in Japan can be put under the broad title of **Westernization**. This meant the adoption of Western ways and ideas. The motto of this movement was "Civilization and Enlightenment." The Meiji government officials and other reformers wanted to change the unequal treaties with the Western countries. They felt the way to do this was to win respect for Japan by showing that it was a modern, "civilized" country. They also believed that Westernization would also result in a Japan that was stronger and more competitive with the Western powers.

Cultural changes were easily seen in the port cities. Foreign books and magazines became available and in 1871, daily newspapers were launched. Newspapers were placed in public reading rooms so citizens could learn about changes in Japanese society. The newspapers also urged citizens to adopt the "new and improved" ideas.

Cultural Changes

Westerners of the mid-1800s who came to Japan were often not tolerant of Japanese customs. Japanese officials outlawed behaviour that was offensive to the foreigners:

- ◆ In warm weather, Japanese working men wore only loincloths. When a European woman complained about their lack of “respectable clothing,” the governor of Yokohama ordered all labourers and boatmen to “wear a shirt or tunic, properly closed.”
- ◆ In 1872, the Japanese government passed a law to prohibit tattooing, including that done by the Ainu.
- ◆ Public bathing, an essential Japanese ritual, shocked proper Victorians. Public baths were ordered to close or be modified.

What reactions do you think the Japanese might have had to these changes?

Imperial court etiquette, that is, proper behaviour, was also changed in an effort to Westernize. When court advisors realized that Western diplomats were not used to removing their shoes at an imperial audience, they replaced the woven *tatami* mats on the palace floor with carpets. The emperor learned to shake hands and, with great difficulty, to constantly smile. European-style food was served at the emperor’s receptions.



FIGURE 16-2 In Japan, tattooing was a traditional art form as shown in this 1868 series called “Suikoden, water margin” by Yoshitoshi. In the late 1800s, tattooing became popular among daring fashion leaders in England.



FIGURE 16-3 The English of the late 19th century were called “Victorians” after Queen Victoria who ruled from 1837 to 1901. During this time, people had a strong sense of which fashions, manners, and morals were correct and respectable. Who do you think influences these decisions in Canada today?

Japanese Social Customs Today

Would you be surprised if you were expected to take off your shoes when entering a Japanese home? Most Westerners who visit Japan today are aware that Japanese society has rules of behaviour that are different from their own. By knowing and following the rules of Japanese society to the best of their ability, Westerners know that their stay in Japan will be more pleasant and their business associations will be more successful.

The social customs of Japan today have been formed by such factors as the values, attitudes, traditions, history, and geography of the Japanese. Here are some tips for scholars going to stay in Japan.

- One of the first Japanese words you will hear in reference to you is “gaijin,” literally translated as “outside person.”
- First names are generally not used in Japan when addressing a person, except among very

close friends or by senior family members calling junior members.

- Hugging and kissing in public among friends and family—even after a long separation—is uncommon in Japan.
- When eating Japanese food, never stick your chopsticks into rice since it is associated with the rice bowl placed in the funeral altar.

Fulbright: Japan–U.S. Educational Commission.

Think IT THROUGH

1. Based on what you know about Japan, consider the possible origins of these social customs.
2. Which of the above would be the most difficult for you to accept based on your worldview?

Think IT THROUGH

The following is a poem written by Emperor Meiji. It is in the form of a traditional Japanese poem known as a *waka* or *tanka*.

For the times to come

And of meeting what must
be met

All of our people

Must be taught to walk
along

The path of sincerity

What aspects of the
Japanese worldview does
this poem express?

Western Dress

The government urged Japanese men to abandon their kimonos for trousers and suit coats. By the 1870s, all prominent Japanese men, including the emperor, wore their hair cut short; some grew beards and moustaches. The Japanese military were ordered to wear Western-style uniforms. The uniforms of police officers and train conductors were also changed to copy Western styles.

Emperor Meiji represented the coming together of the old and the new in Japan. Look back at the photograph of him on page 336. Emperor Meiji often wore this Western-style uniform, even after the fancy trim and gold epaulettes went out of style in the West. He adopted Western clothing, but kept to the samurai values of modesty and thrift. He didn't get new clothes or shoes when styles changed; he simply wore things until they fell apart. He ordered his doctors to try both Eastern and Western medicine when his children were ill. He was involved in matters of state as a Western prime minister would be, but he also dedicated time to poetry, as emperors before his time did.

Debating an Issue

What do you feel is the best way for a country to make sure its citizens feel they belong? Is it necessary for everyone to speak the same language and follow the same traditions? What about people who already practise the customs of another culture?

Debates are useful, not only to clarify your own ideas about an issue, but to take into account the arguments of other people. A **horseshoe debate** is one way for people to exchange ideas about an issue.

1. When presented with an issue, a group of people arrange themselves in a horseshoe: those who agree with the proposition stand on one side; those who disagree stand on the other; those who are undecided stand in between.
2. In turn, they explain why they are standing where they are.
3. Participants can change position if they are persuaded by another person's argument.

When presenting your position, use these tips:

- If necessary, research the issue.
- Start with a statement of your position, including why the issue is important.
- Present facts and opinions to support your position.
- Arrange your ideas in an effective order.
- Speak slowly and clearly, but with enough animation to engage your listeners.

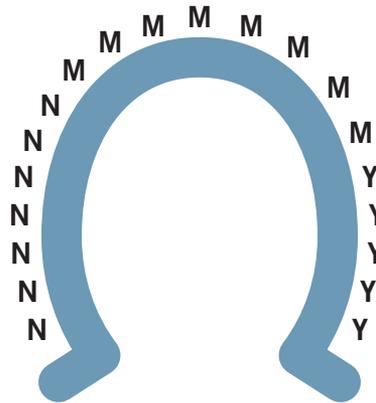


FIGURE 16-4 Participating in a horseshoe debate involves listening to other people's arguments, and possibly letting them change your mind.

Try It!

1. As a group, research the issue of assimilation. Is it in a country's best interest for all its citizens to follow the same customs, speak the same language, and practise the same religion?
2. Individually, formulate your position. Review Building Your Skills on page 264 to help draw conclusions about the issue.
3. Participate in a horseshoe debate. Students who are for assimilation stand on one side; students against stand on the other side. Students who are undecided stand in the middle.
4. Each student explains his or her position.
5. Students can change position during the debate if they are persuaded by another student's arguments. Students who change position must explain why they changed their mind.

FYI...

Some new ideas were very threatening to the Japanese sense of security and identity, such as suggestions that Japan should adopt English as its national language or that Japanese intermarry with Westerners in order to acquire their qualities.

Think IT THROUGH

What attitude toward the Japanese people is reflected in this quotation by Pierre Lotti? Identify the words and phrases on which you based your answer.

Backlash Against Westernization

Many Japanese people thought that their society was going too far in its Westernization, especially after the government built the Deer Cry Pavillion. It was a fancy European-style building in which Western visitors were entertained. In the Deer Cry Pavillion, buffet tables were laid out with imported European gourmet foods. Japanese gentleman puffed on Cuban cigars and played card games and billiards. French orchestras played operettas and German bands played polkas and waltzes.

Americans and Europeans mocked how quickly the Japanese took to Western clothes and customs. The French writer Pierre Lotti noted:

They dance quite properly, my Japanese in Parisian gowns. But one senses that it is something drilled into them that they perform like automatons, without any personal initiative.

Ian Burma, *Inventing Japan 1853-1964*.

Foreign diplomats were willing to eat and dance with the Japanese, but they were not willing to change the treaties that the Japanese felt were so unfair. The Japanese decided to close the Deer Cry Pavillion. A **backlash**, that is, a hostile reaction to a trend, was setting in against Westernization.

FIGURE 16-5 This woodblock print, *A concert of European music*, designed by Toyohara Chikanobu is dated 1889. It shows Japanese musicians performing at the Deer Cry Pavillion. How does their clothing fit in with the values of the creators of the pavillion?



SKILL POWER

Which of these statements is a fact and which is an opinion? How do you know?

- The Japanese felt that the treaties were unfair.
- The treaties were unfair.

When a classmate presents an opinion as if it were a fact during a horseshoe debate or class discussion, you can challenge them by asking questions such as: What is your source for this information? Can you give an example of that? Can you prove or verify that statement?

The Generations Divide

Many people in Meiji Japan were upset by changes that seemed to threaten long-held values and often caused conflicts between generations.

Eating Meat

Although most Japanese did not eat meat—strict Buddhism forbade killing and eating animals—the Meiji government encouraged it. A Japanese woman remembers her grandmother explaining

“Your honourable father has ordered his household to eat flesh The wise physician who follows the path of the Western barbarians has told him that the flesh of animals will bring strength to his weak body, and will make the children robust and clever like the people of the Western sea”

That evening, we ate solemn dinner with meat in our soup Grandmother did not join us. She always occupied the seat of honour, and the vacant place looked strange and lonely. That night I asked her why she had not come.

. . . She answered sadly. “It is more becoming for me to follow the path of our ancestors.”

My sister and I confided to each other that we liked the taste of meat. But neither of us mentioned this to anyone else; for we both loved grandmother, and we knew our disloyalty would sadden her heart.

**Sugimoto Etsu Inagaki,
A Daughter of a Samurai, 1966.**

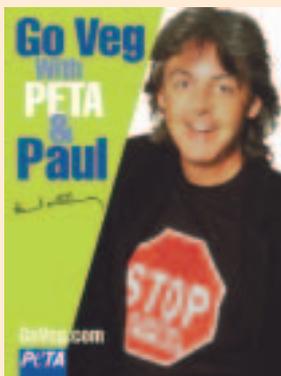


FIGURE 16-6 About 4 percent of North Americans are vegetarian, but US surveys found that the number jumps to 10 percent in the 18–30 age group. Why do you think more young people are deciding not to eat meat?

Wearing the Topknot

For centuries, Japanese men had worn their long hair tied in topknots. With Westernization, topknots were seen as too primitive for the “new improved” Japan. The son of a samurai who wanted to study to be a doctor recalls how new hairstyle laws affected his future:

[T]he cutting of the topknot . . . was utterly abhorrent [disgusting] to every member of my family, although I myself did not feel strongly one way or the other. . . . I bowed to family pressure The [medical] school refused to accept students who persisted in the traditional style, and thus the whole future course of my life was influenced by so slight a matter as a bushy topknot.

Funakoshi Ginchin, Karate-Do, My Way of Life.

Think IT THROUGH

1. Find examples of traditional Japanese values and worldview in these two stories.
2. What pressures do young people have today to adopt certain hairstyles, fashions, or diets? What conflicts between generations sometimes result?



FIGURE 16-7 This engraving was done by Aime Humbert in 1863–1864. According to karate master, Funakoshi Ginchin: “In Okinawa, in particular, the topknot was considered a symbol . . . of manhood itself.” Do you think that people today are judged by their hairstyles? Explain.

Zoom In ➤ Japanese Influence on Western Art

While the Japanese were borrowing styles of dress and other customs from the West, Westerners were discovering Japanese art and design. When items such as fans, kites, combs, parasols, porcelain, and kimonos from Japan were displayed in London in 1854, people were amazed by their beauty. **Ukiyo-e**, the wood block prints from the floating world were especially popular. In 1885, a Japanese village complete with Japanese villagers was set up in Knightsbridge, a fashionable shopping area of London. People in North America and Europe began to decorate their homes in the Japanese style and to collect Japanese artwork and crafts. This fad for Japanese things became known as *Japonism*.

Western artists began to copy some of the Japanese techniques. The use of bold colours and unusual composition began to influence late 19th-century artists who were known as the Impressionists. *The Jack Pine*, one of the most famous paintings by Canadian painter Tom Thomson shows elements of Japanese artistic style.

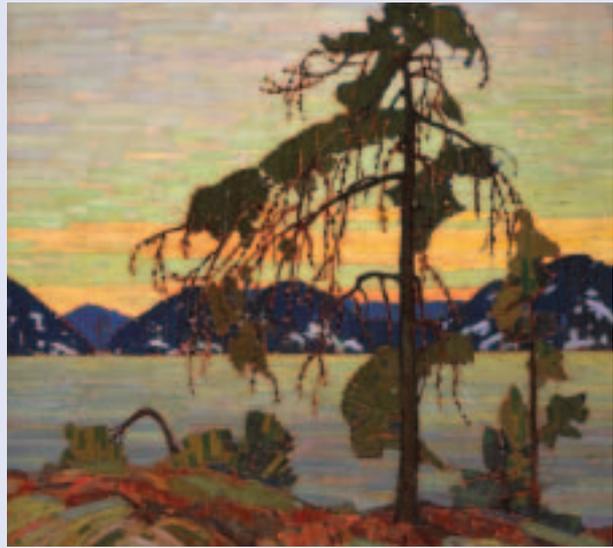


FIGURE 16-8 Thomson painted *The Jack Pine* between 1916 and 1917. Look at the paintings on pages 268 and 301 and identify the Japanese influences you see in Thomson's painting.

- What aspects of the Japanese art that you have looked at in this unit do you find interesting or appealing?



FIGURE 16-9A & B

European painters were fascinated by the way human figures were depicted in Japanese art. What elements in the 1796 painting (right) known as *Oiran Hanzairu* by Japanese artist Utamaro are reflected in *The Letter* (1890–1891) painted by Mary Cassat (left)?

Returning to Old Values

Japanese society had gone through a period of rapid change. People had been made to feel embarrassed about their traditions and their lives were being altered by practices borrowed from the West. How do you think you might feel in their position?

The rapid changes involved in the Westernizing process had produced tensions in Japanese society. The Japanese were a proud and independent people and their traditions, customs, and beliefs were very important to them. Recognizing this, Japanese leaders decided that the pace of Westernization needed to be slowed down. It was time to adapt Western ways with Japanese ways. “Civilization and Enlightenment” was dropped for a new pro-Japan motto, “Western science, Japanese essence.”

Think IT THROUGH

What evidence do you see in Canada and other countries of people feeling uncomfortable with change and wanting to go back to traditions and practices from the past? What things from the past would you like to see brought back? How would these changes affect life in Canada today?

EXPLORING SOURCES

Losing Identity

The following poem is by Mi'kmaq poet Rita Joe. She has been much honoured—she has received both the Order of Canada and the National Aboriginal Achievement Award (Arts and Culture). As a child, she lived at Shubenacadie Residential School for four years.

- What does the title of the poem mean?
- What do you think Rita Joe means when she says “Your way is more powerful”?
- Rita Joe’s poem reflects the experiences of many First Nations, Métis, and Inuit children at residential schools. What connections can you make between her experiences and attitudes and those of the Japanese in the Meiji period? What connections can you make between her experience and that of the Ainu?
- “I want to put out positive images of Aboriginal people,” Rita Joe has said. “But everything I do is gentle persuasion. And that had more effect than a blockade or any other way - kindness, always.” To what extent do you think that “gentle persuasion” reflects the Canadian attitude toward problem solving?



I Lost My Talk

by Rita Joe

*I lost my talk
The talk you took away.
When I was a little girl
At Shubenacadie school.

You snatched it away:
I speak like you
I think like you
I create like you
The scrambled ballad about my world.

Two ways I talk
Both ways I say
Your way is more powerful.

So gently I offer my hand and ask,
Let me find my talk
So I can teach you about me.*

**Report of the Royal Commission on
Aboriginal People, 1996.**

FIGURE 16-10 Mi'kmaq poet Rita Joe



FIGURE 16-11 This torii gate is at the entrance of a Shinto shrine, which is now a UNESCO World Heritage site. At high tide, it appears to float. At low tide, you can walk to it. Why do you think the Japanese would choose a site like this for a Shinto shrine?

The Japanese leaders looked at the ideas or value systems that helped make Western countries strong and successful. They concluded that Western countries were unified because its peoples had a common religion—Christianity. They also observed that Westerners were loyal to their country and their elected leaders. However, the values underlying Christianity and democracy were unrelated to Japanese values. How could these ideas be adapted to the Japanese worldview?

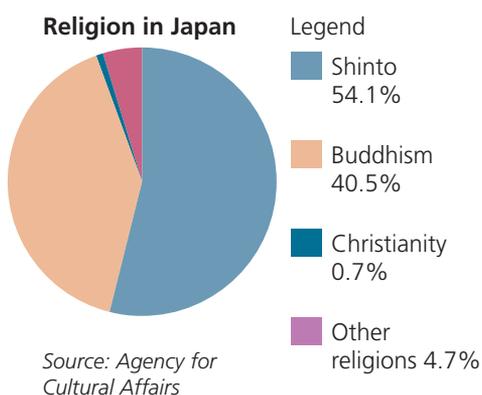
A State Religion and Emperor Worship

For centuries, both Shinto and Buddhism had been accepted religions in Japan, and many people followed a combination of both. Now Buddhism was discouraged. Shinto, the way of the gods, which was the traditional religion of Japan, was declared its official religion. And the emperor who previously had been revered, or highly respected, was given the status of a god.

