

## Turkey, China, Japan, and the West

*"We should strive to maintain independence in the family of nations, and to spread our indigenous civilization as well as to enrich it by absorbing what is best in world civilization, with the hope that we may forge ahead with other nations towards the goal of ideal brotherhood."*

—Sun Yat-sen, *Fundamentals of National Reconstruction*, 1923

Foreign challenges forced the Ottoman Empire, China, and Japan into modernization between 1750 and the early 1900s. Western domination and technology met with varying degrees of acceptance in each area. The Ottoman Empire was dismantled as a result of World War I. It was replaced by a smaller nation-state, the Republic of Turkey, and several independent countries. China, after undergoing a humiliating split into "spheres of influence" during the nineteenth century, shook off foreign domination and briefly became a republic. Japan, more swiftly than any other modern nation, developed into a technologically advanced and powerful civilization.

Although it was close to Europe geographically, the Ottoman Empire had refused to adapt to Western technology or to the ideas of the Enlightenment. Moreover, rampant corruption led to rapid decline and its nickname as "the sick man of Europe." Europeans feared what might happen in the power vacuum that would result from a collapse of the empire. They were equally aware of opportunities for increasing their own empires at the expense of the Ottomans. In its relative tolerance and diversity, the Ottoman Empire differed from both China and Japan. In politics and government, the empire became even more reactive rather than proactive. In Japan, by contrast, the central government grew stronger in its struggle to maintain independence and territorial integrity in the face of Western challenges. China, on the other hand, had to deal with the impact of the Opium War and Taiping Rebellion, which weakened the power of the central government and forestalled industrialization.

In the nineteenth century, Turkey, Japan, and China experienced competing pressures between preservation of traditional values and modernization, with the outcomes differing based on who was able to win that argument. Beginning in the nineteenth century, Japan became the first to widely accept technology from the West.

### The Ottoman Empire

Suffering from problems of overexpansion and failure to modernize, the Ottoman Empire underwent palace coups, declining trade, and weakening leadership in the 1800s. The empire no longer covered the grand areas of Suleiman the Magnificent, who had taken his army to the gates of Vienna in 1529. (See the map on page 356.)

**The Rise of Muhammad Ali** One part of the Ottoman Empire where the sultan ruled in name but had little power was Egypt. In fact, the Mamluks, former Turkish slaves who formed a military class, had ruled there for some 600 years. In 1799, the French forces under a young general named Napoleon Bonaparte overthrew the Mamluks. Napoleon had to return to France to take control of his coup against the Directory. In his absence, the French generals had trouble ruling Egypt, and control fell back into the hands of the Mamluks. In 1801, the sultan sent an Ottoman army to retake Egypt. In the conflict with the Mamluks, an Albanian Ottoman officer, *Muhammad Ali*, rose to prominence, and local leaders selected him to be the new governor of Egypt. The sultan lacked the power to do anything but agree.

**Ali Expands His Power** Over the next ten years, Ali went on to consolidate his power by defeating Mamluk leaders. Meanwhile, in Arabia, an Islamic fundamentalist group called Wahhabis had taken control of Mecca and Medina from the Ottoman Empire. The sultan asked Ali to recapture Arabia, which his forces did in several campaigns over a number of years. Beginning in 1820, Ali then waged campaigns to the south to gain control of the Sudan for Egypt. This he accomplished without the sultan's permission.

Next, the sultan needed help in Greece, which was agitating for independence from the Ottoman Empire. In exchange for control of the island of Crete, Ali agreed to send an army and navy to Greece. Ali's and the sultan's forces were not strong enough to overthrow Greece's supporters—Russia, France, and Great Britain—in the naval *Battle of Navarino* (1827). As a result, the Egyptian navy was destroyed; Greece gained its independence in 1832.

Not content to sit back, Muhammad Ali sought control of Syria, with its valuable trading centers and natural resources. Ali's son Ibrahim led an Egyptian force to seize Syria in 1831–1832. He handily won there and went on to invade Anatolia itself, the heartland of the Ottoman Empire. Once again the European powers forced Egypt to withdraw in order to preserve the empire until they could decide what to do with its remains. The Europeans allowed descendants of Muhammad Ali to rule in Egypt until 1952—but with severely limited powers.

**Ali as Reformer** Although he did not break with the sultan totally, Muhammad Ali acted quite independently. One of his first reforms was to make over Egypt's army on a European model. He introduced the practice of *conscription*, compelling all men, even peasants, to become soldiers. By contrast, the sultan's army was composed of *Janissaries*—a highly organized

elite military unit whose members were paid regularly and who wore distinctive uniforms—and citizens who were recruited as the need arose. These recruited Ottoman citizens were less disciplined soldiers than the regular standing army formed after 1826. For example, they sometimes had to depend on looting for their wages.

Muhammad Ali also established schools, sent officers to France for an education, and started an official newspaper, the first in the Islamic world. He also ordered many texts to be translated from French into Arabic.

