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**Robert W. Strayer**

***Ways of the World: A Brief Global History***

***Ways of the World: A Brief Global History with Sources***

Chapter 16, **Religion and Science, 1450-1750**, Study Guide (Original: pp. 461-487; With Sources: pp. 721-747)

**The Globalization of Christianity**

1. How was Christianity divided internally?

2. Externally, how would you describe Christianity to the rest of the world and why?

3. What act launched the Protestant Reformation in 1517?

4. What were some of the issues in the Church, of which people were critical?



5. In what ways did Luther’s understanding of his relationship with God challenge the Church’s authority?



6. In what ways was the schism within the Catholic Church expressed politically, economically, and socially, including the role of women?



7. To where did Reformation thinking spread, thanks to the invention of the printing press, and what was the effect of its spread?

8. To what extent did the Thirty Years’ War (1618-1648) have on French Society?

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



10. What were the two critical elements for the missionaries’ success in Spanish America and in the Philippines?



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

* The political context was different…
* In China,
* Fundamentally,

**Persistence and Change in Afro-Asian Cultural Traditions**

12. Africanized versions of Christianity emerged, such as Santeria and Vodou, in the New World. From what were these syncretic religions derived and how did the Europeans perceive these practices?

13. What accounts for the continued spread of Islam in the early modern era?

14. What accounts for the emergence of reform or renewal movements within the Islamic world, especially in the mid-eighteenth century in Arabia?

15. Some Chinese Buddhists sought to make their religion more accessible to ordinary people, which bore some similarity to the thinking of whom?

16. Describe the popular culture that emerged in the cities among the less well educated.

17. A new cultural change was especially appealing to women. What did the bhakti movement and its practices provide for them?

18. From what did Sikhism evolve?

**A New Way of Thinking: The Birth of Modern Science**

19. Who were the men that created the Scientific Revolution?



20. What was the long-term significance of the Scientific Revolution and its applications to the affairs of human society?



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

|  |  |  |
| --- | --- | --- |
| Europe | Islamic World | China |
| * Europe’s historical development… * Europeans had evolved… * Western Europe was in a position… * In the 16th-18th centuries, |  | * . |

22. What was revolutionary about the Scientific Revolution?

* To medieval thinkers—
* Nicholas Copernicus’ argument—
* Johannes Kepler’s theory—
* Galileo Galilei developed—
* Sir Isaac Newton formulated—

23. What did Enlightenment thinkers share?

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

* Darwin and Marx believed—
* Sigmund Freud—

25. In what way was European science received in

**Qing China?**

**Japan?**

**The Ottoman Empire?**

**Explain the significance of each of the following:**

*Council of Trent*—

*Matteo Ricci*—

*Kaozheng*—

*Guru Nana*—

*Sikhism*—

**Chapter 16 Study Guide Key**

**The Globalization of Christianity**

1. How was Christianity divided internally?

Internally, Christianity was divided between the Roman Catholics of Western and Central Europe and the Eastern Orthodox of Eastern Europe and Russia. (Original: p. 462; With Sources: p. 722)

2. Externally, how would you describe Christianity to the rest of the world and why?

It was on the defensive against an expansive Islam. Muslims had ousted Christian Crusaders from their toeholds in the Holy Land by 1300, and with the Ottoman seizure of Constantinople in 1453, they had captured the prestigious capital of Eastern Orthodoxy. By 1529, the Muslim Ottomans had advanced into the heart of Central Europe with the siege of Vienna. (Original: p. 462; With Sources: pp. 722-723)

3. What act launched the Protestant Reformation in 1517?

A German priest, Martin Luther, publicly invited debate about various abuses within the Roman Catholic Church by posting a document known as the Ninety-five Theses, on the door of a church in Wittenberg. (Original: p. 463; With Sources: p. 723)

4. What were some of the issues in the Church, of which people were critical?

* luxurious life of the popes
* corruption and immorality of some of the clergy
* the Church’s selling of indulgences (Original: p. 463; With Sources: p. 723)

5. In what ways did Luther’s understanding of his relationship with God challenge the Church’s authority?

* He believed that salvation came through faith alone. Neither the good works of the sinner nor the sacraments of the Church had any bearing on the eternal destiny of the soul, for faith was a free gift of God.
* In general, the source of authority was not the teachings of the Church, but the Bible alone, interpreted according to the individual’s conscience. All of this called into question the special position of the clerical hierarchy and the pope in particular. (Original: p. 463; With Sources: p. p. 723)

6. In what ways was the schism within the Catholic Church expressed politically, economically, and socially, including the role of women?