Constitutional Government

Japan began to adapt its system of government to reflect a blend of old and new ways. Most Western countries had constitutions. A constitution describes the parts of the government and the powers given to each part, and often includes a bill of rights and freedoms. The Japanese wanted to design a constitution to reflect their distinct culture as well as incorporating the “best” elements of Western thinking about government. As a result, a constitutional study mission was sent abroad to do research. It decided that the Prussian constitutional model was the best.

SKILL POWER



The pie chart on the left records the religious affiliations reported by Japanese citizens in 2000. The total number of religious affiliations reported was 216 million. However, the total population of Japan when the survey was conducted, was 125 million.

1. What conclusions can you draw about people’s religious affiliations?
2. What connections can you make between the text and information on this pie chart?

FIGURE 16-12 Religion in Japan, 2000



FIGURE 16-13 This image of the presentation of the Japanese constitution in 1889 was done by Ginko Adachi in the late 19th century. What things in this picture reflect the rapid adoption of Western ideas?

In the new constitution the emperor’s powers were described as “sacred and inviolable,” that is, not to be challenged or dishonoured. Japanese citizens were granted freedom of speech and religion as well as rights to privacy, property, movement, and legal rights, among others. An Imperial Diet, or government, which consisted of a House of Peers (royalty or nobility) and a House of Representatives would be elected by the people.

As in the Edo period, the constitution supported a strong central government. Freedom of speech and freedom of the press lasted only a few years. Political parties were discouraged, in part, because having different political parties with different perspectives did not fit the Japanese worldview.

FYI...

Legal rights were extended only to Japanese men. Women could not own property, although there were some forward-minded men who did give their wives and daughters inheritances of their own.

Over to YOU

1. **a.** Using a two-column graphic organizer, show the differences between slow change and rapid change. Give examples from both the Edo and Meiji periods to illustrate your ideas. Develop a cause-and-effect chart to show the impact of rapid change on Japanese society.
- b.** In pairs, research a part of the world that is currently undergoing rapid change. Review the Building Your Skills on page 355 and plan a debate on whether rapid change (in the country you researched) is an advantage or a disadvantage for its people.
2. Some of the headings in this unit have been *A Changing Order*, *Change and Resistance*, and *Cracks in the Foundation*. Reflect on what happened in Renaissance Europe and to the Aztecs. Would these headings be appropriate for these societies? Create a Title page and Table of Contents for a book about how each of these cultures confronted change. Be sure you use key ideas from the cultures you studied.
3. Japan is said to have one foot in the past and one foot in the present. Create an illustration to show how the government of Meiji Japan exemplified this saying.
4. With a partner, create a skit based on the idea of “change and resistance” between a conservative store owner and a young person with various piercings and tattoos applying for a job.

Strong Army, Strong Country

What role did rapid change play in Japan becoming a military power with an expansionist worldview?

Do you look forward to being recognized as an adult? When do you think that the people around you will consider you an adult: when you go to university, have a job, get a driver's licence, move away from home? Countries can also be seen as growing into maturity. What changes do you think might it take for Japan to be seen as a strong, competitive nation in the eyes of the Western powers?

LINK UP

In Chapters 5 and 6, you saw that the Age of Discovery during the Renaissance led to European expansionism and imperialism. Between 1890 and 1910, there was again fierce competition among the Western powers for more colonies and power. ■

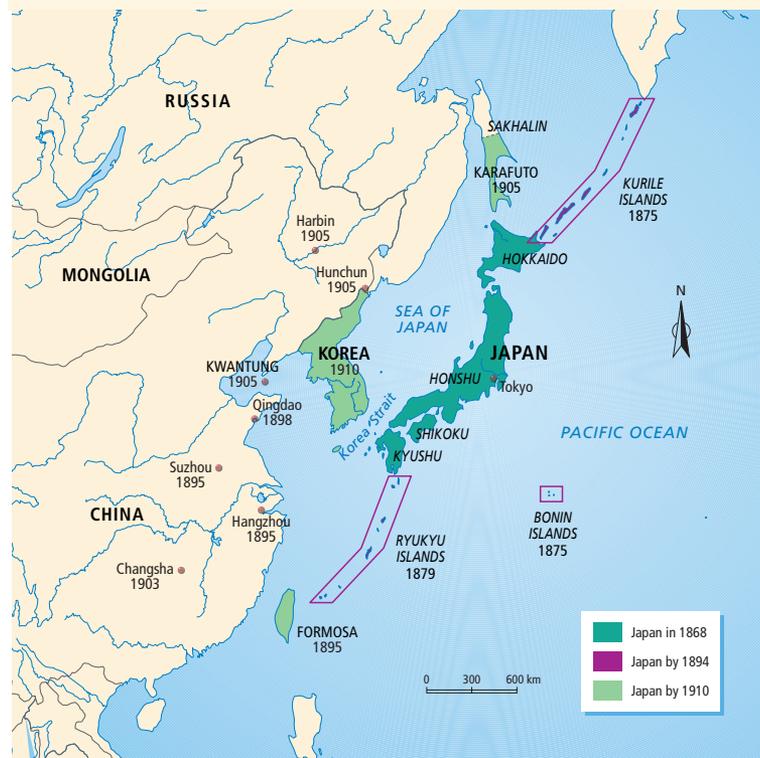
Lessons From the West

The Meiji leaders looked at the powerful countries of the West and saw three things that these countries had in common:

- ◆ control over foreign colonies or territories
- ◆ military power to defend these territories
- ◆ a strong and independent economy

What could Japan do to win respect and recognition from the West?

EXPLORING SOURCES



Japan Expands Its Territory

- Japan took over the Ryukyu, Bonin, and Kurile Islands. Based on the location of these islands, why might the government of Japan have wanted power over them?
- When Japan announced that it was taking over the Ryukyu Islands, their king begged the Chinese government for help. But the Chinese refused to get involved. Why do you think they might have made this decision?

FIGURE 16-14 This map shows the territory gained by Japan between 1894 and 1905. Estimate by how much Japan increased the territory it controlled.

The Japanese government began to take steps to strengthen its military. This would allow Japan to acquire territory and influence in Asia. Japan would also be able to protect itself against Western aggression as well as conflict with its closest neighbours, China and Russia. Yet another motto, “Wealthy Country, Strong Army” became the motto for this period in Japanese history.

The first step in Japan’s process of militarization was the Conscription Law of 1873. It required all males to serve in the military for three years and to do reserve duty for four more years. The second step was the takeover of several island territories.

Think IT THROUGH

Compare Japan’s attitude toward other countries in the Meiji period with that in the Edo period. How do you account for the differences?

FAST FORWARD

Is Hans Island Canadian or Danish?

Why have two countries been arguing over who owns a small, rocky island in the Arctic? Situated between Canada’s Ellesmere Island and Greenland, which is a territory of Denmark, Hans Island is a cause of dispute between these two countries.

Canada claims the island was discovered by the British and became part of Canada when the country became independent. However, Hans Island was not shown as a territory on a Canadian map until 1967. This came as a surprise to Denmark, who always considered the island as part of Greenland, and therefore Danish.

With Arctic ice melting, there is a chance that in the future Hans Island might be on a major shipping route between the Atlantic and Pacific oceans. In addition, there is research being done to find out if there are reserves of oil or gas in the sea around the island.

In 2005, after a meeting between foreign affairs ministers, Canada and Denmark worked out a process for resolving the dispute.

Think IT THROUGH

1. Summarize the dispute between Canada and Denmark.
2. Investigate the current status of the Hans Island dispute. Visit the Government of Canada Web site or a search engine of your choice and conduct a web search, using the key term “Hans Island.” Has the dispute been resolved? How? If unresolved, what steps are being taken to promote resolution?



FIGURE 16-15 In July 2005, Canadian defence minister Bill Graham visited Hans Island and had Canadian soldiers place a Canadian flag there. Why do you think they did this even though the dispute had not yet been resolved?

War With China and Russia

As you read in the previous chapter, Western countries had grabbed a great deal of power in China through the “unequal treaties” they had forced on China’s leaders. As a result, China was so weakened that Japan feared it might collapse altogether. Japan was also worried about Russia, a Western country that was very close and had a lot of influence in China.

As you can see on the map in Figure 16-16, the closest country to Japan on the mainland is Korea; the distance between the two is less than 200 km. Korea was strategically important because it had borders with both China and Russia. When Japan became involved in wars with China and Russia, control over Korea was a central issue.

The Sino-Japanese War

The war between Japan and China was quick and decisive; Japan’s superior military strength led it to victory. In the peace treaty that followed, China gave up its claims to Korea and Japan won Taiwan and rights to China’s Liaotung Peninsula (northeast of Korea). Japan also demanded a large **indemnity**, that is, payment for its losses, and gained special economic rights in China.

The Japanese victory worried the Western powers. Russia, France and Germany stepped in and made changes in the peace treaty between Japan and China. They forced Japan to give up the Liaotung Peninsula, which Russia then promptly took over. They also forced China to give them special economic considerations.

Think IT THROUGH

What do you think might have been the Japanese reaction to the interference of the Western powers? Explain your thinking.



FIGURE 16-16 This image created by Toshihide between 1894–1895 shows the surrender of Chinese Admiral Ding Juchang after the fall of Weihaiwei. Following the surrender, the Admiral committed suicide by drinking a cup of poison. Compare his idea of honour and his behaviour with that of the 47 ronin you read about in Chapter 13.

Japan and China Today

Today, Japan and China are both powerful countries, but the past is still very much present in their relations with each other. What might Japanese history textbooks have to do with Japan getting a seat on the UN Security Council?

The Security Council is the most powerful body of the United Nations. Its primary responsibility is the maintenance of international peace and security. Any of the five permanent members, China, France, Russia, United States, and United Kingdom, can veto, that is, refuse to admit, any new members who want to join. Japan wants to join.

Textbooks and a UN Security Council Seat

Textbooks approved by the Japanese government have been criticized inside and outside Japan for their presentation of Japanese history.

A committee of Japanese historians and history educators:

The new Japanese history textbook Atarashii Rekishi Kyokasho is unfit as a teaching tool because it negates both the truth about Japan's record in colonialism and war and the values that will contribute to a just and peaceful Pacific and world community. Its chauvinistic history, in overemphasizing what its authors call the "bright side" of the nation and disregarding the "dark side," fundamentally distorts the history of Japan and Asia.

JCA-NET.

Chinese Premier Wen Jiabao:

The Chinese premier hinted that the textbook controversy would cause China to use its veto power to prevent Japan from joining the UN Security Council.

Only a country that respects history, takes responsibility for history and wins over the

trust of peoples in Asia and the world at large can take greater responsibilities in the international community.

PBS Newshour.

Conservative Japanese lawmaker Hirasawa Katsuei:

Hirasawa Katsuei answered the Chinese veto threat this way:

The problem is that [the] war is not over. The Korea peninsula is still divided. And China has become a big economic country but still they have lots of domestic problems. Chinese leaders are always wondering how to solve domestic problems. The best way is to blame Japan.

VOA News.

Think IT THROUGH

1. Examine the scholars' criticisms of the textbook. What do they object to?
2. The scholar's committee also wrote that textbooks "convey what we as a society choose to remember and represent as the core of civic knowledge. They convey to students ideas about local, national, and global citizenship, and thereby help to shape our future." If a textbook presents only what a society "chooses" to remember, what challenges does this view present for historians?
3. What reason is China giving for denying Japan a seat on the UN security council?
4. What was Hirasawa Katsuei's response to Chinese premier Wen Jiabao's comments?
5. Speculate about the historical relationship between China and Japan. If you were a historian, what might you need to do to ensure accuracy around historical events affecting both countries?

The Russo-Japanese War

How did the peace treaty after the Sino-Japanese War set the scene for further conflict between Japan and its neighbours? Japan continued to build its military strength in response to the humiliation it felt after Western interference with the treaty. It was paying close attention to Russian interest in Korea.

In 1904, the Japanese fleet launched a surprise attack on the Russian ships in Port Arthur on the disputed Liaotung Peninsula. War erupted shortly. After fierce fighting, Russia's efforts became seriously affected by the Russian Revolution, which broke out in 1905. Russia decided to enter into peace negotiations instead of continuing the war.

Five years after the end of the war, Japan annexed Korea with very little protest from Western countries. Japan had finally been recognized as an imperial power.

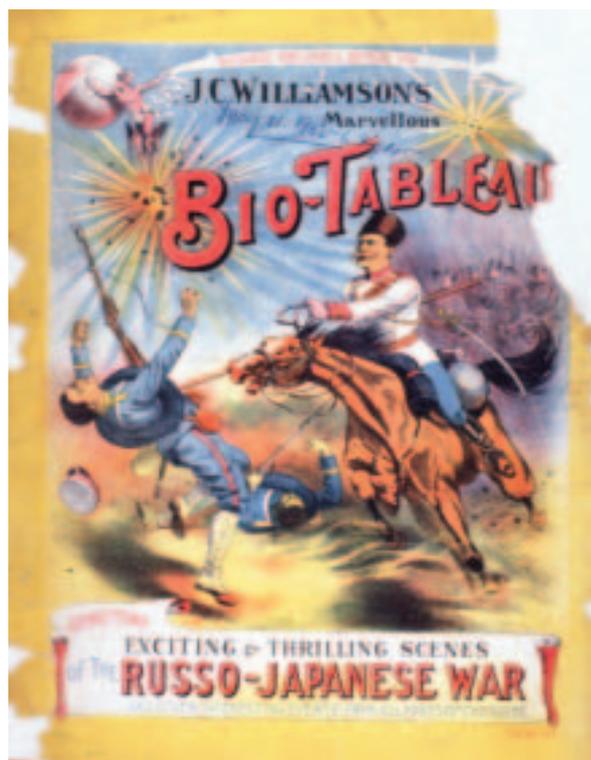


FIGURE 16-17 This poster advertised a performance put on by a travelling company in Australia. What aspects of this poster do you think are most surprising to people today? How does the poster show a bias in favour of the Russian side? How would you explain this?

FYI...

In 1941, Japan entered World War II with surprise attacks on British forces in Malaya and American forces in Pearl Harbor, Hawaii.

Over to YOU

- Gather evidence from this chapter to show that Japan had become an imperialist power. Using a web with “Japanese Empire” in the centre, present evidence of the ways it affected Japan’s interaction with other cultures.
 - Based on your web and Figure 16-16, create a map of Japan that shows Japan’s relationship with the different peoples of different areas.
 - Using a map of the world, show Canada’s relationships with other countries and cultures.
- Imagine that the United Nations is seeking information about how to deal with cultures that have been assimilated but want to return to their previous traditions. Reflect on the conditions facing First Nations in Canada and use electronic resources to research what the Ainu are doing. Prepare a brief speech to recommend that the United Nations take a certain course of action.

Into the Future

How do you feel about change in your life? Do you welcome it or does it make you uncomfortable? What are the positive and negative aspects of change? During the Meiji period, many people in Japan thought that their country was changing too quickly. For others, change was not complete enough, or fast enough, or the right type.

Embracing Change

Some Japanese thinkers were not pleased when the process of adopting Western ways slowed down. They felt it was not enough to borrow technology or to copy military power. These people were disturbed that Japan's political and education system seemed to be returning their country to old, authoritarian ways. They argued that modern peace-loving civilizations became prosperous by giving their citizens freedoms, rights, and democracy. They criticized the Meiji regime for paying too much attention to the military and war. They worried that Japan was trying to become "a powerful state" rather than a "civilized society."

How did the Japanese maintain their sense of identity through the Meiji period and beyond?

Think IT THROUGH

You have explored how a return to military values, such as discipline and loyalty, influenced the development of Japan during the Meiji period. What other Japanese values might have led to Japan following a different path?

Zoom In > Itagaki Taisuke

Itagaki Taisuke was a Japanese politician who was born a lord of the Kochi Clan during the Edo period. His career lasted from the end of the shogunate through the Meiji period. Itagaki joined the anti-shogunate forces and became a senior official during the Meiji Restoration.

Itagaki is an important figure in Japan because of his work to establish a popularly elected parliament. He felt that the Meiji leaders were not interested in promoting freedom and individual rights for Japanese citizens. He became the leader of the Freedom and People's Rights Movement, which encouraged the government to create the new constitution and the Diet (parliament). However, Itagaki believed that true democracy had not been established because only men who paid a high amount of taxes were given the right to vote. He helped form Japan's first political party, the Liberal Party. When he was attacked for his political beliefs by a man with a knife, he famously said "Itagaki may die, but liberty never!"



FIGURE 16-18 In 1953, Itagaki's picture was put on the 10 yen banknote. How does this reflect his importance to Japan?

- To what extent are Itagaki's values similar to those of Canadians today?