As part of his reform of the Egyptian economy, Ali taxed the peasants at such a high rate that they were forced to give up their lands to the state. The government could then control the valuable cotton production and make money on the export of cotton and other agricultural products. Secularizing religious lands put more agricultural produce in the hands of the government, resulting in large profits during the period of the Napoleonic wars (1799–1815), when prices for wheat were high in Europe.

Muhammad Ali also pushed Egypt to industrialize. He had textile factories built to compete with those of the French and British. In *Cairo*, he had factories built to produce armaments. In Alexandria, he set up facilities to build ships so that Egypt could have its own navy. The city of Cairo had dozens of small shops turning out locks, bolts of cloth, and other parts for uniforms and weaponry. Ali is called the first great modern ruler of Egypt partly because of his vision of state-sponsored industrialization.

**Selim III** Reformist Sultan *Selim III* (ruled 1789–1807) attempted to reform the Ottoman army and bureaucracy after the pattern he saw in Europe, but two groups opposed these reforms. One group, Islamic scholars, fought the secularization of the government because it would reduce the power of religion. The other, the Janissaries, resisted reforms of their corps because they liked their privileges, including quarterly pay and a support corps providing medical care and other assistance when they were in camp or on marches during campaigns. They had a high standard of living and considerable social status, although they were not allowed to marry until retirement. Stymied by the opposition, Selim’s military reforms were limited to new forces, which comprised only about 10,000 men in total. These new forces were organized into European-style formations and used European weapons and tactics. In 1807, Selim III was executed by conservatives supported by Janissaries.

**Mahmud II** Sultan *Mahmud II* (ruled 1808–1839) also enacted some reforms. In 1826, he abolished the corps of Janissaries, which had opposed him, and developed a new artillery unit trained by Europeans. When the Istanbul Janissaries revolted against Mahmud, he had them massacred. Although some Janissaries outlived Mahmud’s attack, they were forced underground and became less threatening to the political balance. The abolishment of the feudal system in 1831 marked the final defeat of the Janissaries’ power. Military officers were no longer able to collect taxes directly from the populace for their salaries. Instead, tax collections went directly to the central government, which paid military personnel, thus ensuring their loyalty.

Mahmud’s reforms also included building more roads and setting up a postal service. To fight the power of the popular religious charities, he set up a government directory of charities. For the central administration of government, Mahmud II created European-style ministries.

**Reorganization** Reforms after Mahmud (during the years 1839–1876) are called *Tanzimat* (reorganization) and include the following changes:

- The sultans in this period worked to root out long-standing and widespread corruption in the central government.
- Education had long been under the control of the ulama, the educated class of Muslim scholars. Now the sultans created a secular system of schools. Thousands of primary schools were established, as well as some secondary ones, all under a ministry of education. Secular colleges were also gradually set up, one for each special purpose, e.g., military, engineering, translation, and civil service.
- As with earlier sultans, the Ottoman leaders of this period built more roads, but now they also constructed canals and railroads.
- The sultans codified Ottoman laws and created new ones, including a commercial code (1850) and a penal code (1858). These codes made it easier for foreigners to do business in the empire.
- In 1856, the sultan issued an edict known as the *Hatt-i Humayun* (Ottoman Reform Edict) that updated the legal system, declaring equality for all men in education, government appointments, and justice regardless of religion or ethnicity. The new legal system also regulated the millets, which were separate legal courts established by different religious communities, each using its own set of religious laws. Christians in the Balkans protested the new regulations because they felt that their autonomy was being threatened. Muslims, on the other hand, protested the reforms because they conflicted with traditional values and practice.
- One example of the Ottomans adapting to Islam is illustrated by a change in their military headgear in 1828 from caps to the fez. Wearing a cap with a bill did not allow for a soldier’s forehead to touch the ground in prayer. The *fez*, not having a bill, allowed prayer in the manner of Islam.

Although not achieving religious equality, the Tanzimat reforms continued to have wide effect in areas such as the military and education even when succeeding sultans blocked the reforms. For example, in 1876, Sultan Abdulhamid II signed a constitution but then dissolved the parliament created by it.

**Ottoman Loss of Territory** In addition to the loss of Greece and the growing autonomy of Egypt, the empire lost power over other territories that became more independent during the nineteenth century. Estimates suggest that before 1850 a majority of all Ottoman subjects lived in the Balkans; the number dropped to about 20 percent in the early twentieth century. Bulgaria, Romania, and Serbia, as well as other Balkan territories, fell under the “protection” of

either Russia or the Austro-Hungarian Empire. For example, Serbia, with the help of Russia, set up its own hereditary dynasty in the early 1800s and legally became a separate state in 1878 as a result of the *Congress of Berlin*, which met to reorganize the Balkans after the brief *Russo-Turkish War*.

The separation of these areas from the Ottoman Empire was, therefore, partly the result of a rise in nationalism in these areas and partly a result of decisions by the powerful nations of Europe. The Habsburg government of Austria-Hungary, for example, helped to administer the Balkan areas of Bosnia and Herzegovina and annexed them formally in 1908. The losses of the Ottoman Empire in the Balkans illustrate the increasing power of the European nations to make boundaries and impose control during the pre-World War I period.