* It gave some kings and princes justification for their own independence from the Church and an opportunity to gain the lands and taxes previously held by the Church.
* It provided the urban middle classes a new religious legitimacy for their growing role in society.
* It was used by common people to express their opposition to the whole social order, especially in a series of German peasant revolts in the 1520s.
* The Reformation teachings and practices did not offer them a greater role in the church or society. In Protestant-dominated areas, the veneration of Mary and female saints ended, leaving the male Christ figure as the sole object of worship.
* Protestant opposition to celibacy and monastic life closed the convents, which had offered some women an alternative to marriage.
* The reading of the Bible for oneself stimulated education an literacy for women, but they were still subject to male supervision and had little opportunity to use their education outside of the home and family. (Original: p. 463-465; With Sources: pp. 723-725)

7. To where did Reformation thinking spread, thanks to the invention of the printing press, and what was the effect of its spread?

It spread to France, Switzerland, England, and elsewhere and splintered into a variety of churches—Lutheran, Calvinist, Anglican, Quaker, and Anabaptist. (Original: p. 465; With Sources: p. 725)

8. To what extent did the Thirty Years’ War (1618-1648) have on French Society?

For more than thirty years, French society was torn by violence between Catholics and the Protestant minority known as Huguenots. The war-weary French monarch, Henry IV, issued the Edict of Nantes in 1598, which granted a substantial measure of religious toleration to French Protestants, hoping they would return to the Catholic Church. Nevertheless, more European religious conflict took shape in the Thirty Years’ War, a Catholic-Protestant struggle that began in the Holy Roman Empire but eventually engulfed most of Europe. This destructive war brought violence, famine, and disease, and between 15 to 30 percent of the German population perished. Finally, the Peace of Westphalia (1648) ended the conflict, with some reshuffling of boundaries and an agreement that each state was sovereign, authorized to control religious affairs within its own territory. The unity of a Catholic Europe was now broken forever. (Original: p. 465; With Sources: p. 725)

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

* Christianity motivated European imperial expansion and also benefitted from it.
* The Spanish and Portuguese viewed their movement overseas as a continuation of a long crusading tradition, which only recently had completed the liberation of their countries from Muslim control.
* Colonial settlers and traders brought their faith with them and sought to replicate it in their newly conquered homelands.
* Catholic missionaries actively spread the Christian message beyond European communities. Potuguese missionaries took the lead in Africa and Asia; Spanish and French missionaries were most prominent in the Americas; Missionaries of the Russian Orthodox Church accommodated expansion of the Russian Empire by ministering to Russian settlers and trappers across Siberia. (Original: p. 467; With Sources: p. 727)

10. What were the two critical elements for the missionaries’ success in Spanish America and in the Philippines?

* Their efforts were strengthened by a European presence experienced as military conquest, colonial settlement, missionary activity, forced labor, social disruption, and disease.
* A second factor was the absence of a literate world religion in these two regions. (Original: p. 467-468; With Sources: pp. 727-728)

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

* The political context was different. At no point was China’s political independence or cultural integrity threatened by the handful of European missionaries and traders operating in the country. This was unlike Spanish America whose population had been defeated and their societies had been disrupted.
* In China, Europeans needed permission of Chinese authorities to operate in the country, whereas Spanish missionaries working in a colonial setting sought primarily to convert the masses, while in China, the Jesuits took deliberate aim at the official Chinese elite.
* Fundamentally, the missionaries offered little that the Chinese really needed. Confucianism for the elites and Buddhism, Daoism, and Chinese gods and spirits for the commoners adequately supplied the spiritual needs of most Chinese. (Original: p. 470-471; With Sources: pp. 730-731)

12. Africanized versions of Christianity emerged, such as Santeria and Vodou, in the New World. From what were these syncretic religions derived and how did the Europeans perceive these practices?