Most people wanted Japan to continue to adapt, borrowing useful ideas and practices from the West without violating Japan's sense of tradition. Here is a comment from an 1889 newspaper:

We recognize the excellence of Western civilization. We value the Western theories of rights, liberty and equality; and we respect Western philosophy and morals.... Above all, we esteem Western science, economics and industry. These, however, ought not to be adopted simply because they are Western; they ought to be adopted only if they can contribute to Japan's welfare.

End of an Era

When Emperor Meiji died in 1912, his leading general and the general's wife committed *junshi*, ritual suicide after the death of one's lord. Some Japanese praised the general's devotion and loyalty to the old values. Others felt his action, although sincere, belonged in past times, not in modern Japan.

FAST FORWARD

The End of Militarism

Aspiring sincerely to an international peace based on order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes.

In order to accomplish the aim of the preceding paragraph, land, sea and air forces, as well as other war potential, will never be maintained. The right of belligerency [warlike behaviour] of the state will not be recognized.

This is Article 9, which was written into the 1947 constitution of Japan by American officials. Japan was to remain an unarmed nation that would never again pose a military threat.

However, the international situation changed quickly after the war. China and the Soviet Union—Western allies that had helped to defeat Japan—were quickly seen as America's enemies because of their communist leadership.



FIGURE 16-19 On September 2, 1945, Japanese officials signed the official Instrument of Surrender aboard the USS *Missouri*. Why do you think the Americans had them sign the document there?

By the time Japan signed a peace treaty, it was considered by the US to be an ally and important to the defence of democracy world wide.

Think IT THROUGH

How was Japanese policy again influenced by American needs after World War II? What parallels can you draw to the situation with Commodore Perry a century earlier?

The 20th Century and Beyond

The militarization and imperialism that began during the Meiji era led Japan to its involvement in World War II and eventual defeat in 1945 with the dropping of the atomic bombs on Hiroshima and Nagasaki (see page 225). In his book *A History of Japan*, historian Kenneth Henshall describes what happened next:

The term ‘miracle’ has been applied by westerners more than once to Japan’s modern history. It has been used to describe its achievements in Meiji, when in just half a century it developed from an obscure and isolated land of paddy fields to a major imperial power. It was used again just a few decades later, to describe the nation’s [Japan’s] even more rapid postwar [after WWII] rise from the ashes of defeat to become by some measures the wealthiest on the planet, and by any measures a huge economic superpower.

So how did this latest “miracle” come about? Henshall and others point to factors like the following to explain Japan’s economic success:

- ◆ the ability of the Japanese to learn from others and to adapt and improve these “borrowings”
- ◆ the importance of learning and education
- ◆ the Japanese desire to make their country powerful and respected in the world
- ◆ the willingness of the Japanese to work hard and make sacrifices for the greater good of the group and society in general

Japanese management practices were studied by other countries who were eager to copy their success. The strong Japanese economy led to prosperity and consumerism. By the late 60s the goal was a car, a colour TV and an air-conditioner in every Japanese home.

Think IT THROUGH

How did the attitudes and values of the Meiji era continue to influence the behaviour of the Japanese far into the 20th century?



FIGURE 16-20 *Manga* (“mun-guh”), Japanese comics, and *anime* (“uh-nee-may”), Japanese animation, have millions of devoted fans around the world. Are you or anyone you know fans? What is the appeal of these forms of popular culture?



FIGURE 16-21 These Japanese teenagers are known as “Harajuku girls.” They gather with their friends at a shopping and hangout area where what has been called “a strange mixture of Hello Kitty, hip-hop and the infamous British punk” style is popular. In what ways are Canadian teens similar to the Harajuku girls?

Japanese Youth Today

The younger generation who grew up in prosperous times has been accused of rejecting traditional Japanese values, of being absorbed in their own interests and peer groups, of identifying less with their community or society.

- ◆ Young people in Japan no longer expect to find “lifelong jobs” when they leave school. A growing number of them live at home with their parents.
- ◆ Many young people have become “freeters” with wild clothing and colourful hair who drift from one part-time job to another.
- ◆ There are a growing number of reports of problems such as violence, bullying, and absenteeism in Japanese schools.

Just as Japanese popular culture like *manga* and *anime* spread around the world, the youth of Japan are being influenced by foreign, mostly American, music and fashion. Hip hop music, for example, has become very popular. According to Vanessa Altman-Siegel who writes about Japanese youth culture, “The exposure to Afro-American culture has prompted young Japanese to explore injustice within their own society. Discrimination against minority groups like the Ainu [sic]...and Koreans living in Japan, have [sic] recently be acknowledged...” Some people, however, complain that young hip hop fans are simply copying a foreign culture and have lost their Japanese identity.

Over to YOU

- a.** In a small group, brainstorm the ways people show their identity. Find evidence in this chapter that the Japanese identity combines old traditions with new influences. Using a medium of your choice, collaborate to create an illustration of your concept of the Japanese identity.
 - b.** Using the same medium, create an illustration of the Canadian identity. Give a short class presentation explaining your illustrations, and pointing out the similarities and differences.
- 2.** “Change itself is a tradition in Japan.” What do you think this means? Find three examples and write a paragraph to explain.
- a.** Discuss circumstances when people might be forced to conceal their identity. Why might they need to do this? How do you think it would feel? Would the outward appearance of change necessarily reflect real change?
 - b.** Create a role-play to show how people have been forced to change their identities and how they feel about it.
- 4.** Do you think the differences between the young and old in Japan are the same as in Canada? Discuss in small groups and report to a class discussion.

Explore the Big Ideas

1. a. Complete the organizer below to help you identify the results of intercultural contact between Meiji Japan and the West.

How did the Japanese react and respond to . . .	Result
1. Western customs, rituals, and styles?	
2. Western religious frameworks and beliefs?	
3. Western forms of government?	
4. Western technology, including military technology?	

- b. Write a paragraph answering this question: What does Japan's experience tell us about the ways intercultural contact affects a culture's sense of identity?

2. Suggest five items representing the Edo period and five items representing the Meiji period that you would put in a museum exhibit representing Japan. Compare these suggestions with the list you made in Chapter 1 for the Middle Ages. Explain the significance of each artifact in telling people about change and the Japanese culture.

3. a. Find and consider three mottos about cultural change from this chapter.

- b. Select three distinct time periods in your life and make up a motto for each of them. These mottos should reflect

your changing worldview. Use appropriate technology to present your ideas.

4. Arrange to interview seniors in your community. The focus of your interview should be the changes they have noticed during their lifetime and how they responded to the change. (See Skill Power, interviewing tips on page 345.)

5. a. Write a brief newspaper editorial from the perspective of a Japanese person who does not like the changes occurring during the Meiji period.

- b. Write a brief newspaper editorial from the perspective of a Japanese person who likes the changes occurring during the Meiji period.

- c. Write a fair-minded account of the changes during this period. A fair-minded account gives fair consideration to alternative positions. It tries to avoid biases.

6. "Civilization and Enlightenment," "Western science, Japanese essence," "Wealthy Country, Strong Army" were three mottos that were adopted by Japan. Create a motto for Canada.

As the minister of foreign affairs, it is your job to make a presentation to the prime minister of Canada. Your task is to provide advice on this question: ***Should Canada adopt a foreign policy of isolationism or a policy of rapid adaptive response?***

In your presentation you need to provide sufficient detail so the prime minister can consider both options and make an informed decision. Your presentation is to be based on the experience of Japan with each of the two policy options. You will need to include a visual.

Step One

Use the example of Japan during the Edo period to illustrate what it means to take an isolationist position. Evaluate the impact of Japan's choice of pursuing an isolationist policy using at least three elements of the worldviews icon.

Step Two

Use the example of Japan during the Meiji period to illustrate the impacts of pursuing a policy of rapid adaptive response. Use the same elements of the worldview icon in your evaluation that you used in Step One.

A comparison chart of the two positions of isolationism and rapid adaptive response would be a way of providing illustrative examples of the two responses for the prime minister.

Step Three

Based on the two experiences from Japan's history, make a recommendation to the prime minister of Canada whether Canada should adopt an isolationist policy, or a policy of rapid adaptation, which would mean engagement and open interaction with other countries. Your recommendation can take the form of an oral report or a one-page written report.

You need to provide sufficient detail to state why the recommendation is the best position Canada should take on the issue. The prime minister must be confident that the policy chosen is based on a thorough examination of the issue.

As the minister of foreign affairs you need to be prepared to debate the issue in the House of Commons.



Which foreign policy is best for Canada: isolationism, or rapid adaptive response?

• Conclusion



FIGURE 1

In some ways, coming to the conclusion of a book is a little like reaching the end of a long journey. What emotions are you experiencing right now? Maybe your feelings are mixed. On the one hand, you may be glad you took this trip. It introduced you to lots of new people and encouraged you to think about many different ideas. At the same time, you may be relieved the trip is finally over!

Before you close this book for the last time and put it away, take a moment to examine this picture of the Roman god Janus. His most notable feature is that he has two faces—one that looks forward and one that looks back.



FIGURE 2 The Roman god Janus

The Romans liked to put statues of Janus over doors and gateways, places where people went in and out. He was also the god they turned to for guidance in the uncertain times of war. His two faces had a symbolic value for the Roman people. They stood for the idea that it is impossible to accurately estimate what may happen in the future (the forward-looking face) without some understanding of what has happened in the past (the backward-looking face).

Think about this idea in relation to the contents of this book. Draw upon what you have learned about the worldviews of people who lived in times and places very different from your own.

You, the Detective

In your explorations throughout this book, you have done an incredible amount of detective work. By using critical thinking skills and applying the inquiry process, you examined many different issues relating to people's worldviews and the way they change over time.

How well did that process you saw in the Introduction hold up?

Isolation → Contact → Change

Let's take a closer look at each term to find out.

Isolation

Each of the cultures you explored in this book experienced some form of isolation from other cultures, an isolation that affected the people's worldview and helped make it unique.

- ◆ Europe, at the beginning of the Middle Ages, went through a period called the Dark Ages, when the people had few contacts with cultures other than their own.
- ◆ The Aztecs developed a great empire within the borders of modern-day Mexico, but they had no cultural contacts with nations beyond this area.
- ◆ The Japanese limited their contact with outsiders for more than 200 years.

Contact

Each of the once-isolated cultures then experienced some form of intercultural contact, in some cases peaceful, in other cases violent.

- ◆ In the late Middle Ages, Europeans started exploring new ideas. Translators in Spain made available works by Muslim and Jewish philosophers and scientists from other parts of the world. Traders like Marco Polo made people aware of cultures in China and Southeast Asia. Early Humanists began to study Classical manuscripts from Greece and Rome that survived in the great libraries of the time.
- ◆ The Aztecs went to war with the Spanish, the first people from beyond Mexico that they had ever met. The Aztecs quickly found themselves overwhelmed by more advanced military technology and ravaged by a new disease, smallpox. After the war, the Spanish confiscated the Aztecs' land, destroyed their temples and libraries, and forcibly converted them to a new religion.
- ◆ The Japanese, prompted by Commodore Perry, opened their doors to the rest of the world after existing in a state of cultural isolation for almost 200 years. The new ideas and technologies that reached Japan affected every level of Japanese society.

Change

Each of the three societies changed substantially as a result of their contacts and developed a new worldview.

- ◆ The exchange of ideas that took place between Humanist scholars and Jewish, Muslim, Eastern, and Classical thinkers led to an explosion of artistic creativity and scientific advancements throughout Europe. Today we call this period the Renaissance and recognize it as a bridge between the Middle Ages and modern times.
- ◆ As Aztec women married Spanish soldiers and Spanish priests intensively studied and wrote about Aztec culture, a new and vigorous society began to develop in Mexico. This new society was not entirely Spanish nor Indigenous but incorporated aspects of both to produce a uniquely Mexican culture.
- ◆ By opening its doors to the rest of the world, Japan reinvigorated itself and quickly grew into one of the wealthiest and most powerful nations on Earth.

Thinking about the Future

In each of the three examples you have examined in this book, a once-isolated society was transformed (along with its worldview) by contact with other nations and ideas.

Will this process—of isolation, contact, and change—continue into the future? To explore this question, try playing the detective one last time. Start by thinking about the first term in our organizer, isolation. Are any societies in today's global village truly isolated? Take a careful look at the following photograph.



FIGURE 3 Yanomami children, South America

Figure 3 was taken by a person who works for Survival International, an organization that provides solar-powered radios to Indigenous peoples. The young people listening to the radio are Yanomami. They live in a part of the Amazon rain forest so remote from any other settlements that they have no electricity. Still, by using this type of radio, one that recharges from the rays of the sun, they can hear news and other programs from around the world.

Now ask yourself some questions. If no society in today's world can be said to be truly *isolated*—thanks to technologies like radio, TV, and the Internet—what does this mean for people's worldviews?

Does it follow that societies in the world today are more or less in steady *contact* with each other through communications technologies?

And if this is so, does it mean that at some point societies and their worldviews will stop *changing*, that the world will develop a single culture, one that all societies share in common?

Well, to a large extent, the future is really up to you, the youth of the world, and it will be shaped by the way you live and think and interact with each other. The future is in your hands; or maybe it would be better to say it is in your brain, your view of the world.

It's really up to you, you see. What do *you* think the future will hold?

● Culminating Activity

You are at the end of your journey into worldview, what it is, how it is shaped and formed, and what happens as a result of intercultural contact. You have explored how the worldviews of Renaissance Europeans, the Aztecs, and the Japanese during the Edo and Meiji periods, changed as a result of intercultural contact. At the same time, you have identified elements of your own worldview and how your worldview shifts and changes.

Word of your journey has gotten out to the local media and they have asked you to prepare a documentary about your experiences. They want to make it available to other Grade 8 students who will take this course in the years to come to explain to them why worldview is important. They have agreed to let you choose the form the documentary will take: radio, television, or print.

Step One

In preparation for your documentary, review two activities you completed when you started this course:

- The web you created at the start of your journey. In it, you identified factors that influence your worldview, how you think and behave.
- The four factors you selected from your web and your explanation of how each of them has shaped your way of thinking and behaving.

What changes, if any, would you make to these activities as a result of your worldview inquiry? For example, would you add to the list of factors that influence your worldview?

Step Two

From your year-long inquiry into worldview, choose one specific question, discussion, or piece of information that helped you better understand your worldview, or caused a shift in your worldview. In other words, describe your personal experience with

Isolation → **Intercultural contact** → **Change**



For example, perhaps when you read about Economic Imperialism in the *Fast Forward* in Chapter 6, you decided to do something to make a difference. Maybe you changed where you choose to shop as a way of saying you disagree with sweatshop labour practices, or you shared your list of North American companies from Activity 2 with your family and friends.

Step Three

Make a recommendation to future Grade 8 students about the critical thinking techniques you learned and practiced during the year. Choose one of the techniques you used in the book that was most helpful to you, e.g., picture—words—questions in the Introduction; or problem solving using lateral thinking in Chapter 14. Explain how you used the skill in this course, another course, or another area of your life.

Step Four

Demonstrate how worldview and critical thinking go together by presenting a newspaper article and identifying the worldview(s) contained in it. Include a brief explanation of the process you went through to identify the worldview(s).

Step Five

Explain why worldview is important and why future Grade 8 students should make the most of the journey that lies ahead for them in this course.

Step Six

Review your materials and create your documentary in the form you have chosen.

Change

Each of the three societies changed substantially as a result of their contacts and developed a new worldview.

- ◆ The exchange of ideas that took place between Humanist scholars and Jewish, Muslim, Eastern, and Classical thinkers led to an explosion of artistic creativity and scientific advancements throughout Europe. Today we call this period the Renaissance and recognize it as a bridge between the Middle Ages and modern times.
- ◆ As Aztec women married Spanish soldiers and Spanish priests intensively studied and wrote about Aztec culture, a new and vigorous society began to develop in Mexico. This new society was not entirely Spanish nor Indigenous but incorporated aspects of both to produce a uniquely Mexican culture.
- ◆ By opening its doors to the rest of the world, Japan reinvigorated itself and quickly grew into one of the wealthiest and most powerful nations on Earth.

Thinking about the Future

In each of the three examples you have examined in this book, a once-isolated society was transformed (along with its worldview) by contact with other nations and ideas.

Will this process—of isolation, contact, and change—continue into the future? To explore this question, try playing the detective one last time. Start by thinking about the first term in our organizer, isolation. Are any societies in today's global village truly isolated? Take a careful look at the following photograph.



FIGURE 3 Yanomami children, South America

Figure 3 was taken by a person who works for Survival International, an organization that provides solar-powered radios to Indigenous peoples. The young people listening to the radio are Yanomami. They live in a part of the Amazon rain forest so remote from any other settlements that they have no electricity. Still, by using this type of radio, one that recharges from the rays of the sun, they can hear news and other programs from around the world.

Now ask yourself some questions. If no society in today's world can be said to be truly *isolated*—thanks to technologies like radio, TV, and the Internet—what does this mean for people's worldviews?

Does it follow that societies in the world today are more or less in steady *contact* with each other through communications technologies?