On the coast of North Africa, France gained control of Algiers and made Tunis a protectorate by 1881. These Muslim areas were now firmly under French control, no longer belonging to the sultanate in Istanbul. In addition, Britain gained the island of Cyprus from the Ottomans, strengthening the British hold on shipping in the Mediterranean Sea.

These events limited the Ottoman Empire's holdings in Europe to a small strip of land protecting the Dardanelles and the city of Istanbul. The remainder of the land mass of the empire was now in Asia. (Test Prep: Write an outline in which you compare the decline of the Ottoman Empire with the decline of the Roman Empire. See pages 83–84.)

**Ottoman Economy and Society** After the Napoleonic wars ended in 1815, prices for food and other crops declined in the Ottoman Empire. However, a global economy was in place, built partially on the flow of wealth into the Mediterranean from European colonial expansion in the Americas. Ottoman workers were increasingly paid in cash rather than in goods. Financial enterprises such as banking increased.

These economic changes occurred along with the slow spread of industrialization. The growth of industry affected men and women differently. For example, most new industrial jobs went to men.

Legal reforms also benefited men more than women. Traditionally, under shariah, women had been allowed to hold money, to gain from inheritance, and to receive some education. The reforms of Mahmud II made the law more secular, and in doing so it ended the right of women to distribute their property or cash through trusts to family members. Although previously women had only indirect control of their property, the new nonreligious courts ended even these limited rights.

Many reforms had no effect on women. Since women were excluded from the army, the professions, higher education, and commerce, reforms in these areas did not affect women directly. The Tanzimat reforms of 1839 did not even mention women.

Nevertheless, by the end of the nineteenth century, girls attended many of the state primary schools. Some upper-class girls went to secondary schools, where they most often studied teaching or the fine arts. Overall, gender equality progressed slowly in the Ottoman Empire.

**Economic Decline and European Investment** Competing with other European nations, Germany presented an investment plan for a railway from Baghdad to Berlin. The Ottoman government accepted the plan and allowed foreigners to set up banking offices in Istanbul in order to provide additional loans for this and other investments. These foreigners lived in their own areas of the city and were granted *extraterritoriality*, the right of foreign residents in a country to live under the laws of their own country rather than those of their host country. Hence, foreigners could break an Ottoman law and not get punished for it. The Ottomans, like the Chinese and people in other places where foreigners successfully demanded extraterritoriality, found the practice demeaning.

*Capitulations* were concessions made by successive sultans to foreign nations. These capitulations allowed economic rights and privileges to subjects of foreign nations residing or trading in the areas dominated by the Ottomans. Drawn up to give the foreign nations favorable advantages in trade and import taxes, they frequently had the effect of draining resources from the Ottoman Empire. The capitulations agreements between Christian European nations and the Islamic Ottoman Empire had existed since 1500, when the earliest agreement was signed with France. They would not be formally abolished until the Treaty of Lausanne of 1923. Economic in nature, the agreements often contained a clause protecting the rights of Christians to worship when they were engaged in commerce in the Ottoman lands.

The Ottoman Empire had relatively few exports and a waning agricultural economy. The empire relied mostly upon its position as a trade center. Egypt, by contrast, continued to make profits from cotton.

As Ottoman prosperity declined, protest groups formed. Some scapegoated, or blamed, other groups for their economic problems, such as Armenians, a Christian minority, living and working in Anatolia. A new group, the *Young Turks*, became advocates for a constitution like those of the European nations as well as for *Turkification* of ethnic minorities. Turkification referred to a process of cultural change designed to make all citizens of the empire feel a part of a common Turkish heritage and society. For the Armenians hired to work on the German-owned railroads, such a cultural change was difficult as they were traditionally Christians.

Foreign investments, as well as resentment against other European nations that had imposed trade privileges unprofitable for the Ottomans, caused the Ottoman Empire to ally secretly with Germany and to become one of the Central Powers in World War I. (Test prep: Create a timeline showing the events that led the Ottoman Empire's role in World War I. See page 493–494 and 497–498.)

## Qing Dynasty

The *Qing Dynasty* (1644–1911), the final dynasty for China, had many accomplishments, but Western intervention weakened it in the end.

**Foreign Trade and Unequal Treaties** In the late eighteenth century, Europeans interested in the China market could trade only in the city of Canton (Guangzhou). Europeans commonly bought tea, rhubarb, porcelain, and silk. In

Europe, Chinese fashions, table settings, and art objects were quite popular. The Chinese bought European silver at Canton but showed little interest in other European products. European trade missions, such as one led by *Lord Macartney*, a British statesman and foreign diplomat who became the first British envoy to China in 1792, were ineffective. Not only did the Chinese not desire the products Europeans wanted to sell, but they were suspicious of Europeans. People had heard that Macartney refused to *kowtow*, kneel and touch the forehead to the ground as a gesture of respect, to the Chinese emperor, causing distrust.

The British did have one product that appealed to many Chinese: *opium*. Grown in great quantities in British India and the Ottoman Empire, opium was easily imported into China. The Qing rulers had long forbade the importation of opium but did not enforce the law. However, as opium addiction became widespread, the Chinese government acted. In 1839, authorities enforced the law and seized shipments.