* They derived from West African traditions and featured drumming, ritual dancing, animal sacrifice, and spirit possession. Europeans perceived these practices as evidence of sorcery or witchcraft and attempted to suppress them. (Original: p. 473; With Sources: pp. 732-733)

13. What accounts for the continued spread of Islam in the early modern era?

* It depended on wandering Muslim holy men, Islamic scholars, and itinerant traders, none of whom posed a threat to local rulers. In fact, they offered literacy in Arabic, established informal schools, provided protective charms containing passages from the Quran, served as advisers to local authorities and healers to the sick, often intermarried with local people, and generally did not insist that new converts give up some of their older practices. Muslims offered a connection to the wider world of Islam. (Original: p. 473; With Sources: p. 733)

14. What accounts for the emergence of reform or renewal movements within the Islamic world, especially in the mid-eighteenth century in Arabia?

* This religious syncretism became offensive to the more orthodox, or traditional, Muslims. A young Muslim theologian, Abd al-Wahib, argued that the declining fortunes of the Islamic world were the result of a gradual process of decay that had crept in over the centuries, as Muslims allowed themselves to be drawn away from the essentials of the faith. He rejected the veneration of Sufi saints and their tombs, the adoration of natural sites, and even the respect paid to Muhammad’s tomb at Mecca. He believed all of this was a dilution of the absolute monotheism of authentic Isalm. (Original: p. 474; With Sources: p. 734)

15. Some Chinese Buddhists sought to make their religion more accessible to ordinary people, which bore some similarity to the thinking of whom?

It was Martin Luther, who argued that individuals could seek salvation by “faith alone,” without the assistance of a priestly hierarchy. (Original: p. 475; With Sources: p. 735)

16. Describe the popular culture that emerged in the cities among the less well educated.

* Plays, paintings, short stories, and novels provided diversion and entertainment that were a step up from what could be found in teahouses and wine shops. (Original: p. 475; With Sources: p. 735)

17. A new cultural change was especially appealing to women. What did the bhakti movement and its practices provide for them?

* It provided an avenue for social criticism. This devotional form of Hinduism sought to achieve union with one or another of India’s many deities through songs, prayers, dances, poetry and rituals. Its practitioners often set aside caste distinctions and disregarded rituals of Brahmin priests in favor of direct contact with the divine. This emphasis had much in common with the mystical Sufi form of Islam and helped to blur the distinction between these two traditions in India. (Original: p. 476; With Sources: p. 736)

18. From what did Sikhism evolve?

* It evolved from a peaceful religious movement, blending Hindu and Muslim elements, into a militant community. (Original: p. 477; With Sources: p. 737)

19. Who were the men that created the Scientific Revolution?

* Copernicus from Poland
* Galileo from Italy
* Descartes from France
* Newton from England (Original: p. 477; With Sources: p. 737)

20. What was the long-term significance of the Scientific Revolution and its applications to the affairs of human society?

* It altered ideas about the place of humankind within the cosmos and sharply challenged both the teachings and the authority of the Church.
* When applied to human society, scientific ways of thinking challenged ancient social hierarchies and political systems and played a role in the revolutionary upheavals of the modern era. (Original: p. 477; With Sources: p. 737)

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

(Original: p. 478-479; With Sources: pp. 738-739)

|  |  |  |
| --- | --- | --- |
| Europe | Islamic World | China |
| * Europe’s historical development as a reinvigorated and fragmented civilization gave rise to conditions favorable to scientific enterprise. * Europeans had evolved including a legal system that guaranteed a measure of independence from the Church, universities, and other professional associations. They didn’t have to operate under the dictates of the Church * Western Europe was in a position to draw extensively upon the knowledge of other cultures, especially that of the Islamic world. * In the 16th-18th centuries, Europeans had engaged in the Columbian Exchange and found themselves at the center of a massive new exchange of information of lands, peoples, animals, societies, and religions from around the world. These new concepts shook older ways of thinking and opened up a new way of thinking. | * Science was patronized by a variety of local authorities, but it occurred outside the formal system of higher education. Quranic studies and religious law held the central place, whereas philosophy and natural science were viewed with great suspicion. | * Chinese education focused on preparing for a rigidly defined set of civil service examinations and emphasized the humanistic and moral texts of classical Confucianism. Scientific subjects were relegated to the margins of the Chinese educational system. |