And if this is so, does it mean that at some point societies and their worldviews will stop *changing*, that the world will develop a single culture, one that all societies share in common?

Well, to a large extent, the future is really up to you, the youth of the world, and it will be shaped by the way you live and think and interact with each other. The future is in your hands; or maybe it would be better to say it is in your brain, your view of the world.

It's really up to you, you see. What do *you* think the future will hold?

Pronunciation Guide

Unit 1 Renaissance Europe Origins of a Western Worldview

Nuu-chah-nulth (noo-cha-nulth)
Tordesillas (TOR-thase-lyas)

Unit 2 Worldviews in Conflict

calmecac (call-MEH-cahk)
calpolli (call-POLE-lee)
Cempoala (sem-poh-WAL-lee)
chacmool (chak-MOOL)
Chapultepec (cha-pull-TEH-pec)
chinampa (chee-NAHM-pah)
Cholula (choh-LOO-lah)
Coyolxauhqui (coh-yole-SHAU-key)
Cuauhtemoc (cuh-wow-TEH-mok)
Cuitlahuac (kwee-TLAH-wok)
Huejotzingo (way-hot-SEEN-go)
Huey Tlatoani (way tlah - toe - AH - nee)
Huitzilopochtli (wheets-eel-oh-POCH-tee)
Itzcoatl (eats-COH-ahtl)
Malinalli Tenepal (mah-lee-NAH-lee
Teh-NEH-pahl)
maquahuitl (mah-CUAH-wheetl)
Mictlan (MEEK-tlahn)
Mictlantecuhtli (meek-tlahn-teh-COO-tee)
Nahuatl (NAH-wahtl)
Ometeotl (oh-meh-TEH-ohlt)
Quauhtitla (kwah-ow-TEE-tlahn)
quauitl (KWAH-wheetl)
Quetzalcoatl (ket-zal-COH-ahtl)
Sahagun (saw-ah-GOON)
telpochcalli (tell-poach-CALL-lee)
Tenochtitlan (Teh-noch-TEE-tlahn)
Tezcatlipoca (tez-cah-tee-POH-kah)
Tizoc (TEE-zoak)
Tlaloc (TLAH-lok)
tlantli (TLAHN-tee)
Tlatelolco (tlah-teh-LOL-co)
Tlaxcala (tлахsh-CALL-lah)
Tonatiuh (toe-NAH-teew)
Xochimilco (show-chee-MIL-co)
xocoatl (SHOW-lohtl)
Zempoala (sem-poh-WAH-lah)

Unit 3 Japan From Isolation to Adaptation

Japanese Words

anime (uh-nee-may)
Ainu (Eye-noo)
Aizawa Seshisai (Eye-zuh-wuh Saysh-sigh)
Amaterasu (Uh-muh-tay-ra-soo)
butsudan (boo-tsoo-dun)
gohan (go-hun)
Izanagi (Ee-zuh-nuh-ghee)
Izanami (Ee-zuh-nuh-mee)
kami (kuh-mee)
kamidana (Kuh-mee-duh-nuh)
kamikaze (kuh-mee-kuh-zay)
kamuy (kuh-moo-ee)
manga (mun-guh)
Manjiro (Mun-jee-ro)
matsuri (muhts-ree)
Miura Anjin (Mee-oo-ruh Un-jeen)
Namazu (Nuh-muh-zoo)
Namazu-e (Nuh-muh-zoo-ay)
seppuku (sep-poo-koo)
Tokugawa Hidetada (Toe-koo-guh-wuh
Hee-day-tuh-duh)
Tokugawa Iemitsu (Toe-koo-guh-wuh
Ee-ay-meet-soo)
Tokugawa Ieyasu (Toe-koo-guh-wuh
Ee-ay-yuh-soo)
tsunami (tsoo-nuh-mee)

Inuit Words

Aivilik (I-vah-lick)
aluiqqaniq (ah-leo-qqa-niq)
aniuvak (ah-new-vuck)
aniuk (ah-new-k)
aput (Ah-put)
aqilluqqaq (aqi-looq-qqa)
auviq (ow-viq)
Iglulik (ick-loo-lick)
Inuktitut (e-nook-tea-toot)

Glossary

abstracts summaries of articles

Ainu Japan's Indigenous people

allegiance loyalty

allegory a work in which the characters and events are meant to be understood as representing other things and symbolically expressing a deeper moral or political meaning

altalt a device made of jointed wood that enabled an Aztec to throw a short spear a great distance with much force

alternate attendance the practice of forcing the daimyo to move from their home provinces to live in Edo every other year

anatomy the science that deals with the structure of animals and plants

Anglophones people whose first language is English

appeal make a formal request

aqueduct a channel used to move water, usually supported on a bridge structure when it had to cross a valley

arable land suitable for farming and agriculture

archipelago a long chain of many islands

arsenal a place filled with weapons

artifacts archaeological objects from the past such as clothing, tools, weapons, buildings, cooking utensils, jewellery, and personal items

artisan a skilled craftworker

assimilation forcing a group of people to acquire the characteristics of a majority group

astrology science of the stars

Aztec name given to the civilization created by a nomadic tribe (the Mexica) who settled in the Valley of Mexico during the 15th century

backlash adverse or hostile reaction against change

bias a type of prejudice rooted in a person's point of view

biodiversity a vast number of plant species in an ecosystem

bullion supplies of gold and silver

bunraku a puppet theatre in which large puppets enact the ordeals of separated lovers or dueling samurai

caliph a supreme ruler under the Islamic faith

caliphate the area of jurisdiction of Islamic rulers

calmecac the Aztec school for nobles

calpolli units of organization in Aztec society

cartographer a person who draws maps

catastrophe a disaster

cause an incident or series of incidents that lead to something else

chacmool a reclining statue with a bowl for holding human hearts

Chapultepec a tall hill across the lake from Tenochtitlan

chinampas floating islands built in the water around Tenochtitlan to grow crops

circumnavigate travel completely around something, as in circumnavigating the globe

city-state a politically independent city and the rural area or hinterland around it

civic relating to citizenship or civic affairs

code of chivalry a set of values meant to govern the behaviour of all Christian soldiers

codex/codices (singular/plural forms) Aztec books made of deerskin or paper made from tree bark or cactus fibre that contained images only and were folded like an accordion

compulsory required by law

Confucianism the teachings of the Chinese scholar Confucius

conquistador the word that the Spanish used to describe the leader of an expedition to colonize other lands

conscription mandatory military service

conservative someone in favour of resisting change; keeping the status quo

constitution a written document that describes the organization and rules for governing a group or country

Creoles descendants of Spanish settlers in Mexico

Crusade a Christian military expedition

daimyo a powerful Japanese landowner or noble

decolonization granting countries their independence

democracy a form of government in which people elect representatives to rule the country

didactic a message intended to teach a lesson or serve a purpose

disseminate to spread information

distortion error

Dutch scholars Japanese academics who learned the Dutch language and educated themselves about Western ways

Edo period the period in Japanese history between 1600 and 1853; also known as the Tokugawa period

educated guess a guess based on prior knowledge and experience

effect the result or consequence of one or more causes

encomienda a Spanish system that gave Spanish settlers land grants when they arrived in a colony

epidemic a disease that spreads rapidly and affects many individuals at the same time

ethical code rules about right and wrong behaviour

ethnocentrism the perception that Europeans and North Americans are more important than other countries

excommunication official exclusion from the Catholic Church

expansionism the actions and attitudes of a state or country whose goal is to expand its power and territory

expulsion to drive or force out of a place

feudalism the system of political organization during the Middle Ages in which the lord owned the land and all others served him

filial piety faithfulness and devotion to one's parents

Franciscan order a group of Catholic priests who took a vow of poverty, chastity, and obedience and worked with the poor and lower classes

Francophones people whose first language is French

freemen peasants who rented land or worked for pay

glyphs pictures or symbols used in writing

gohan cooked rice or a meal

hadith a well-known Muslim saying

haiku a Japanese poem that has only 17 syllables, contains a simple image or idea, and offers insights into life

halberd a weapon over two metres long that resembled a spear with an axe blade, a spear point, and a hook

hereditary determined by birth

heresy opposing Church teachings

hidalgos the sons of poor nobles

hierarchy a social system in which status is ranked, and power is concentrated in the higher ranks

hinterland the rural area around a city-state

homogeneous a group of people similar in nature and character

horseshoe debate an exchange of ideas about an issue in which students assume positions in a horseshoe pattern depending on how they feel about the issue

humanist a person who adopts a system of thought that centres on humans and their values, capacities, and worth; concern with the interests, needs, and welfare of humans

ideology a set of values

imagery symbols used in writing

immunity resistance to a disease

Imperialism the extension of power over a territory, including its resources and people

indemnity payment for losses

Indigenous someone born in a country; the first inhabitants of an area

Indigenous peoples groups who were the original inhabitants of the land, each with its own distinct identity

indulgences certificates that reduced the time people would be punished for their sins after they died

ingenuity cleverness and inventiveness

insular to be unaware of or uninterested in cultures other than one's own

intermediary someone who acts as a go-between or mediator between two people or groups of people

isolated when a person or group is set apart or cut off from others by geographic, ecologic, or social barriers

isolation or exclusion laws laws passed by the shogun that cut Japan off from outside contact

journeyman a person who has learned a trade and joined a guild

junshi ritual suicide after the death of one's lord

kabuki a form of theatre

kami any of the sacred beings worshipped in Shinto, conceived as spirits abiding in natural phenomena

kamikaze a ferocious storm that destroyed most of the Mongol fleet in 1274; "divine wind" sent by the gods to defend Japan

kamuy the gods of nature of the Ainu

- kendo** a Japanese martial art
- Le grand dérangement** the expulsion of the Acadians from their homeland
- Machiavellian** a crafty, unscrupulous person who seeks and holds power by any means possible
- manor** a piece of land, sometimes called a fief
- martyr** a person who is willing to die for his or her convictions or beliefs
- matsuri** festivals held every spring and fall to please the *kami* of each Japanese clan and village
- Mayan** the language spoken by the Maya people
- Meiji** Japanese word meaning enlightened rule
- Mestizos** persons of mixed race of Spanish and Aztec descent
- microcosm** a small model
- migrate** to move permanently from one geographic area to another
- missionaries** men and women from religious orders with the authority to teach and convert people to Christianity
- monarchies** countries ruled by a king or queen
- monastery** building and lands in which monks lived and carried out their religious duties
- monastic** the way of life lived by monks and nuns that involves spending time each day studying religious texts, praying, and carrying out religious work and duties
- monotheism** the belief in the existence of one god
- monsoon** strong winds in Asia, blowing from the southwest in summer
- mosque** a sacred place of worship in the Islamic faith
- muskets** long, rifle-like guns that were fired from the shoulder
- mythology** traditional stories about gods and their relations with humans
- Nahuatl** the language spoken by the Aztecs
- navigation** the science of determining the course, position, and distance travelled, especially of a ship
- noh** a musical dance drama
- norms** unwritten rules of behaviour that tell us what is expected or acceptable in particular circumstances
- obsidian** volcanic glass
- ocelot** a nocturnal wildcat that has a greyish or yellow coat with black spots
- oligarchy** an unelected group of powerful leaders
- omen** a sign of something going to happen
- outcasts** Japanese people who were shunned or ignored by other classes because of the type of work they did
- pandemic** an infectious disease that affects many people over a large geographical area
- paradox** contradictory riddle
- patron** a person who pays artists to produce works
- per capita** average for each person
- periodicals** regular publications
- perspective** the collective point of view of a specific group, which can be expressed by a member of the group who has the authority to speak for the group; in art, the technique of representing objects in paintings as they appear to the eye
- peso** Spanish currency
- petroglyphs** art that is carved into a rock
- philosopher** one who studies the truth and principles underlying human conduct and knowledge and the nature of the universe
- pictographs** drawings or paintings on a rock wall
- Pietà** a sculpture that represents the Virgin Mary mourning over the dead body of Jesus
- pike** a four-metre-long spear
- plaque** a type of historical marker
- point of view** opinions and preferences held and expressed by an individual
- political scientist** a person who describes and analyzes political processes and institutions
- polytheism** the belief in the existence of many gods
- primary source** usually refers to original manuscripts such as letters, journal entries, religious texts, poetry, legal agreements and statutes, meeting minutes, and inventories; may also include artwork, architecture, and artifacts
- principalities** small areas often ruled by princes
- projection** a system of intersecting lines, such as the grid of a map, on which part or all of the globe or another spherical surface is represented as a plane surface
- propaganda** attempts to manipulate people by using exaggerated or distorted information
- quetzal** a brilliantly coloured bird that lives in the tropical rainforests of Central and South America

quipu a system of knotted strings used by the Incas and other South American cultures to communicate and keep records

Reconquista the Christian reconquest of Spain from the Muslims

Reformation a religious movement to change or reform the Roman Catholic Church that resulted in the establishment of some other Christian religions, such as the Lutheran Church

religious intolerance refusing to accept another's beliefs

republic a state in which power is held by the people

restorative justice dealing with a law-breaker by requiring the offender to repair the harm done

retributive justice dealing with law-breakers by punishing them

rhetoric the art of making speeches

ritual a celebration or ceremony observed with regularity

ronin samurai warriors without masters

samurai professional, paid members of the Japanese military

scientific method the process of making observations, experimenting, and drawing conclusions based on evidence

scribe a person who copied books

secondary source an account of an event written by someone who was not present at the time

seppuku ritual suicide performed in Japan as an honourable alternative to humiliation and public shame

serf peasants who worked the land for the lord and were not allowed to leave the manor without the lord's permission

shogun a Japanese military ruler in Edo Japan

shogunate a strong council of advisors, officials, and administrators

sonnet a poetic form that consists of 14 lines

Spanish Inquisition a state-run system of courts in Spain where non-Catholics were put on trial

stoic used to describe a person who can control his or her emotions and endure difficult experiences with patience

sumo wrestling a sport that originated in ancient times as a Japanese religious performance

sumptuary laws laws that controlled consumption or how people spent their money

telpochcalli Aztec school for commoners

tithe a portion of crops or percentage of earnings paid to the Church

Tokugawa period the period in Japanese history between 1600 and 1853; also known as the Edo period

tribute valuable gifts and taxes collected by the Aztecs from a conquered group or city

tsunami a strong, destructive wave caused by earthquakes or volcanic eruptions on the ocean floor

Ukiyo-e wood block prints

upward mobility the ability to move from one social class to a higher one

usury the practice of charging interest when loaning money to someone

vernacular the language commonly spoken by the people who live in that region

viceroys the representative of a sovereign in a foreign jurisdiction

virtues positive character traits

Westernization adopting the culture and ideas of the Western world

worldview a collection of beliefs about life and the universe held by an individual or a group; the overall perspective from which one sees and interprets the world

Index

A **boldfaced** page number tells you where to find a related photo, map, or diagram.