**The Opium War (1839–1842)** The seizure of opium infuriated the British. Ideologically, Britain said it violated the principle of trade. Economically, Britain considered the Chinese ban on opium to be a direct threat to its economy, which needed the Chinese market for the vast quantity of opium produced in the British colony of India. In 1839, the British went to war to protect their ability to sell opium in China, a conflict known as the *Opium War*. The Chinese, lacking a navy, quickly lost and were forced to negotiate the terms of the *Treaty of Nanking*. This 1842 treaty extended the old Canton trading-port rights of foreigners to four more Chinese ports. British citizens in China were granted extraterritoriality. In addition, Hong Kong became a long-term British colony, remaining in British hands until the late twentieth century. Other nations sought the same privileges that British traders received. Little by little, other European powers came to control trade in different parts of China. These areas were called *spheres of influence*. Until the late nineteenth century, gunboats from these nations frequented rivers far into the interior of China.

Meanwhile, the French, having established a number of Jesuit missions in Vietnam, encouraged Vietnam to ignore Chinese influence; the British encouraged Tibet to do the same.

**Taiping Rebellion** The Opium War left bitter feelings among the Chinese and anger at the Qing emperor for failing to protect China from “foreign devils.” Other factors inflamed this anger. People resented the emperor because he was ethnically Manchu, not Chinese. They resented that he had granted extraterritoriality. They resented the presence of Christian missionaries who denounced Chinese traditions such as ancestor veneration and foot binding.

Not all Chinese resented the Christian missionaries. One who did not was Hong Xiuquan, a failed applicant for a civil service position. After converting to Christianity, he came to believe that he was the younger brother of Jesus, and that God wanted him to overthrow the Qing Dynasty and create a new Christian kingdom in Asia. A minor skirmish in 1851 quickly expanded into the *Taiping Rebellion*. Starving peasants, workers, and miners joined with others

who opposed Qing rule, and Hong quickly built an army of perhaps a million fighters, with separate units for men and women. Beginning in southern China, they fought the imperial army for several years. Then in 1853, the Taipings seized the city of Nanjing and much of the Yangtze River Valley. They failed in a campaign against Beijing, the capital of the Manchu Empire, and another campaign against Shanghai. In 1864, the forces of the Qings, with help from some provincial warlords along with French and British intervention, were able to put down the Taiping Rebellion. Confucian principles of behavior also helped the cause of the Qings: Chinese subjects were supposed to respect their rulers, just as the rulers had a duty to rule virtuously.

In the midst of the war, the Yellow River (Huang He) changed course, flooding farmland in some areas and leaving others open to drought. With agricultural lands devastated, famine followed during which many Chinese starved to death. Adding to the troubles, the bubonic plague broke out at this time. By the end of the fighting, the rebellion was probably responsible for the deaths of more than 20 million people, more than half of whom were civilians.

**Reform Efforts** The Chinese government’s major reform effort of the late nineteenth century (1861–1895) was known as the *Self-Strengthening Movement*. It developed as a way for the government to face the internal and external problems confronting China. Government officials hoped to strengthen China in its competition with foreign powers by advancing its military technology and readiness and by training Chinese artisans in the manufacture of items for shipyards and arsenals. French and British advisors helped Chinese reform efforts; one of these advisors served as inspector-general of the customs collection service. A stable government capable of collecting revenue allowed China to repay debts and participate in trade, which was an advantage for the Europeans. For the Chinese, their existence as an independent nation depended upon economic solvency. Reform in the name of modernization seemed inevitable.

As another step toward reform, the Chinese government set up its own diplomatic corps and a customs service to help collect taxes on imports and exports. The government’s strategy in the reform efforts was to graft modern technology onto Chinese tradition rather than to create major change in cultural or political ideas.

Complicating the issue was the power of regional warlords whose help had been necessary to stop the Taiping Rebellion. These provincial leaders demanded certain *concessions* (rights to levy their own taxes, raise their own troops, and run their own bureaucracies) for remaining loyal to the central government. One such warlord, Zeng Guofan, maintained a personal army while also leading modernization efforts. To learn more about Western-style reforms, he hired American advisors to run his factories and shipyards and to encourage Chinese students to go abroad for their education.

**Cixi’s Conservatism** Demand for reform increased after China’s defeat in the Sino-Japanese War (1894–1895). People formed clubs to call for change. One club, led by a civil servant named Kang Youwei, gained momentum

and was able to meet with Emperor Guangxu. Kang convinced the ruler to support a set of sweeping reforms known as the “Hundred Days of Reform.” The reforms attempted to transform all aspects of Chinese society, including the abolition of the outdated civil servant exam, the elimination of corruption, and the establishment of Western-style industrial, commercial, and medical systems. However, the emperor’s adopted mother, *Empress Cixi*, was a conservative who opposed the reforms and wanted to protect traditional social and governmental systems. In a coup d’état, Cixi imprisoned the emperor and immediately repealed his reform edicts. Cixi became known as the “Empress Dowager.”