22. What was revolutionary about the Scientific Revolution?

* To medieval thinkers—the earth was stationary and at the center of the universe and around it revolved the sun, moon, and stars embedded in ten spheres of transparent crystal. This coincided with the religious purpose of the Catholic Church because the entire attention of the universe was centered on the earth.
* Nicholas Copernicus’ argument—was that “at the middle of all things lies the sun” and the earth, and other planets, revolved around it. The earth was no longer the center of God’s attention.
* Johannes Kepler’s theory—showed that planets followed elliptical orbits, undermining the ancient belief that they moved in perfect circles.
* Galileo Galilei developed--an improved telescope, with which he observed sunspots, or blemishes, moving across the face of the sun. This called into question the traditional notion that no change or imperfections marred the heavenly bodies.
* Sir Isaac Newton formulated—the modern laws of motion and mechanics. Central to Newton’s thinking was the concept of universal gravitation. No longer were the heavens and the earth regarded as separate and distinct spheres, for the motion of a cannonball on earth or the falling of an apple from a tree obeyed the same natural laws that governed orbiting planets. (Original: p. 480; With Sources: pp. 739-741)

23. What did Enlightenment thinkers share?

The Enlightenment thinkers shared a belief in the power of knowledge to transform human society. They also shared a satirical, critical style, a commitment to open-mindedness and inquiry, and in various degrees a hostility to established political and religious authority. (Original: p. 482; With Sources: p. 742)

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

* Darwin and Marx believed—strongly in progress, but in their thinking, conflict and struggle rather than reason and education were the motors of progress, The image of the tranquil, rational, and autonomous individual created by the Enlightenment was fading. Individuals of all species were now viewed as caught in vast systems of biological, economic, and social conflict.
* Sigmund Freud—applied scientific techniques to the operation of he human mind and emotions and in doing so cast further doubt on Enlightenment conceptions of human rationality. At the core of each person, Freud argued, lay primal impulses toward sexuality and aggression, which were only barely held in check by the thin veneer of social conscience derived from civilization. These developments were a far cry from the Enlightenment conception of the human condition. (Original: p. 484-485; With Sources: pp. 744-745)

25. In what way was European science received in Qing China?

The Chinese were interested in European astronomy and mathematics because those disciplines proved useful in predicting eclipses reforming the calendar, and making accurate maps of the empire. European medicine held little interest to Chinese physicians before the 19th century.

Japan? After 1720, Japan lifted the ban on importing Western books. Japanese read texts in medicine, astronomy, geography, and mathematics, but since it had a policy of isolation from Western influence, European science would not assume a prominent place in Japanese culture until the mid-nineteenth century.

The Ottoman Empire? The Ottoman Empire’s intellectual elites saw no need for a wholesale embrace of things European. There was already a rich tradition of Muslim astronomy. (Original: p. 485-486; With Sources: pp. 745-746)

**Explain the significance of each of the following:**

*Council of Trent*—the main instrument of the Catholic Counter-Reformation (1545-1563), at which the Catholic Church clarified doctrine and corrected abuses. (Original: p. 465; With Sources: p. 725)

*Matteo Ricci*—The most famous Jesuit missionary in China in the early modern period; active in China from 1582-1610. (Original: p.470 ; With Sources: p. 730)

*Kaozheng*—Literally, “research based on evidence”; Chinese intellectual movement whose practitioners emphasized the importance of evidence and analysis, applied especially historical documents. (Original: p. 475; With Sources: p. 735)

*Guru Nanak*—the founder of Sikhism (Original: p. 476; With Sources: p. 736)

*Sikhism*—the religious tradition of northern India that combines elements of Hinduism and Islam and proclaims the brotherhood of all humans and the equality of men and women (Original: p. 476; With Sources: p. 736)

Name\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Per.\_\_\_\_\_\_\_

**Strayer, Ways of the World and Ways of the World: A Brief Global History with Sources**

Chapter 16, **Religion and Science, 1450-1750**, **Reading Quiz**

*Choose the letter of the best answer. Each answer is worth 10 points.*

\_\_\_\_\_\_\_\_1. The Protestant Reformation offered women

(A) more alternatives to marriage than were offered by the medieval Catholic Church.