A

Acadians, **204**, 246
Adams, William, **310**–311
Africa
 European exploration to, 116, 121–122, 123
 Silk Road trading, **40**
 slavery, 121–122, 143
African Americans, 6–7
Age of Exploration, 104–127
 Africa, 116, 121–122, 123
 Battle of Diu, 122
 Canada, 113
 European fascination with Indigenous civilizations, 142–143
 European gold supply, 110–111, **136**
 exploration routes, 120–124
 knowledge and exploration, 114–115
 navigational technology, 116–119
 reasons for exploration, 106–113
 Treaty of Tordesillas, 132
 “Unequal Treaties,” 329, 331, 333
 worldviews during, 139
 See also Aztec civilization; Edo Japan
Ainu, **259**, 269, **279**, **294**, 353
Aizawa Seishisai, 263
al-Khwarizmi, 86
Alberta
 child labour, 8
 Dominion Lands Act, 244
 First Nations Christians, 113
 non-renewable resources, 110
 rural versus urban populations, 24
 Treaty 8 First Nations of Alberta, **331**
 warrior values of First Nations, 290
Alexander VI, Pope, 92
Algonquin village, **142**
Amaterasu (sun goddess), **262**–263, 270, 337
Amish, 7
Anatomy, **83**
Anishinabe (Ojibwa), 61, 71
Aristotle, 60, **61**

Arts and culture, **70**–76, **121**, 317–319, 358
 See also poetry; *specific artists*
Asano, Lord, 283, 295
Astronomy, **81**–82, 312
Aurispa, Giovanni, 63
Aztec civilization, 7, 148–257, 374, 375
 after Spanish conquest, 236–256
 calendars, **149**, **160**–161
 citizenship, 185, **187**
 codices, **149**, **150**, **160**, 168, **179**, 183, 188, 226
 contact with Spanish conquistadors, 214–235
 conversion to Christianity, 239–241
 education, **180**, 182–184
 European exploration, 135, 136
 expansion of empire, 165–168
 language, 229
 laws, **187**–190
 military tools and training, 167, 182, 223
 physical landscape and geography, **152**–157
 poetry, 153, 167, 234
 religion and sacred belief, 151, 152–153, **158**–164
 slavery, 189–190
 smallpox, **227**, 374
 social hierarchy, **172**–179, 185
 women, 183–184, 375
 worldview and identity, 150–169, 238–255
 See also Spanish conquistadors
Azurara, Gomes Eannes de, 112

B

Baker, Francis A., 31–34
Balboa, Vasco Nunez de, 211
Battle of Balaklava, **314**
Battle of Diu, 122
Bellini, Giovanni, **72**
Beothuk, 136
Black Death, **16**–17, 25–26, 28, 32, 34, 52, 55
Black Legend of the Conquistadors, 210
Border closures, 308
Botticelli, Sandro, **70**
Brenner, Dr. Jenn, **63**
Brunelleschi, Filippo, **73**, **87**
Bruni, Leonardo, 67
Bry, Theodor de, **134**

Bubonic plague
 See Black Death
Buddhism, 270, 296, 346, 357, 360
Building your skills, *See* Table of Contents
Burakumin, 340
Buy Nothing Day, **107**

C

Caboto, Giovanni, **120**, **132**
Caboto, Sebastiano, **132**
Calendars
 Aztec, **149**, **160**–161
 introduction of Western calendar to Japan, 312
Campbell, Maria, **244**
Canada
 Anne of Green Gables, **298**
 British Columbia tree rings, 272
 Canadian Security Intelligence Service (CSIS), 230
 child labour, 8
 claim to Hans Island, **363**
 European exploration to, 113
 expulsion of Japanese Canadians, 204
 Francophones, 246, 250
 Governor General post, 250
 homelessness, **321**
 immigration, 306
 international trade, **46**
 marketing of wheat in Western Canada, 277
 the media and cultural identity, 267
 ownership of ocean resources, 126
 rural versus urban populations, 24
 social mobility, 287
 See also First Nations
Canasatego, Chief, 143
Carlos I (Charles I) of Spain, King, 219, 222, 239, 248, 249, 250
Cartier, Jacques, 43, **120**, 245
Casset, Mary, **358**
Champlain, Samuel de, **117**
Child labour, 8, 12
China
 and Japan, 266, 362, 364, 365
 Silk Road trading, **40**
 “Unequal Treaties” with European countries, 331
 writing system, 266, 346
Chinampa, **154**, 155
Christianity, 68, 360
 and Aztec civilization, 239–241

- the Crusades, 41–43
 Day of the Dead, 252
 and Edo Japan, 301–302, 306–307
 and First Nations people in Western Canada, 113
 and humanist thinking, 62, 69
 Middle Ages, **29, 31, 32**, 33–34, 52, 92, **93–95**
 Protestant Reformation, 94–95
 Age of Exploration, 111–113
 repentance and reconciliation with Indigenous peoples, 206
 Spanish Reconquista, 199–200
See also religion
- Cicero, **61**, 65, 211
 Citizenship, 185, 186, **187**
 Clarkson, Adrienne, 182
 Clinton, Bill, 297
 Codices, Aztec, **149, 150, 160**, 168, **179**, 183, 188, 226
 Coghill, George, **70**
 Cohen, Leonard, **75**
 Columbus, Christopher, **104**, 105, 106, 107, **120**, 122, 123, 125, 130, 132, 133, **192**, 193, 207–209
 Conflict, 12
See also war / warfare
- Confucianism, 270, **296**, 298, 301, 346
 Conscription, 181
 Copernicus, Nicolaus, **36, 81**, 101
 Cortés, Hernán, 193, **216–219**, 221–222, 224, 226, 229–230, 231, 232–233, 239, 247, 248, 249
See also Spanish conquistadors
- Cree, 43
 Creoles, 251
 Crimean War, **314**
 Critical thinking, 9
 Crivelli, Carlo, **71**
 Crusades wars, 41–43
 Culture shock, **334**
- D**
- Da Gama, Vasco, **36**, 122
 Da Vinci, Leonardo, **36, 70, 80, 83**, 86, 98
 Daimyo, 284, 285, 321, 338
 building of road network, 277
 power *versus* Shogun's power, 285–286
 and samurai, 289
 Dalai Lama, **186**
 Dallaire, Roméo, **218**
 Day of the Dead, **252, 253**
 Dei, Benedetto, 47
 Dene, 43
 Denmark, 43, 300, 308, 312–313, 344, **363**
 D'Este, Isabella, **88**
 Deveria, Eugène, **130**
 Dias, Bartholomeu, **120**, 122
 Diaz del Castillo, Bernal, 162, 176, 222, 224
 Ding Juchang, **364**
 Disease
 Black Death, **16–17**, 25–26, 28, 32, 34, 52, 55
 and imperialism, 136
 pandemic awareness today, 228
 role in conflicts with Indigenous peoples, 227
 smallpox, **227**, 374
Dominion Lands Act, 244
 Drake, Francis, **128–129**, **135**, 136, 140
 Dutch scholars, 312–313
- E**
- Edo Japan, 284, 304–325
 arts and culture, 317–319
 closed country period, 306–308, 310–313, 314–319
 Dutch settlers, **312–313**
 first contact with the West, **300–302**
 honour and duty in, 295–299
 managing and conserving natural resources, 316
 power and control in, 284–293
 samurai, **289–290**, 296, 337, 339
 story of 47 ronin, **282–283, 284**, 286, 295, 302
 United States interest in, 323–324
 women in, 292–293
See also daimyo; feudalism, Japanese; Perry, Matthew; shogunate
- Education
 Aztec civilization, 180, 182–184
 Edo Japan, 296, 320
 and humanist thinking, **67, 97**
 Meiji Japan, 340–342
 Middle Ages, 33
 Renaissance Europe, 97
 of women, 183–184
- Einstein, Albert, 81
 El Cid (Rodrigo Diaz de Vivar), 211, 212
 Elgin, Lord, 316
 Elizabeth I of England, Queen, **128–129**, 136, 140, **141**
 Emerson, Ralph Waldo, 31–34
Encomienda system, 242, 245, 247, 248
 England
 exploration routes, **120**
- “Hundred Years’ War”, 24–25
 interest in Japan, 323
 “Unequal Treaties,” 329, 331
 Erasmus, Desiderius, **69**, 98, 100
 Euclid, 86
 European Union, **145**
 Expansionism, 120–125
 American, 329
 Aztec civilization, 165–168
 imperialism and, 143–144
 as threat to Japanese feudalism, 323–324
- Exploration, European
See Age of Exploration
- F**
- Farming, 274, 275, 277
 Ferdinand of Spain, King, 125, 130, 201, 205, 207–208
 Feudalism, Japanese, 286, 289–294
 and changes within Japan, 321–322
 end of, 320–324
 and expansionist threat, 323–324
 outcasts of society, 294
 roles in society, 286, 289–293
 the samurai, **289–290**, 337, 339
 women and, 292–293
See also Edo Japan
- Feudalism, medieval
 Black Death, **16–17**, 25–26, 28, 32, 34
 challenges toward, 24–26
 country life, 18–21
 peasants’ revolts, 24–25
 rising middle class, 27
 town life, **22–23**
 women and, **23**
- Filial piety, 296
 Fillmore, Millard, 259, 323, 328
 First Nations
 Algonquin village, **142**
 Anishinabe (Ojibwa), 61, 71
 Beothuk, 136
 Canadian military history, 182
 Christian conversion in Western Canada, 113
 Cree, 43, 118
 customs and codes of conduct, 188
 Dene, 43, 118
Dominion Lands Act, 244
 Haisla, 241
 Inuit, 7, 182
 medicine and healing, 82
 Métis, 182, 244
 Mi’kmaq, 359
 nature and belief systems, 29, 269, 272
 Nuu-chah-nulth, 53
 Onandaga, 143

- oral tradition, 28
social hierarchy, 172, 178
trading, 43
treaties and land claims, 143, 204, 331
warrior values, 290
watercraft technology, 118
- France, 24–25, **120**, 251
- Franciscan order
and Aztec civilization, 239, 240
in Edo Japan, 301
- François I ((Francis I) of France, King, **36**, 98
- Francophones, 246, 250
- G**
- Gagarin, Yuri, 123
- Galilei, Galileo, **78–79**, **81**, 101
- Gates, Bill, **55**
- Germany, **7**, 43
- Gold, **110–111**, **136**
- Goningumi*, 299
- Gould, Glenn, 194
- Greek civilization, 114, 117
achievements of, 62
influence on humanist thinking, 60–61
- Gutenberg, Johannes, 99
- H**
- Haiku*, 268, 273, 318
- Hamamatsu, 278
- Haudenosaunee, 62, 202
- Henry of Portugal, Prince, 112, 116, 121, 122
- Henry VII of England, King, 132
- Heresy, 78–79
- Hidetada, Shogun, 311
- Hirasawa Katsuei, 365
- Hiroshima, 225, 369
- Hochschild, Adam, 121
- Horses, 226
- Horvath, Werner, 90
- Huejotzingo, 251
- Huitzilopochtli, 151, 153, 158, 159, 161, 162
- Human sacrifice, 161
- Humanist thinking, 60–77, 375
civic humanists, 65
classical writing influence on, 60–61, 75
education and, **67**, 97
and the individual, **62–64**
influence on society and the arts, 70–76
influential scholars, **63**
and religion, 69
- I**
- Ibn Battuta, Abu Addullah Muhammad, 40, 107
- Ibn Rushd (Averroes), **197**
- Iemitsu, Shogun, 307
- Ieyasu, Shogun, 284–285, 300, 310–311
- Imperialism, 130–138
and disease, 136
European worldview and identity, 139–145
and expansionism, 143–144
Indigenous civilizations, 133, 135–138
present-day economic imperialism, **134**
Treaty of Tordesillas, 132
- Inca civilization, 135, 136, 137–138
- India, 12, 40
- Indigenous civilizations, 241, **249**
Age of Exploration, European, 142–143
Ainu, **259**, 269, **279**, **294**, 353
assimilation, 279
expulsion from their lands, 204
fascination of Europeans with, 142–143
Huejotzingo, 251
impact of imperialism on, 133, 135–138
Inca civilization, 135, 136, 137–138
New Spain, 251, 252
Ona of Tierra del Fuego, 136
repentance and reconciliation with, 206
and Spanish conquistadors, 210, 251
Taino-Arawak, **133**
Tupinamba, 143
See also Aztec civilization; First Nations; slavery
- Indulgences, **93**
- Industrial Revolution, 343–348
- Internet, 84, 102
- Inuit, 7, 182
- Isabella of Spain, Queen, 125, **130**, **201**, 205, 207–208
- Isolation, cultural, 2, 265–266, 374
- Itagaki Taisuke, **367**
- Italian City-States, **47–55**
city-state defined, **47**
commerce within, **50–54**
competition for trade, **49–50**
spread of ideas and information, **97**, **98**
success of, **48–49**
See also humanist thinking
- J**
- Japan, 258–371, 374
Ainu, **259**, 269, **279**, **294**, 353
and China, 266, 365
constitutional government, 360–361
Edo values in modern Japan, 298
first contact with the West, **300–302**
geography and identity, 262–263, **265–266**
Hamamatsu, 278
as a homogeneous society, 277, 279
industrialization of, 343–348
and Korea, 266
Kyushu invasion, 260–261
as leader in electronics, 347
militarism of, 362–364, 366, 368
nature and worldview, 268–273
outcasts of society, 340
religion and belief systems, 262–263, 269, **270**, 272, **301**, 360
rice production, 275, 277
self-sufficiency of culture, 274–277, 279
social customs, 353, 354
social uniformity, 297
use of English in, 320
women, 292–293, 345
World War II, 225, 366, 369
youth culture, **369**, **370**
See also Edo Japan; Meiji Japan
- Japonism, **358**
- Jean, Michaëlle, **250**
- Jesuits, 301
- Joe, Rita, **359**
- John Paul II, Pope, **206**
- John, Prester, **112**
- Judaism, 33, 41
religion and conflict today, 202
Spanish Inquisition, 203–204
- K**
- Kahlo, Frida, **254**
- Kalahari San, 2, 3
- Kepler, Johannes, **81**, 86
- Kira, Lord, 283, 295
- Korea, 266, 364, 366
- L**
- Las Casas, Bartolomé de, 135, 210, 241, 248
- Leahy, William, 225
- Lebanon, 21
- Liberation theology, 241
- Literacy
Aztec civilization, 180, 182
Edo Japan, 266, 346
Renaissance Europe, **97**, 98–101
- Lorenzetti, Ambrogio, **91**
- Lotti, Pierre, 356

Loyola, Ignatius, 95
Luther, Martin, 36, 93–94, 100, 101

M

MacDonald, Ranald, 304–305, 311, 314, 320
Machiavelli, Niccolò, 89–90, 101
Magellan, Ferdinand, 123
Maimonides, 197
Malinche (Doña Marina), 229
Mandela, Nelson, 186
Manifest Destiny, 329
Manorial system, 18, 19, 20
Mansa Moussa, 111
Maps, 44–45, 115
 Age of the Caliphs, 194
 American Expansionism 1800s, 329
 Caribbean Region in the Early 1500s, 217
 Christian Areas and Communities of Japan Around 1640, 302
 Eastern Canada 1662, 195
 European Exploration 1488–1534, 120
 by Fra Mauro 1459, 115
 Japan, 266
 Japanese Expansionism, 362
 Japanese World 1850, 263
 March to Tenochtitlan, 230
 North Sea 1539, 106
 Ocean Currents Around Japan, 276
 Psalter, 30
 Relief map of Mexico, 152
 Renaissance Europe, 35
 Spanish Empire 1600, 139
 Spanish Reconquista, 199
 Tenochtitlan, 124, 163
 Valley of Mexico c. 1519, 155
 Venice 1572, 124
 William Adams's route to Japan, 310
 World in 1482, 115
 World in 2007, 265
Maquinna, Chief, 53
Masaccio, 86
Masaharu Anesaki, 307
Masako, Princess, 293
Mathematics, 86–87
Mauro, Fra, 114, 115
Mayan civilization, 137
Medici family, 54, 65, 97, 116
Medicine, 82–83
Meiji Japan, 336–349, 350–371
 adopting Western technology, 333, 344, 346
 backlash against
 Westernization, 356–357, 359–361

 borrowed economic ideas, 348
 educational reform, 340–342
 expansion of territory, 362–366
 Five Charter Oath, 338, 340, 342
 government structure, 337–340, 360–361
 impact of Westernization, 352–361
 industrialization, 343–348
 influence on Western art, 358
 introduction of Western dress, 354
 Japan after the Meiji period, 367–370
 and Korea, 364, 366
 Meiji, Emperor, 336, 368
 militarism of, 362–363
 role of emperor, 337–340
 women in, 345
Mendoza, Don Antonio de, 249
Mercator, Gerhardus, 264
Mestizos, 249, 251
Métis, 182, 244
Mexico, 152–157
 artists and writers, 253–255
 ethnic origin of population, 249
 Mexico City, 157
 See also Tenochtitlan
 physical landscape and geography, 152–155, 157
 today's culture, 252
 See also Aztec civilization; New Spain
Michelangelo, 15, 58–59, 70, 73, 74
Michelet, Jules, 35
Michiko, Empress, 286
Middle Ages, 16–37, 374
 Black Death, 16–17, 25–26, 28, 32, 34
 business guilds, 23, 51, 52
 feudalism, 18–20, 21, 22–28
 Psalter Map, 30
 Religion in society, 29, 31, 32, 33–34, 52, 92, 93–95
 rising middle class, 27
 town life, 22–23
 trade in, 43
 usury, practice of, 52
 women in, 23
Mi'kmaq, 359
Mitsui family, 348
Moctezuma, Aztec emperor, 162, 170–171, 173, 175, 187, 188, 215, 224, 229, 231–232
 See also Aztec civilization
Monck, Sir Charles Stanley, 250
Mongolia
 collapse of Mongol Empire, 109
 Kyushu invasion, 260–261
Montaigne, Michel de, 101, 143

Morelos, José Maria, 251
Moriyama Einosuke, 320
Morrisseau, Norval, 71
Muslim civilization, 111
 conquest of Christian Constantinople, 109
 the Crusades, 41–43
 in the Middle Ages, 33
 Muslim Spain, 33, 194, 196–200, 203–204, 205
 and Renaissance exploration, 111–112
 science, 60, 86
Mutsuhito, Prince, 336
 See also Meiji Japan

N

Nagasaki, 225, 304, 369
Nakahama Manjiro, 311
Namazu, 272, 322
Navarre, Marguerite de, 94
New France, 245
New Spain, 236–256
 Aztec conversion to Christianity, 239–241
 change in Aztec worldview, 246–255
 encomienda system, 242, 247, 248
 Independence Movement, 249–251
 marriage law, 247
 setting up of colony, 247–249
 “New World,” 124
Nkinyangi, Susan, 297
Non-renewable resources, 110
Noriko Kawamura, 259, 279
Nuclear weapons, 225
Nuu-chah-nulth, 53