Cixi feared the influence of foreigners, so she resisted any new technology that would extend their reach into her country. For example, she stopped the extension of railroad lines and telegraph networks into the Chinese interior.

**Reform of the Civil Service** However, toward the end of Cixi’s rule, she came to recognize the problems with the civil service system. It was designed according to Confucian ideals of respect for rank and hierarchy as well as values of civic participation and action. By the nineteenth century, though, the wealthy were using the civil servants to get favors. Revenue dropped off for the government as a result of bribes going into the pockets of corrupt civil servants. Moreover, non-qualified persons were purchasing civil service posts. In some cases, young men took the exams for others. In 1905, Cixi claimed that the exams did not meet the needs of a modernizing government since they were based on classical literature. China abandoned nearly 2,500 years of tradition, one that had yielded an educated bureaucracy of scholar-gentry. In spite of this concession, the empress’s overall conservatism caused her to fail to cope with demands of modernity in China.

**The Boxer Rebellion** Cixi’s fear of outside influence was shared by a group of Chinese named the *Righteous and Harmonious Order of Fists*, or, as Westerners called it, “the Boxers.” It was a secret society in northern China that opposed the presence of all foreigners in the country. This society was a *millenarian movement*, in that it believed that after a sudden and violent change, a golden age would emerge. From 1899 to 1901, the central government in league with the society waged a violent anti-foreigner campaign known as the *Boxer Rebellion*. The campaign targeted Christian missionaries and converts.

However, provincial governors in southern China opposed the central government’s actions and protected foreigners and Christians. In 1900, the British, the Americans, and the other foreign powers in China organized an international military force to put down the rebellion. The rebels and Chinese officials were forced to give way. The empress had to admit that she had erred, and the Chinese government was forced to pay an indemnity. Existing foreign powers in China retained their spheres of influence.

**U.S. Open Door Policy** At about the same time as the Boxer Rebellion, the United States became involved in diplomacy regarding China. Since the United States had no sphere of influence in China, Secretary of State John Hay asked the other foreign powers to agree to an *Open Door Policy*: all powers

involved would have equal trading rights in China. Moreover, all the powers should respect China’s territorial integrity. Answers to the United States demands were intentionally vague and evasive.

**Russo-Japanese War** In 1904–1905, Japan defeated Russia in a naval war. The Russians, feeling humiliated by their loss to an Asian country they considered inferior, were forced to withdraw from Manchuria. Removal of Russia left Manchuria open for the Japanese to move in, thus weakening China even more. (For more on the Russo-Japanese War, see page 454.)

**Chinese Republic** Although many Chinese had united behind the empress in 1899 to fight foreign influence, the Qing Dynasty’s days were numbered. In 1911, the empire was overthrown by a revolutionary movement that established a Chinese republic with *Sun Yat-sen* as its first leader.

Although weak in the face of provincial warlords, the struggling republic tried to follow the three ideals of Sun Yat-sen, which he later elaborated upon in his book *The Three People’s Principles*: democracy, nationalism, and livelihood.

- By democracy, he meant sovereignty, not for all the people but for those Chinese who were “able.” In Confucian terms, this meant a country governed by the active and pragmatic experts in the name of the people. Not a Marxist, Sun Yat-sen nevertheless felt that expelling foreign capitalists from China would enable China to redistribute revenues from land taxes more fairly, since the revenues would not have to be used to pay debts to foreigners.
- By nationalism, he meant patriotism and loyalty, primarily to central authority.
- By livelihood, he meant an end to unequal distribution of wealth and economic exploitation.

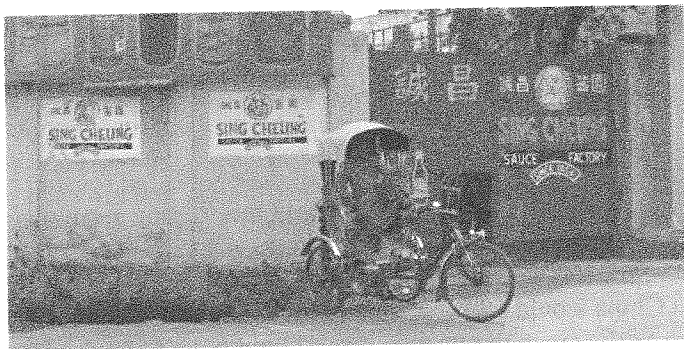
Sun Yat-sen never ruled all of China, nor did he hold office long. Various warlords controlled the majority of the country. In fact, he was pushed out of office by a warlord in 1913. Nonetheless, his ideas formed the basis of the *Chinese Nationalist Party*, *Kuomintang*, which was to rule much of China for decades in the twentieth century.

**Chinese Migrant Ethnic Enclaves** Many Chinese emigrated in search of work during the end of the nineteenth century. European colonies in some areas of the world wanted a larger pool of laborers. For example, the British wanted more workers in the Caribbean to compete with the sugar plantations of Cuba and Brazil. Because the Taiping Rebellion had left millions of Chinese in poverty and ruin, many of them joined such a pool of workers. Other areas seeking more labor were newly industrializing countries such as Australia and Mexico, which became dependent upon Chinese labor for the building of their railroads and factories. Many of these laborers were *indentured servants*, bound for five to seven years of work to pay for their transportation.