(B) generally more opportunities to play an official role within their churches.

(C) more opportunity to use their education outside the home.

(D) fewer female objects of veneration.

\_\_\_\_\_\_\_\_2. Which of the following is true of the Protestant Reformation?

(A) It maintained its unity as it spread.

(B) The invention of the printing press facilitated its spread.

(C) The movement began in France.

(D) It discouraged independent reading of the scriptures.

\_\_\_\_\_\_\_\_3. Which of the following groups had the greatest success in converting peoples to Christianity?

(A) Jesuit missionaries in China

(B) Spanish Catholic missionaries in the Philippines

(C) Puritan missionaries in New England

(D) Portuguese missionaries in Africa

\_\_\_\_\_\_\_\_4. Which of the following was a major difference between Protestants and Catholics in

European colonies?

(A) Catholics generally built churches while Protestants never did.

(B) Catholics were generally more intent on converting native peoples than Protestants.

(C) Catholics were generally more opposed to slavery than Protestants.

(D) Catholics were focused on getting rich while Protestants generally were not.

\_\_\_\_\_\_\_\_5. How did Europeans commonly react to African slaves’ syncretic religions, such as

Santeria and Vodou?

(A) They tolerated these religions.

(B) They turned a blind eye to these religions.

(C) They often participated in these religions.

(D) They considered these religions to be satanic witchcraft and tried to suppress them.

\_\_\_\_\_\_\_\_6. The Wahhabi movement

(A) began with a slave revolt in Brazil.

(B) was a series of jihads in West Africa.

(C) opposed religious blending or syncretism in Arabia.

(D) supported the policies of religious tolerance enacted by Mughal

emperor Akbar.

\_\_\_\_\_\_\_\_7. How might the Hindu practice of *bhakti* have threatened the social order in India?

(A) It sought to revive Hinduism.

(B) It set aside caste distinctions.

(C) It encouraged foot-washing.

(D) It emphasized the differences between Islam and Hinduism.

\_\_\_\_\_\_\_\_ 8. Which of the following contributed most to the Scientific Revolution occurring in

Europe rather than in China or the Islamic world?

(A) The relative independence of European universities

(B) The superior libraries of Western Europe

(C) Europe’s leadership in the fields of mathematics and medicine after 1000 c.e.

(D) The refusal of European scholars to separate the study of the natural order from that of

philosophy and theology

\_\_\_\_\_\_\_\_9. How does the Enlightenment compare to the Scientific Revolution?

(A) The Enlightenment applied the idea of natural laws to human affairs rather than the

physical universe.

(B) The Enlightenment refers to people’s growing awareness of the Scientific Revolution.

(C) The Enlightenment inspired the Scientific Revolution.

(D) The Enlightenment was more mystical than the Scientific Revolution.

\_\_\_\_\_\_\_\_10. Which of the following best describes the adoption of modern European science in

China, Japan, and the Ottoman Empire during the early modern era?

(A) All three societies adopted European advances in medicine.

(B) None of them showed any interest in European anatomical studies.

(C) All were primarily interested in European advances in theoretical science rather than in

the practical applications of European scientific achievements.

(D) All were selective in their adoption of European science.

**Chapter 16 Reading Quiz Key**

1. D (Original: p. 464-465; With Sources: pp. 724-725)

2. B (Original: p. 465; With Sources: p. 725)

3. B (Original: p. 467-468; With Sources: pp. 727-728)

4. B (Original: p. 467; With Sources: p. 727)

5. D (Original: p. 472-473; With Sources: pp. 732-733)

6. C (Original: p. 474; With Sources: p. 734)

7. B (Original: p. 476; With Sources: p. 736)

8. A (Original: p. 478-479; With Sources: p. 738)

9. A (Original: p. 482-484; With Sources: pp. 742-744)

10. D (Original: p. 485-486; With Sources: pp. 745-746)