O

Oath of Citizenship, 19
O'Gorman, Juan, 251
Ojibwa, 61, 71
“Old World,” 124
Oligarchy, 337
Ona of Tierra del Fuego, 136
Onandaga, 143
O'Neil, Melissa, 267
Opium War, 331
Ortelius, Abraham, 35

P

Panini, 73
Paz, Octavio, 254–255
Perry, Matthew, 259, 276, 311, 316, 320, 323, 374
 and Edo legend, 322
 Japanese response to Perry, 331
 lending Western technology to Meiji Japan, 344

Perry Expedition to Japan, **326–335**
 Treaty of Kanagawa, 329
 Perspective, 4, 8, 87
 Petrarch, Francesco, 63, 69, 75
 Pictures, reading, 6–7
 Pisan, Christine de, **36, 76**
 Plamondon, Crystal, 246
 Plato, 60
 Poetry
 Aztec, 153, 167, 234
 First Nations, 359
 Japanese, 268, 273, 318
 Point of view
 versus worldviews, 3, 8
 Polo, Marco, **38, 39, 40, 41, 50, 114**
 Portugal
 Battle of Diu, 122
 contact with Edo Japan, 300–302, 306, 308
 exploration to Africa, 120–122
 Islamic Empire, 33, **194**
 ship design, 118
 See also Renaissance Europe
 Printing press, 97, 98–101
 Propaganda, 210
 Protagoras, 31–34
 Protestant Reformation, 94–95
 Psalter Map, **30**
 Ptolemy, **81, 115**
 Puma, Waman, 137, 138

Q

Québec/Québécois, 246, 295
 Quetzal birds, 175
 Quetzalcoatl, **159, 175**

R

Rabelais, François, **83**
 Raphael, **15, 60**
 Reading
 literacy in Aztec civilization, 180, 182
 literacy in Renaissance Europe, 97, 98–101
 pictures, 6–7
 Reid, Bill, **73**
 Religion
 Aztec civilization, 158–164
 and business, 51
 and conflict today, 202
 the Crusades, 41–43
 and education, 33
 freedom and tolerance, 96, 198
 heresy, **78–79**
 humanism and, 62, 69
 Japan, 262–263, 269, **270, 272, 301, 360**
 liberation theology, 241
 Middle Ages, 31–34, 51, 92–95

monastic life, 32–33
 as a motive for exploration, 111–113
 nature and belief systems, 269
 Renaissance Europe, 29–34, 92–95
 See also specific religions
 Rembrandt, **83, 100**
 Renaissance Europe, 14–147, 375
 Black Death, **16–17, 25–26, 28, 32, 34, 52, 55**
 humanist thinking, 58–77
 imperialism, 130–138, 143
 International trade and, **40–43, 44–45**
 Italian City-States, 49–55, 97, **98**
 leadership in the Church, 92–95
 literacy in, 97–101
 map, **35**
 origin of, 16–37
 political leadership, 88–92
 printing press, 97, 98–101
 religion in society, **29–34, 92–95**
 rising middle class, 27
 science, 80–83, 86–87
 social positions, 27
 trading as a reason for exploration, 107–110
 worldview and identity, 139–145
 See also Age of Exploration; Italian City-States; *specific countries*

Rivera, Diego, **148, 164, 219, 253**
 Roman civilization, 114
 achievements of, 62
 influence on humanist thinking, 60–61
 Ronin, story of 47, **282–283, 284, 286, 295, 302**
 Rousseau, Jean-Jacques, 142
 Rundle, Robert, 113
 Russia, 364
 interest in Japan, 323
 Russo-Japanese War, 366

S

Sahagun, Bernardino, 240, 252
 Saigo Takamori, **339**
 Saladin, Sultan, 41
 Samurai, **289–290, 296, 337, 339**
 Sanuto, Marino, 48
 Savonarola, Girolamo, 92–93
 Sayako, Princess, **293**
 Schroeder, John H., 330
 Science, 80–87
 Aztec calendars, **149, 160–161**
 Muslim civilization, 60, 86
 Renaissance Europe, 80–83, 86–87
 scientific method, **80**

Security
 Canadian Security Intelligence Service (CSIS), 320
 closing borders between nations, 308
Seigneurial system, 245
Seppuku, 290
 Sepulveda, Juan Gines de, 133, 134
 Shakespeare, William, 141
 Shinto, 270, 301, 360
 Shogunate, 282–303
 Adams, William, 310–311
 bakuhau system, 285
 contact with Dutch traders, 312–313
 cutting contact with foreigners, 307–308, 312–313
 influence during Japan's closed country period, 315
 Nakahama Manjiro, 311
 perceiving foreigners as a threat, 306–307
 resignation of, 335
 Shogun versus daimyo power, 284–286
 Tokugawa Hidetada, 311
 Tokugawa Iemitsu, 307
 Tokugawa Ieyasu, **284–285, 300, 310–311**
 Tokugawa Yoshinobu, **335**
 Treaty of Kanagawa, 329
 use of social controls to maintain order, 295–299
 Silk Road trading, **40**
 Slavery
 African, 121–122, 143
 within Aztec society, 189–190
 of Aztecs after Spanish conquest, 221, 242
 European exploration, 133–135
 Smallpox, **227**
 Social uniformity, 297
 Space exploration, **116, 123, 125, 144**
 Spain, 148–257, 374
 exploration routes, **120**
 geography and religion, 194–200
 importance of wealth and glory, 207–209, 211–212
 Muslim Spain, 33, **194, 196–200, 203–204, 205**
 New Spain, 236–256
 role of missionaries in exploration and conquest, 205
 scope of empire in 1600, **139**
 Spanish Inquisition, 203–204
 Spanish Reconquista, **199, 201**
 wealth as motive for exploration, 207–208

See also Renaissance Europe;
 Spanish conquistadors
 Spanish conquistadors, 214–235
 Black Legend of the
 Conquistadors, 210
 conquest formula, 217–218
 Indigenous allies of, 251
 invasion of Tenochtitlan,
 229–233
 role of disease in conflict, 227
 tools of war, 223, 224, 226
 use of horses, 226
 See also Cortés, Hernán
 Spanish Inquisition, 203–204
 St. Augustine, 202
 St. Francis of Assisi, 32
 Steele, William, 330
 Steinhauer, Evelyn, 68
 Sumo wrestling, 317

T
 Taiwan, 364
 Takahashi Inoguchi, 330
 Television, 267
 Tenochtitlan, 151, 152, 153, 154,
 155, 157, 161, 163, 164, 176
 As centre of the world, 163
 Spanish invasion of, 229–233
 See also Aztec civilization
 Terraforming, 144
 Tezcatlipoca, 159
 Thibault, Father, 113
 Thomson, Kenneth, 55
 Thomson, Tom, 358
 Tibbets, Paul, 225
 Tlaloc, 159, 162
 Tlatelolco market, 176
 Tokugawa period
 See Edo Japan; Tokugawa
 shoguns
 Tokugawa shoguns, 284–286
 Tokugawa Hidetada, 311
 Tokugawa Iemitsu, 307
 Tokugawa Ieyasu, 284–285, 300,
 310–311
 Tokugawa Yoshinobu, 335
 See also Edo Japan; shogunate
 Tokyo, 337, 346
 See also Edo Japan
 Tonatiuh, 161

Trading
 Aztec civilization, 165–166
 Buy Nothing Day, 107
 Canada, 43, 46, 110, 277
 the Crusades, 41–43
 First Nations, 43
 as a reason for exploration, 107,
 109–110
 Renaissance Europe, 40–43,
 44–45
 of rice in Japan, 275–276
 Silk Road, 40

Treaties
 Treaty of Kanagawa, 329
 Treaty of Tordesillas, 132
 “Unequal Treaties,” 329, 331, 333

Tribute, 168
 Tsuda Umeko, 345
 Tsunamis, 271, 273
 Tupinamba, 143

U
 ‘Umar ibn al-Khattab, Sayyid, 197
 “Unequal Treaties,” 329, 331, 333
 United States, 326–335, 343–348
 border closures, 308
 influence on Meiji economic
 ideas, 348
 influence on Mexican Creoles,
 251
 interest in Japan, 323, 323–324
 lending Western technology to
 Meiji Japan, 333, 344, 346
 Manifest Destiny, 329
 Nakahama Manjiro, 311
 Perry Expedition, 326–335, 344
 “Unequal Treaties,” 329, 333
 Urban II, Pope, 41
 Usury, practice of, 52
 Utamaro, 358

V
 Van Musschenbroek, Pieter, 313
 Vasari, Giorgio, 74
 Velázquez, 221, 222
 Vesalius, Andreas, 83, 97
 Victoria of England, Queen, 353
 Vikings, 107
 Viroli, Maurizio, 90
 Vitruvius Pollio, Marcus, 72

W
 Wallenberg, Raoul, 186
 War/warfare
 Aztec civilization, 167–168, 179
 Battle of Balaklava, 314
 Battle of Diu, 122
 Crimean War, 314
 the Crusades, 41–43
 “Hundred Years’ War” (England
 and France), 24–25
 mandatory military, 167, 181
 nuclear weapons, 225
 Opium War, 331
 religion and conflict today, 202
 Russo-Japanese War, 366
 Sino-Japanese War, 364
 tools of war, 223, 224, 226
 tribute, 168
 warrior values of First Nations,
 290
 World War II, 225, 366, 369
 Weiditz, Christoph, 219
 Wen Jiabao, 365
 White, John, 142
 Women
 Aztec society, 183–184, 375
 Edo society, 292–293
 education of, 183–184
 Japanese society today, 298
 Medieval society, 23
 Meiji society, 345
 World War II, 225, 366, 369
 Worldviews, 2–13
 defined, 2
 elements of, 4–5
 origin and characteristics, 3–4
versus perspective and point of
 view, 3–4, 8
 Wright, Ronald, 136, 143

X
 Xavier, Francis, 301

Y
 Yoshinobu, Shogun, 335
 Yoshitoshi, 258
 Yuzo Kato, 330

Z
 Zheng He, 107

Credits

The publisher would like to thank the following people and institutions for permission to use their © materials. Every reasonable effort has been made to find copyright holders of the material in this text. The publisher would be pleased to know of any errors or omissions.

PHOTO CREDITS

t/c/b/l/r: top/centre/bottom/left/right

Cover: t Nacivet/Photographer's Choice/Getty Images, c © Jon Feingersh/Masterfile, b Olney Vasan/Stone/Getty Images.

Introduction: 2 © CAT/MIMOSA/The Kobal Collection; 3 CP/AP/Greg Baker; 6 © Bettmann/Corbis; 7 t © Dennis MacDonald/PhotoEdit, b1 © Reuters/Corbis, br Pudlo Pudlat, *Airplanes Over Ice Cap*, Lithograph print, 1980. Used with permission of Dorset Fine Arts. Photo from the Houston North Gallery, Nova Scotia; 8 l The J. Paul Getty Museum, Los Angeles, California/Lewis W. Hine, *Sadie Pfeiffer, Spinner in Cotton Mill, North Carolina*; negative 1910; printed about 1920s-1930s; gelatin silver; 28 x 35.7 cm/84.XM.967.15, r © Wayne Shiels/Lone Pine Photos.

Unit 1: 14 © Hans Peter Merten/zefa/Corbis; 15 tl © Arte & Immagini srl/Corbis, tr *School of Athens*, detail of the centre showing Plato and Aristotle with students including Michelangelo and Diogenes, 1510-11 by Raphael (Raffaello Sanzio of Urbino) (1483-1520) © Vatican Museums and Galleries, Vatican City, Italy/The Bridgeman Art Library, b1 AP Wide World Photos/Ken Lambert.

Chapter 1: 16 *The Triumph of Death*, fragment depicting beggars, 1348 (fresco) by Orcagna, Andrea di Cione (c.1308-68) © Santa Croce, Florence, Italy/The Bridgeman Art Library; 19 t *Historical Atlas* by William R. Shepherd, published in 1923; p. 104, b CP/Aaron Harris; 21 Réunion des Musées Nationaux/Art Resource, NY; 22 tl Earth Observation for Sustainable Development of Forests (EOSD), © Natural Resources Canada, Canadian Forest Service; b Ms 5062 fol.149v A street with shops and the coat of arms of Robert Stuart, Marshall of d'Aubigny Lucrece (vellum), French School, (15th century)/Bibliothèque de L'Arsenal, Paris, France/The Bridgeman Art Library; 23 *The Four Social Conditions: Work* (tempera on panel), Bourdichon, Jean (1457-1521)/Giraudon, Bibliothèque de l'École des Beaux-Arts, Paris, France/The Bridgeman Art Library; 24 © powderkeg stock/Alamy; 25 *The Mayor of London Attacks Wat Tyler* (d.1381) (gouache on paper), Jackson, Peter (1922-2003)/© Look and Learn, Private Collection/The Bridgeman Art Library; 27 Erich Lessing/Art Resource, NY; 29 © Richard Nebesky/Lonely Planet Images; 30 The Art Archive/British Library; 31 Scala/Art Resource, NY; 32 The Art Archive/San Francesco Assisi/Dagli Orti (A); 33 © Norman Price/Alamy; 35 The Art Archive/Harper Collins Publishers; 36 tl © Gianni Dagli Orti/Corbis, tr Martin Luther (1483-1546) (oil on panel), Cranach, Lucas the Elder (1472-1553) (after)/Musée Condé, Chantilly, France/The Bridgeman Art Library, cl The Art Archive/Museo de Arte Antiga Lisbon/Dagli Orti, cr © Bettmann/Corbis, b1 Erich Lessing/Art Resource, NY, br © Bettmann/Corbis.

Chapter 2: 38 © Bettmann/Corbis; 42 tl Dave King © Dorling Kindersley, b Alinari/Art Resource, NY; 43 tr Jean-Paul Chassenet/

Photo Researchers, Inc., br Stephen Oliver © Dorling Kindersley; 47 Scala/Art Resource, NY; 50 t © Worldwide Picture Library/Alamy, b Erich Lessing/Art Resource, NY; 52 The Art Archive/Musée du Louvre Paris/Dagli Orti; 54 Scala/Art Resource, NY; 55 Reuters/Jeff Christensen/Landov.

Chapter 3: 58 © Arte & Immagini srl/Corbis; 60 *School of Athens*, detail of the centre showing Plato and Aristotle with students including Michelangelo and Diogenes, 1510-11 by Raphael (Raffaello Sanzio of Urbino) (1483-1520) © Vatican Museums and Galleries, Vatican City, Italy/The Bridgeman Art Library; 61 © Araldo de Luca/Corbis; 63 t Courtesy of Dr. Jenn Brenner, b © Summerfield Press/Corbis; 64 *Jean de Dinteville and Georges de Selve* ('The Ambassadors'), 1533, by Hans Holbein the Younger, purchased, 1890. © The National Gallery, London, 2006; 65 Scala/Art Resource, NY; 66 © Steve Skjold/Alamy; 67 t SEF/Art Resource, NY, b © Aaron Aubin 2006. Used with permission of Karen Acuna and Victoria Crowchild; 68 Library and Archives Canada/PA-066544; 69 Scala/Art Resource, NY; 70 tl "Mona Leapa" illustration/George Coghill: www.georgecoghill.com, cl Réunion des Musées Nationaux/Art Resource, NY, b Erich Lessing/Art Resource, NY; 71 t *The Annunciation, with Saint Emidius*, 1496, by Carlo Crivelli. Presented by Lord Taunton, 1864 © The National Gallery, London, 2006, b *Water Spirit*, 1972. Copyright 2006 Norval Morrisseau. Copyright permission courtesy of Kinsman Robinson Galleries, Toronto. Photo © Canadian Museum of Civilization, III-G-1102, image number S94-13518; 72 l The Art Archive/National Gallery London/Eileen Tweedy, r *Enthroned Madonna and Child*, Gift of Mrs. Otto H. Kahn, image © 2006 Board of Trustees, National Gallery of Art, Washington, 13th century/1949.7.1; 73 l View of the Nave, 1425-46 (photo) by Brunelleschi, Filippo (1377-1446) © San Lorenzo, Florence, Italy/The Bridgeman Art Library, r Giovanni Paolo Panini (Italian, 1691-1765). *Interior of the Pantheon, Rome*, 1747. Oil on canvas; 127 x 97.8 cm. © The Cleveland Museum of Art, Purchase from the J.H. Wade Fund 1974.39, b © Arco Images/Alamy; 74 © Araldo de Luca/Corbis; 75 Roger Viollet/Getty Images; 76 Snark/Art Resource, NY.