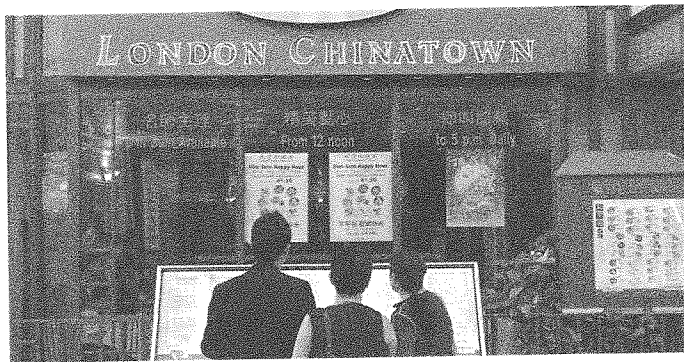
While Chinese who migrated were common laborers, some were artisans or traders. Together, they spread Chinese culture across the world.



Source: Jakob Montrasio / Flickr  
Jakarta



Source: rajkumar1220 / Flickr  
Kolkata



Source: Thinkstock  
London

The nineteenth-century migration of Chinese resulted in “Chinatowns” around the world, including in Jakarta, Indonesia (upper), Kolkata, India (middle), and London, England (lower).

Most emigrants were men who left wives and families in China. In some regions of China, the exodus of large numbers of men left openings for women to take up new roles in society.

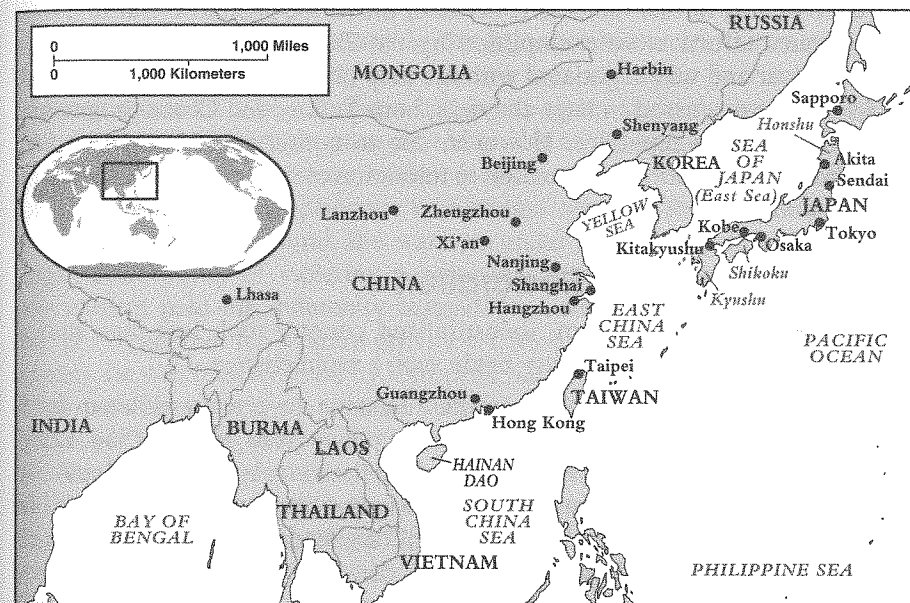
The emigrants were interested in a new economic start but intent on taking with them their own traditions and culture. Chinese communities or ethnic enclaves (often called “Chinatowns”) formed in almost every city of the world. In these areas inhabitants spoke Chinese, could easily find Chinese food, and could pursue a way of life similar to that which they had known in China.

Not all countries were happy to receive a large influx of Chinese immigrants. With many thousands of Chinese living in the United States by 1882, Congress

banned further Chinese immigration by passage of the Chinese Exclusion Act. Initially limited to a 10-year period, the policy was extended periodically and made permanent in 1902. This act, which was finally repealed in 1943, gave testimony to ethnic and racial discrimination in the United States.

**Common Limits to Reform** In some ways, the reform movements of China and the Ottoman Empire reflected the revolutions and reaction movements going on in other parts of the world. In Latin America, for example, most nations had achieved self-government after rebelling against colonial governments sponsored by European imperialist nations. In Europe itself, new countries with constitutions had formed in Germany and Italy. Likewise, China and the Ottoman Empire were both responding to Enlightenment ideas, but they were both plagued by economic problems and by territorial encroachments by Europeans. Although each area modernized to some extent in the nineteenth century, the progress was slow and uneven due to conservative reaction.

### CHINA AND JAPAN IN THE NINETEENTH CENTURY



Ottoman efforts at internal reform were plodding, at best, although the Ottoman Empire did outlaw the Janissaries, attempt to modernize the army, and secularize the law under the Tanzimat. When the first Turkish parliament met, its reforms were opposed by Sultan Abdulhamid, who used his new power to do away with the parliament. However, he did continue to emphasize primary education and secularization of the law. A few girls were allowed to attend girls’ secondary schools by the beginning of the twentieth century.