Chapter 4: 78 The Art Archive/Private Collection/Eileen Tweedy; 80 Werner Forman/Art Resource, NY; 81 tl © Paul Almasy/Corbis, cl © SSPL/The Image Works, b1 The Art Archive/Galleria degli Uffizi Florence/Dagli Orti (A); 82 NASA, Jeff Hester and Paul Scowen (Arizona State University); 83 tr Réunion des Musées Nationaux/Art Resource, NY, b1 © AAAC/Topham/Thew Image Works, cr © Francis G. Mayer/Corbis; 84 © Ciaran Griffin/Stockbyte/Getty Images; 85 Courtesy of the Network of Concerned Farmers; 86 Scala/Art Resource, NY; 88 Erich Lessing/Art Resource, NY; 89 © Archivo Iconografico, S.A./Corbis; 90 Used with permission of Werner Horvath; 91 t © Palazzo Pubblico, Siena, Italy/Alinari/The Bridgeman Art Library, b The Art Archive/Palazzo Pubblico Siena/Dagli Orti (A); 93 t Scala/Art Resource, NY, b The Pierpont Morgan Library/Art Resource, NY; 94 b1 Réunion des Musées Nationaux/Art Resource, NY, br © Fine Art Photographic Library/Corbis; 96 CP/Fred Chartrand; 97 The Library, designed by Michelozzo di Bartolommeo (1396-1472) 1441. (photo) © Church of San Marco, Florence, Italy/The Bridgeman Art Library; 98 tl © Pawel Libera/Corbis, b1 © Profimedia International s.r.o./Alamy; 99 © Giraudon/Art Resource, NY; 100 © Visual Arts Library (London)/Alamy; 101 © Visual Arts Library (London)/Alamy.

Chapter 5: **104** © Bettmann/Corbis; **106** James Ford Bell Library, University of Minnesota; **107** Used with permission of the students and Geneviève Grossenbacher, Éco-quartier Décarie/Loyola; **109** Erich Lessing/Art Resource, NY; **110 t** © Comstock Transportation: On the Road Disc, **b** © Richard T. Nowitz/Corbis; **111** The Granger Collection, New York; **112** The Granger Collection, New York; **113** Pilgrims praying in the reeds at Lac Ste. Anne, AB © Canadian Museum of Civilization, photo Colin Levangie, S2002-4623; **114** Ms 2810 f.29v Monsters from the land of the Merkités (vellum), Boucicaut Master, (fl.1390-1430) (and workshop)/Bibliothèque Nationale, Paris, France/The Bridgeman Art Library International; **115 t** World map, entitled 'Unviuersalis tabula iuxta Ptolemeum', plate 1 from Mercator's edition of Ptolemy's 'Geographia', published by Mercator, Gerard (1512-94) © Royal Geographical Society, London, UK/The Bridgeman Art Library, **b** The Mappa Mundi of Fra Mauro, a Camaldolese monk from the monastery of San Michele in Murano, 1459 by Italian School, (15th century) © Palazzo Ducale, Venice, Italy/Alinari/The Bridgeman Art Library; **116** Mars Institute - HMP Research Station 2002; **117 t-b** © SSPL/The Image Works, Astrolabe © Canadian Museum of Civilization, 989.56.1, photo Merle Toole, image no. S90-640, Cross Staff, replica of the ivory original owned by Thomas Tuttel (wood) © Private Collection/The Bridgeman Art Library, Backstaff, 18th century (wood) © Private Collection/The Bridgeman Art Library; **118 t-b** Inuit Kayak © Canadian Museum of Civilization, IV-B-743, photo Merle Toole, image no. S96-24218, Inuit Umiak © Canadian Museum of Civilization, IV-C-761, image no. D2003-18418, Coast Salish dugout © Canadian Museum of Civilization, VII-G-352, photo Merle Toole, image no. S96-24348, Algonquin hunting canoe © Canadian Museum of Civilization, III-L-264, photo Merle Toole, image no. S96-24200, Axel Nelson, © National Maritime Museum/E9006-17, © Bettmann/Corbis; **121 l** The Granger Collection, New York, **r** Werner Forman Archive/British Museum, London. Location: 09; **122** © National Maritime Museum/BHC0705; **123** NASA/STS-115; **124 l** Erich Lessing/Art Resource, NY, **r** The Art Archive/Museo Ciudad Mexico/Dagli Orti; **125** AFP/Getty Images, **126** CP/Fred Chartrand.

Chapter 6: **128** The Granger Collection, New York; **130** Giraudon/Art Resource, NY; **132** *The Departure of John and Sebastian Cabot from Bristol on their First Voyage of Discovery in 1497*, 1906 (oil on canvas) by Board, Ernest (1877-1934) © Bristol City Museum and Art Gallery, UK/The Bridgeman Art Library; **133** Photo by Jorge Estevez, New York; **134 t** The Granger Collection, New York, **b** Photo by Michael Chambers. Design by Jose MacLennan Design. Courtesy of Oxfam Canada; **135** © National Maritime Museum, London/PY6253; **137 both** The Granger Collection, New York; **141** © Superstock; **142** *The Village of Secoton*, from 'Admiranda Narratio...', published by Theodore de Bry (coloured engraving) by Bry, Theodore de (1528-98), after White, John (d.1593) © Service Historique de la Marine, Vincennes, France/Lauros/Giraudon/The Bridgeman Art Library; **143** CP/Don Denton; **145** © Fridmar Damm/zefa/Corbis, **147 tl-r** Scala/Art Resource, NY, © Summerfield Press/Corbis, The Art Archive/Galleria degli Uffizi Florence/Dagli Orti (A), **bl-r** Erich Lessing/Art Resource, NY, © Visual Arts Library (London)/Alamy, Réunion des Musées Nationaux/Art Resource, NY.

Unit 2: **148** Schalkwijk/Art Resource, NY. © 2007 Banco de México Diego Rivera & Frida Kahlo Museums Trust. Av. Cinco de Mayo No. 2, Col. Centro, Del. Cuauhtémoc 06059, México, D.F.; **149 t** © Danny Lehman/Corbis, **c** Werner Forman Archive/Liverpool Museum, Liverpool. Location: 31, **b** Fotoworld/Photographer's Choice/Getty Images.

Chapter 7: **150** The Art Archive/Museo Ciudad Mexico/Dagli Orti (A); **153** James Farmer, Virginia Commonwealth University; **143 t** Peter Anderson © Dorling Kindersley, **b** The Art Archive/Museo del Templo Mayor Mexico; **157** © Peter M. Wilson/Corbis; **158** © Dannielle Hayes/Omni-Photo; **159 t-b** The Art Archive/National Archives Mexico/Mireille Vautier, © Dumbarton Oaks, Pre-Columbian Collection, Washington, DC/PC.B.072, The Art Archive/Museo Civico Turin/Dagli Orti, The Art Archive/National Anthropological Museum Mexico/Dagli Orti; **160 t** Werner Forman Archive/Liverpool Museum, Liverpool. Location: 31, **b** © Danny Lehman/Corbis; **161** Photo: Irène Andréani © Assemblée nationale; **162** The Art Archive/Biblioteca Nacional Madrid/Dagli Orti; **163** The Art Archive/Museo Ciudad Mexico/Dagli Orti; **164** Detail from *The Great City of Tenochtitlan*, from the 'Pre-Hispanic and Colonial Mexico' cycle, 1945-52 (mural painting), Rivera, Diego (1886-1957)/Sean Sprague/Mexicolore, Palacio Nacional, Mexico City, Mexico/The Bridgeman Art Library. © 2007 Banco de México Diego Rivera & Frida Kahlo Museums Trust. Av. Cinco de Mayo No. 2, Col. Centro, Del. Cuauhtémoc 06059, México, D.F.; **165** The Art Archive/Templo Mayor Library Mexico/Dagli Orti; **166** © Bonnie Kamin/Photo Edit; **167** Michel Zabe © CONACULTA-INAH-MEX. Authorized reproduction by the Instituto Nacional de Antropología e Historia. Dorling Kindersley Media Library; **168** The Art Archive/National Anthropological Museum Mexico/Dagli Orti.

Chapter 8: **170** The Art Archive/Biblioteca Nacional Madrid/Dagli Orti; **172** © Michel Zabe. Dorling Kindersley Media Library; **173** Bas Relief of Ancient Aztec Warriors, from *The Stone of Tizoc Commemorating a Ruler Holding his Captives by the Head* (colour litho), Bonatti, D.K. (18th century)/The Stapleton Collection, Private Collection/The Bridgeman Art Library; **174** © Dorling Kindersley; **175 tr** The Art Archive/Mireille Vautier, **bl** © Michel Zabe. Dorling Kindersley Media Library, **br** © Ralph Paonessa - All Rights Reserved; **176** Detail from *The Great City of Tenochtitlan*, from the 'Pre-Hispanic and Colonial Mexico' cycle, 1945-52 (mural painting) by Diego Rivera, (1886-1957) © Palacio Nacional, Mexico City, Mexico/Sean prague/Mexicolore/The Bridgeman Art Library. © 2007 Banco de México Diego Rivera & Frida Kahlo Museums Trust. Av. Cinco de Mayo No. 2, Col. Centro, Del. Cuauhtémoc 06059, México, D.F.; **177** © P. Manner/zefa/Corbis; **178 l** *Figure of a Warrior*. (Central Mexico, Aztec, from Tetzaco?, after 1325). Cast gold-silver-copper alloy; 11.2 x 6.1 cm. © The Cleveland Museum of Art, Leonard C. Hanna, Jr., Fund 1984.37, **r** Marina Jefferson/Taxi/Getty Images; **179** The Art Archive/Bodleian Library Oxford; **180** © Dorling Kindersley; **181** © Gyori Antoine/Corbis Sygma; **182 t** The Art Archive/Museo del Templo Mayor Mexico/Dagli Orti, **b** Reproduced with the permission of Veterans Affairs Canada, 2006; **183** The Art Archive/Bodleian Library Oxford; **184** Used with permission of Charles Tsai; **185** CP/Moose Jaw Times-Herald/Mark Taylor; **186 l-r** © Corbis, © Reuters/Corbis, © Louise Gubb/Corbis Saba; **187** The Art Archive/Bodleian Library Oxford; **188** MS. Arch. Selden. A.1, fol. 68r/Bodleian Library, University of Oxford; **189** CP/Ryan Remiorz; **190** © Mary Evans Picture Library/Alamy.

Chapter 9: **192** The Art Archive/Monastery of the Rabida, Palos, Spain/Dagli Orti; **195** Library and Archives Canada/NMC-17224; **196** Fotoworld/Photographer's Choice/Getty Images; **197 t** The Granger Collection, New York, **b** The Art Archive/Pharaonic Village Cairo/Dagli Orti; **200** © Ken Welsh/Alamy; **201** Snark/Art Resource, NY; **202 tr** Courtesy of the Creative Peace Network, www.creativepeacenetWORK.ca, **bl** AP Wide World Photos/Jeff Geissler; **203** The Granger Collection, New York; **204** CP/The Chronicle Herald/Ingrid Bulmer; **205** CP/AP/Manu Fernandez;

206 © Thierry Orban/Corbis Sugma; 207 © Reuters/Corbis; 209 tr © Nigel Reed/Alamy, bl © Tom Bean/Corbis; 210 Image courtesy of the Canadian Red Cross; 211 © Shaun Cunningham/Alamy.

Chapter 10: 214 The Art Archive/National Bank of Mexico/Dagli Orti; 216 © AAAC/Topham/The Image Works; 218 CP/Fred Chartrand; 219 t Christoph Weiditz, Trachtenbuch, Cortez, Inv.-Nr. Hs 22474 fol. 77, Germanisches Museum, Nuremberg, b The Art Archive/Mireille Vautier © 2007 Banco de México Diego Rivera & Frida Kahlo Museums Trust. Av. Cinco de Mayo No. 2, Col. Centro, Del. Cuauhtémoc 06059, México, D.F.; 220 Hans Deryk/*Toronto Star*; 221 I Demetrio Carrasco © CONACULTA-INAH-MEX. Authorized reproduction by the Instituto Nacional de Antropología e Historia. Dorling Kindersley Media Library, r Aztec Bird God (gold) by Aztec © Private Collection/Photo © Boltin Picture Library/The Bridgeman Art Library; 223 t-b Michel Zabe © CONACULTA-INAH-MEX. Authorized reproduction by the Instituto Nacional de Antropología e Historia. Dorling Kindersley Media Library, © The Board of Trustees of the Armourie/HIP/The Image Works, Michel Zabe © CONACULTA-INAH-MEX. Authorized reproduction by the Instituto Nacional de Antropología e Historia. Dorling Kindersley Media Library, © Hemera Technologies/Alamy, Lynton Gardiner © Dorling Kindersley, Courtesy of The American Museum of Natural History, Geoff Dann © Dorling Kindersley, Courtesy of the Wallace Collection, London; 224 tr The Art Archive, bl Cannon of Cortes' Time, from *The Narrative and Critical History of America*, edited by Justin Winsor, London, 1886 (engraving by Mecken, Israel van (d.c.1517) (after) © Private Collection/The Bridgeman Art Library; 225 © Bettmann/Corbis; 226 © Christie's Images Ltd. 1999; 227 The Granger Collection, New York; 228 CP/Kevin Frayer; 229 Rosario Marquardt & Roberto Behar. *La Malinche* 1992. Oil pastel and pencil on paper 17 x 23 inches; 231 Fol.208v Meeting of Hernando Cortes (1485-1547) and Montezuma (1466-1520), miniature from the 'History of the Indians' by Duran, Diego (16th century) © Biblioteca Nacional, Madrid, Spain/ Giraudon/The Bridgeman Art Library; 232 tl CP/Don MacKinnon, br © Daniel Aguilar/Reuters/Corbis; 233 James Farmer, Virginia Commonwealth University.

Chapter 11: 236 © Macduff Everton/The Image Works; 238 NASA; 239 SEF/Art Resource, NY; 240 I The Art Archive/Museum für Völkerkunde Vienna/Dagli Orti, r Werner Forman Archive/National Museum of Anthropology, Mexico City. Location: 27A; 241 Reuters/Andy Clark/Landov; 244 Photo: Government of Saskatchewan. Used with permission of Maria Campbell; 245 Bibliothèque et Archives nationales du Québec; 247 © Adalberto Rios Szalay/Sexto Sol/Photodisc/Getty Images; 249 Scala/Art Resource, NY; 250 tr © Chris Wattie/Reuters/Corbis, bl William James Topley/Library and Archives Canada/PA-027931; 251 © Charles & Josette Lenars/Corbis; 252 © Charles & Josette Lenars/Corbis; 253 Schalkwijk/Art Resource, NY. © 2007 Banco de México Diego Rivera & Frida Kahlo Museums Trust. Av. Cinco de Mayo No. 2, Col. Centro, Del. Cuauhtémoc 06059, México, D.F.; 254 tl Hulton Archive/Getty Images, c CNAC/MNAM/Dist Réunion des Musées Nationaux/Art Resource, NY. © 2007 Banco de México Diego Rivera & Frida Kahlo Museums Trust. Av. Cinco de Mayo No. 2, Col. Centro, Del. Cuauhtémoc 06059, México, D.F.; bl Steve Northup/Time & Life Pictures/Getty Images; 257 Pascale Beroujon/Lonely Planet Images.

Unit 3: 258 © Asian Art & Archaeology, Inc./Corbis; 259 tl © Yuriko Nakao/Reuters/Corbis, tr Uniphoto/Ancient Art & Architecture Collection, bl © Reproduced with permission of the Arctic Studies Center, Smithsonian Institution.

Chapter 12: 260 The Art Archive/Private Collection Paris/Dagli Orti; 262 t © Corel, b The Art Archive/Victoria and Albert Museum London/Eileen Tweedy; 263 t © Issei Kato/Reuters/Corbis, b The Art Archive/Private Collection/Laurie Platt Winfrey; 265 © Phototake Inc./Alamy; 267 CP/Adrian Wyld; 268 The Art Archive/Museum of Fine Arts Boston/Laurie Platt Winfrey; 270 t Kenneth Hamm/Photo Japan (Z2-T06-03), b © Christian Kober/Robert Harding World Imagery/Corbis; 271 © Roger Ressmeyer/Corbis; 272 Kanameishi o sueyÿ to suru Kashima Daimyÿjin (The Kashima deity attempts to set the foundation stone). Miyata Noboru and Takada Mamoru, eds., *Namazu-e: Jishin to Nihon bunka*, (Tokyo: Satofumi shuppan, 1995), p. 108 (#39); 274 © Michael S. Yamashita/Corbis; 275 © Robert Essel NYC/Corbis; 276 © The Mariners' Museum, 2006; 277 © Craig Aurness/Corbis; 279 t Hulton Archive/Getty Images, b © Reproduced with permission of the Arctic Studies Center, Smithsonian Institution.