Fearful of any “seditious” reform, the central government maintained tight control, driving the Young Turks into exile. The government also whipped up pogroms against minority groups, particularly Armenians and Assyrian

Christians. Between 1894 and 1896, between 100,000 and 250,000 Armenians were killed throughout several provinces in what has become known as the Hamidian massacres. The Ottoman authorities received little direction or help with their efforts at reform from Europeans, most of whom were intent on keeping the status quo and the balance of power in the Ottoman Empire.

In China, on the other hand, Europeans had much to gain from supporting a progressive central government. Even when reforms were met with the conservatism of Empress Cixi and the Boxer Rebellion, the Chinese government, including its provincial governors, continued to modernize, with some help from American and European advisors. Weakened by internal rebellion and fearing encroachment from Japan, China had to accept territorial “protection” from Western powers, who in return demanded trade concessions.

Following the ideas of Sun Yat-sen, the Chinese chose to become a republic. In addition, they resisted being swallowed up by their external enemies. China’s attempts to preserve its territorial integrity benefited from the efforts of the United States to maintain stability in Asia by preventing Japan from encroaching farther on its territory after the Russo-Japanese War of 1905. United States efforts were exemplified by the *Treaty of Portsmouth*, which settled the war and was negotiated with the help of Theodore Roosevelt.

As will be discussed in later chapters, both Turkey and China progressed slowly into modern republics. However, due to conservative backlash, they lagged behind more developed nations in toleration of minorities and extending rights to women.

## Japan and the Meiji Restoration

Japan’s transition to a modern, industrialized country took less than half a century to accomplish. No country made such a rapid change.

**A History of Isolation** A conscious decision to remain isolated from outside influences dominated Japanese foreign policy from 1600 to 1854. Early brushes with Portuguese and Dutch traders (and the inroads made into Japanese tradition by Christian missionaries) made Japan withdraw into isolation. In 1614, the shogun, the country’s supreme military leader, became uneasy with the increased number of Japanese Christian converts, and he issued a decree against them. Persecutions of the Christians intensified in 1617 and succeeded in removing the Christian presence from Japan, although some people continued to practice Christianity secretly. Dutch East India Company representatives were allowed to live on a small island in Nagasaki harbor but were kept in almost total seclusion. These traders introduced a few Western ideas about shipbuilding and medicine that made their way into the culture.

During this period, Japan continued some trade with the Chinese, mostly carried out by regional lords who were far from the capital city with easy access by sea to Korea, Taiwan, and Okinawa. Overall, though, Japan maintained its isolation under the authority of the various shogunates.

After two centuries of this self-imposed isolation, the islands of Japan yielded to American pressure in the form of a naval squad led by *Commodore Matthew Perry* in 1853. Four U.S. ships forced their way into Yedo and Tokyo Bay, asking for trade privileges. The next year, Perry returned with even more ships, demanding that the Japanese engage in trade with the United States. Faced with the power of the U.S. warships, the Japanese gave in to U.S. demands, and soon they yielded to similar ones by Britain, the Netherlands, and Russia. From the outside, it looked like Perry had “opened” Japan to the West. In reality, Japan opened itself to Western technology, while simultaneously avoiding the kinds of interference that the Chinese and the Ottomans were experiencing from Europeans. Although it rapidly modernized, Japan intentionally maintained many social customs, including a traditional family structure.

Impoverished Japanese nobles and samurai warriors, as well as merchants, pushed the signing of the commercial treaty with Perry to get themselves out of debt. The Japanese soon realized, though, that extraterritoriality and privileges for the foreigners were built into the early treaties. As a result, antiforeign feeling developed in Japan as it had in both the Ottoman Empire and China.

**Collapse of the Shogunate** In the Japanese hierarchy, the emperor was the supreme ruler. However, the emperor was in reality just a figurehead. Military dictators called shoguns had ruled Japan since the twelfth century. The nineteenth-century shoguns proved unable to govern in the face of conflict with Europeans and domestic critics. In one incident in 1862, the daimyo, or lord, of the far-western province of Satsuma resented the indemnity he had to pay because his samurai, the warriors under his command, had killed two Englishmen guilty of violating a point of Japanese etiquette. The Japanese government paid the indemnity instead. In a similar incident in 1864, after the lord of another far-western province, Choshu, had fired on passing foreign vessels, he was heavily fined by European nations and his forts and ships were destroyed. These incidents rankled both the foreign powers and many Japanese, further undermining the power of the shogunate.

The lords of the provinces of Choshu and Satsuma adopted Western military technology and forced the resignation of the shogun, who was unpopular for signing treaties with the West. The last shogun abdicated in 1867, and the emperor was “restored” to power. During the shogunate, it had been customary for the shoguns to run the government while the emperors stayed in remote palaces. There they practiced art and read classics but did not participate in the day-to-day running of government.