Chapter 13: 282 V&A Images/Victoria and Albert Museum; 284 bl The Granger Collection, New York, c Kenneth Hamm/Photo Japan (Z4-122-34T); 285 V&A Images/Victoria and Albert Museum; 286 © Reuters/Corbis; 287 © John Hasyn/First Light; 288 Reuters/Ho/Landov; 289 From Masahiro Murai, *Tamki Yoryaku* (A Single Horseman: Summary on How to Wear Armor) 2nd edition, Japan 1837, woodcut. The Metropolitan Museum of Art, The Bashford Dean Memorial Collection. (MM75456, MM75457, MM75459, MM45742) Images © The Metropolitan Museum of Art; 290 © Photo Japan/Alamy; 291 t The Art Archive/Tokyo University/Laurie Platt Winfrey, b The Art Archive/Okura Shukokan Museum Tokyo/Laurie Platt Winfrey; 292 c The Art Archive/Tokyo National Museum/Laurie Platt Winfrey, b © Alinari Archives/Corbis; 293 Kyodo/Landov; 294 Adam Warwick (Pseudonym)/National Geographic Image Collection; 295 © Reuters/Corbis; 296 Portrait of Confucius (c. 551-479 BC) (gouache on paper scroll) by Chinese School, (17th century) © Bibliotheque Nationale, Paris, France/The Bridgeman Art Library; 297 © Danita Delimont/Alamy; 298 © Barrett & MacKay Photography; 299 Reuters/Ahmad Masood/Landov; 300 The Art Archive/Museo de Arte Antiga Lisbon/Dagli Orti; 301 The Art Archive/Kobe Municipal Museum/Laurie Platt Winfrey.

Chapter 14: 304 Photo © 1994 by Frederik L. Schodt; 306 Werner Forman/Art Resource, NY; 307 Courtesy of the Book and Periodical Council. © 2002 Dusan Petricic. Used with permission; 308 t The Art Archive/Tokyo University/Laurie Platt Winfrey, b CP/Richard Lam; 309 Kate LeBlanc/*Toronto Star*; 310 Paramount Television/The Kobal Collection; 311 Spinner Publications; 312 The Art Archive/Tokyo University/Laurie Platt Winfrey; 313 The Granger Collection, New York; 314 Snark/Art Resource, NY; 315 t © Ian Leonard/Alamy, b The Art Archive/Ministry of Education Tokyo/Laurie Platt Winfrey; 316 © Robert Harding Picture Library Ltd./Alamy; 317 t © Charles & Josette Lenars/Corbis, c The Granger Collection, New York, b © Asian Art & Archaeology, Inc./Corbis; 318 t © Nigel Hicks/Alamy, c The Art Archive/Tokyo National Museum/Laurie Platt Winfrey, bl © Tibor Bogner/Alamy, br Werner Forman/Art Resource, NY; 319 © Honeychurch Antiques, Ltd./Corbis; 320 © TWPhoto/Corbis; 321 CP/Boris Spremo; 322 t *Ansei ni nen jugatsu futsuka yoru dai-jishin namazu mondo* (An exchange with the namazu of the great earthquake, second year of Ansei, second day, tenth month, nighttime), Miyata Noboru and Takada Mamoru, eds., *Namazu-e: Jishin to Nihon bunka*, (Tokyo: Satofumi shuppan, 1995), #142, p. 236, b *O-namazu Edo no furui* (The shaking of greater Edo), Miyata Noboru and Takada Mamoru, eds., *Namazu-e: Jishin to Nihon bunka*, (Tokyo: Satofumi shuppan, 1995), #131, p. 8.

Chapter 15: 326 The Granger Collection, New York; 328 The Art Archive/Culver Pictures; 330 Photo by MU3 Jessica Hatfield. Used with permission of the SEVENTH Fleet Band; 331 Used with permission of the Treaty 8 First Nations of Alberta; 332 Noel Hendrickson/Photographer's Choice/Getty Images; 333 The Art Archive/Bibliothèque des Arts Décoratifs Paris/Dagli Orti; 334 t Anne S. K. Brown Military Collection, Brown University Library, b © 2006 The Peabody Essex Museum. Used with permission; 335 © Alinari Archives/Corbis; 336 Portrait by Uchida Kuichi, 1872. Collection Centre Canadien d'Architecture/Canadian Centre for Architecture, Montréal/PH1982:0346:066; 337 © MIXA/Getty Images; 339 t © Asian Art & Archaeology, Inc./Corbis, b © Iain Masterton/Alamy; 340 © Photo Japan/Alamy; 341 Kenneth Hamm/Photo Japan (VT-SCH-002M); 342 © Mary Evans Picture Library/The Image Works; 343 Commodore Perry's paddle-steamer arriving in a Japanese bay in 1853 (woodblock print) © British Museum, London, UK/The Bridgeman Art Library; 344 t-b © North Wind Picture Archives, The Granger Collection, New York, © DK Limited/Corbis, © Bettmann/Corbis, Anne S. K. Brown Military Collection, Brown University Library; 345 Courtesy of Tsuda College, Tokyo; 346 t-b The Art Archive/Ministry of Education Tokyo/Laurie Platt Winfrey, Scala/Art Resource, NY, Anne S. K. Brown Military Collection, Brown University Library; 347 © Liz Boyd/Alamy; 348 The Granger Collection, New York.

Chapter 16: 350 © Asian Art & Archaeology, Inc./Corbis; 353 l © Asian Art & Archaeology, Inc./Corbis, r © The British Library/HIP/The Image Works; 356 Detail. The Metropolitan Museum of Art. Gift of Lincoln Kirstein, 1959 (JP 3276) Photograph by Otto E. Nelson. Photography © 1986 The Metropolitan Museum of Art; 357 l Courtesy of People for the Ethical Treatment of Animals, www.peta.org, r © Science Museum/SSPL/The Image Works; 358 t *The Jack Pine*, by Tom Thomson, 1916-1917, photo © National Gallery of Canada, Ottawa/#1519, bl © Philadelphia Museum of Art/Corbis, br Réunion des Musées Nationaux/Art Resource, NY; 359 Photo by Daniel N. Paul. Used with permission of Rita Joe; 360 © Christian Kober/Robert Harding World Imagery/Corbis; 361 The Metropolitan Museum of Art, Gift of Lincoln Kirstein, 1959 (JP 3233-3235) Photograph © 1993 The Metropolitan Museum of Art; 363 CP/AP/Dar Yasin; 364 © Philadelphia Museum of Art/Corbis; 366 Used with permission of the J.W.B. Murphy Collection, State Library of Tasmania; 367 Rekidai Shusho tou Shashin National Diet Library, Japan; 368 Hulton Archive/Getty Images; 369 © Studio Ghibli/Buena Vista Home Entertainment; 370 © Yuriko Nakao/Reuters/Corbis; 372 © Jeff Greenberg/Photo Edit.

Conclusion: 373 t © Jon Feingersh/Masterfile, b The Art Archive/British Museum; 375 © Photo by Milton Guran. Used with permission of Survival International, www.survival-international.org; 377 © Hekimian Julien/Corbis Sygma.

LITERARY CREDITS

Introduction: 6-7 From David Roberts and Jeremy Leslie, *Pick Me Up: Stuff You Need to Know...*, New York: Dorling Kindersley, 2006 p. 76. Adapted with permission from Penguin Group UK; 12 October 11, 2006. Used with permission of The Associated Press. Copyright © 2007. All rights reserved.

Chapter 2: 46 Adapted from the Statistics Canada publication "Canadian International Merchandise Trade", Catalogue 65-001, various years.; 51 Excerpt adapted from De Lamar Jensen, *Renaissance Europe*. (Lexington: D.C. Heath), 1981.

Chapter 3: 75 From *Stranger Music: Selected Poems and Songs* by Leonard Cohen © 1993. Published by McClelland & Stewart Ltd. Used with permission of the publisher.

Chapter 6: 131 **Figure 6-3** © Resource Development Services, Edmonton Public Schools, 1999. © Adapted with permission from Edmonton Public Schools

Chapter 7: 167 Aztec poem: Reprinted with the permission of Atheneum Books for Young Readers, an imprint of Simon & Schuster Children's Publishing Division from *AZTECS AND SPANIARDS: Cortes and the Conquest of Mexico* by Albert Marrin. Copyright © 1986 Albert Marrin

Chapter 9: 203 Excerpt from *The Jew in the Medieval World: A Sourcebook 315-1791*, by Jacob Rader Marcus, 1990. Used with permission of the Hebrew Union College Press.

Chapter 10: 234 Aztec poem from *The Broken Spears* by Miguel León-Portilla. Copyright © 1962, 1990 by Miguel León-Portilla. Expanded and Updated Edition © 1992 by Miguel León-Portilla. Reprinted by permission of Beacon Press, Boston.

Chapter 11: 239 Aztec poem from *The Broken Spears* by Miguel León-Portilla. Copyright © 1962, 1990 by Miguel León-Portilla. Expanded and Updated Edition © 1992 by Miguel León-Portilla. Reprinted by permission of Beacon Press, Boston; 246 © C. Plamondon/L. Lemieux/R. Walsh. 1999 Avenir Publishing. SOCAN. Used with permission; 249 Central Intelligence Agency, *The World Factbook 2006*, www.cia.gov/cia/publications/factbook/index.html.

Chapter 12: 278 Adapted from "Number of Foreign Nationals Entering Japan," Japan Ministry of Justice, www.moj.go.jp/ENGLISH/IB/ib-01.html; 280 From a list of Inuit snow and ice terms compiled by John MacDonald, published in *Touching North* by Andy Goldsworthy. London: Michael Hue-Williams Fine Art, 1988. Used with permission.

Chapter 14: 318 From *Rice Planting* by Amy Uyematsu, 16th c. Japanese tanka.

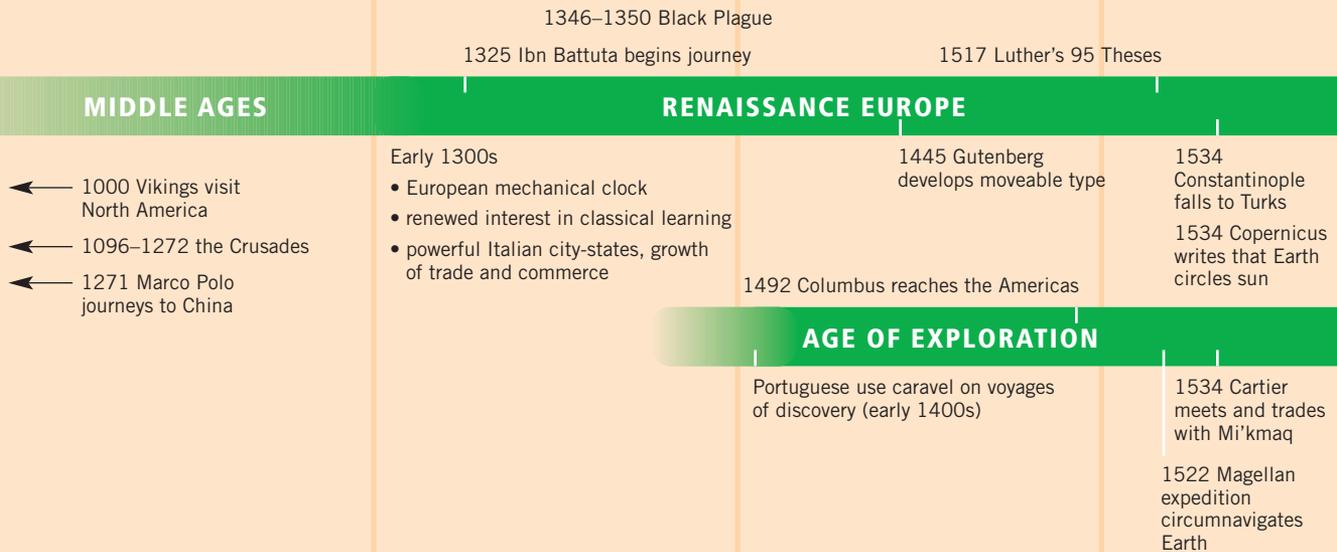
Chapter 15: 331 Poem excerpt from *Voyager to Destiny* by Emily V. Warinner, The Bobbs-Merrill Company, Inc. Indianapolis-New York; © 1956; 338 "Five Charter Oath" from Donald Keene, *Emperor of Japan: Meiji and His World, 1852-1912*. New York: Columbia University Press, 2002.

Chapter 16: 357 Excerpt from *Japan*, rev. ed. by James I. Clark. McDougall, Littell. Evanston, Illinois; 1983; 359 *I Lost My Talk* used with permission of Rita Joe; 360 *Japan Statistical Yearbook 2007*. Office for Religious Juridical Personnel, Arts and Culture Division, Agency for Cultural Affairs, Japan. Used with permission.

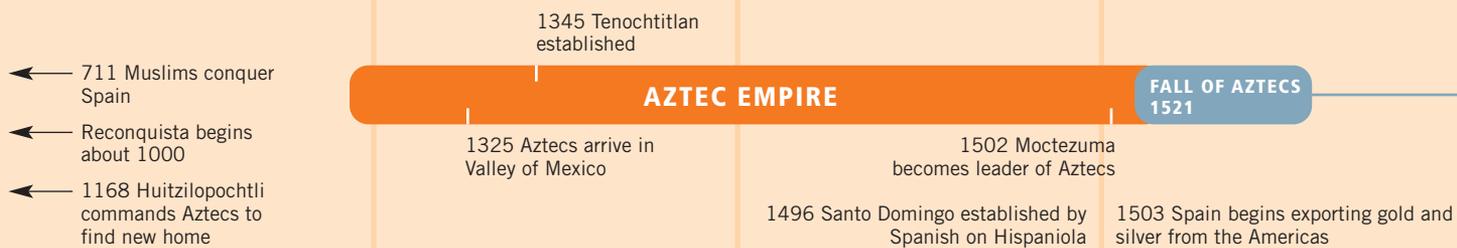
Statistics Canada information is used with the permission of Statistics Canada. Users are forbidden to copy this material and/or re-disseminate the data, in an original or modified form, for commercial purposes, without the expressed permission of Statistics Canada. Information on the availability of the wide range of data from Statistics Canada can be obtained from Statistics Canada's Regional Offices, its World Wide Web site at <http://www.statcan.ca>, and its toll-free access number 1-800-263-1136.

Key Events

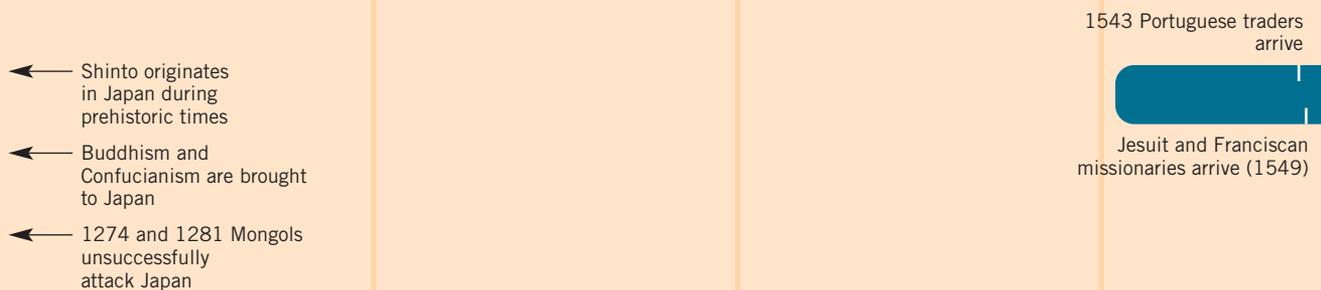
Renaissance Europe: Origins of a Western Worldview



Worldviews in Conflict: The Spanish and the Aztecs



Japan: From Isolation to Adaptation



1300

1400

1500

1580 Montaigne's *Essays* published

1633 Galileo sentenced by Church

1581 Queen Elizabeth I knights Francis Drake

FALL OF AZTECS

1519 Cortes arrives in Mexico

1520 Moctezuma killed, Spanish driven out of Tenochtitlan, smallpox outbreak among Aztecs

1521 Spanish defeat Aztecs

IMPERIALIST SPAIN

1600 nine tenths of original population of Americas wiped out

1821 Mexico gains independence from Spain

1600 Will Adams lands

1639 most foreigners expelled

1837 electric telegraph invented

1887 first steamboat

EARLY CONTACT WITH WEST

1614 Christian missionaries expelled

INDUSTRIAL REVOLUTION IN THE WEST

1762 Steam engines drive factory machinery

1868 last Tokugawa Shogun resigns

EDO OR TOKUGAWA PERIOD

1603 Tokugawa Ieyasu made shogun

1701 47 ronin avenge the death of their lord

1839 Opium War between China and Britain

1853 Commodore Perry arrives in Japan

1848 Randal MacDonalld meets Ainu

1868 created Five Charter Oath

1904 Russo-Japanese War begins

MEIJI PERIOD

1871 Tsudō Umeko sent to US

1889 new Japanese constitution

1894 Sino-Japanese War begins

1600

1700

1800

1900