The new emperor who came into power, establishing what is now called the *Meiji Era* (1868–1912), was young and energetic. *Emperor Mutsuhito* was interested in abolishing feudalism and reorganizing Japan into *prefectures*, districts administered by the central government rather than provinces ruled by the daimyos, nobles who had supported the shogun. He was supported by young, energetic, far-sighted oligarchs, some of whom had been daimyos, but now were salaried members of the government. Daimyos who disagreed with

the new administration retired. The new emperor also showed himself willing to meet with foreign envoys.

**Reforms by the Meiji State** The emperor instituted a number of reforms to bring his vision to reality. Under him, Japan

- formally abolished feudalism in 1868 by the *Charter Oath*, a statement of policy to be followed by the Japanese government in the Meiji Era
- borrowed Western ideas about justice, including the establishment of equality before the law and abolition of cruel and unusual punishments
- established a constitutional monarchy based on the Prussian model in which the emperor exercised political power and oversaw foreign policy, and the Diet focused on domestic policy
- remodeled the military, creating an army based on the Prussian army, building a new navy, and instituting conscription
- established a postal service
- created a new educational system modeled after Western systems, a reform that soon resulted in higher literacy rates
- promoted industrialization and financed it by both the Japanese government and by foreign investors
- started a railroad network in 1869, employing British engineers and rapidly expanding throughout the country

Some reforms worked better than others. The new schools quickly improved literacy rates, but the political changes did not result in a strong democracy. The lack of political parties meant that power fell mostly to army officers.

**Samurai Resistance** Just as China ended its long-standing civil service system, the Japanese also ended a traditional system of exercising authority. In 1871, Japan gave samurai a final lump-sum payment and legally dissolved their position. They were no longer fighting men and were not allowed to carry their swords. The *bushido*, their code of conduct, was now a personal matter, no longer officially condoned by the government

Some samurai adjusted to the change by serving the government as *genros* or elder statesmen. Others, particularly those from the provinces of Satsuma and Choshu, resisted the change. They defended their right to dress and wear their hair in traditional ways and to enjoy relative autonomy from the centralized government. The last battle between the samurai shogunate forces and those loyal to the emperor occurred in the 1870s. Dismayed by defeat, the samurai became the main victims of Japan's rapid modernization. (Test Prep: Write a brief paragraph comparing the samurai with the knights of medieval Europe. See pages 223–224.)

**Industrialization and Economic Modernization** The Meiji emperors wanted citizens who were educated and competent but also loyal and obedient. Industrialization, much of it paid for by careful government financing, created

new jobs. The government provided massive subsidies for training new workers in the key industries of tea, silk, weaponry, shipbuilding, and a rice wine called sake. In addition, the government set up technical schools and instituted universal education. The central government modernized the transportation and communications systems, including new railroads and roads. A high agricultural tax financed much of the government investment that created new industries and jobs. The government's ability to collect increased taxes also provided revenue for the bureaucracy, now centered in Tokyo.

While the relationship between industry and centralized government was key to modernization in Japan, private investment from overseas was also important. Once new industries were flourishing, they were sometimes sold to *zaibatsu*, powerful family business organizations like the conglomerates in the United States. The prospect of attracting investors encouraged innovation in technology. For example, a carpenter founded a company in 1906 called Toyoda Loom Works that made an *automatic loom*. The company prospered, modified its name, and grew into today's Toyota Motor Company.

**From Isolation to Imperialism** Success in centralizing government, neutralizing the samurai, and building a conscript army led Japan away from isolationism to imperialism. Japan followed the pattern seen in other newly centralized nations such as Germany and Italy. It began to look outward for territorial gains.

Partially to relieve population pressures in rural areas and partially to gain knowledge of foreign places, the government began to encourage agricultural workers to take contract, or seasonal, work on Hawaii, Guam and other locations. Through a Colonization Society established in 1893, leaders began plans to establish colonies in Mexico and Latin America. By the early 1900s, Japan was looking to China, Korea, and Russia as areas where it could enlarge its holdings and influence.

A centralized government with an active emperor increased the feeling of nationalism throughout Japan. Population growth and economic needs also fueled the desire to expand. The new industries needed raw materials and expanded markets. Neighboring Korea in the late nineteenth century was having troubles of its own. When the Korean government invited China to help it put down a rebellion, the Chinese informed the Japanese, who objected. The brief *Sino-Japanese War* (also known as the Chinese-Japanese War) followed, which ended with a Japanese victory in 1895. The Chinese had to give up to Japan the island of Formosa (also known as Taiwan) and the Liaotung Peninsula on the continent. The Liaotung Peninsula was returned to China almost immediately through the intervention of Russia, France, and Germany. Russia was able to lease an area for a railroad in nearby Manchuria.

**Russo-Japanese War** In 1905, after the brief Russo-Japanese War (the first victory of an Asian nation over Europeans in the modern era), the Treaty of Portsmouth gave the Liaotung Peninsula back to Japan. The treaty also gave Japan a preferred position in Manchuria and a protectorate in Korea. As



mentioned earlier in this chapter, the treaty was negotiated with the help of U.S. President Theodore Roosevelt in Portsmouth, New Hampshire.

The Russo-Japanese War exposed several Russian weaknesses and illustrated the growing strength of Japan. Japan believed that Russian railroad expansion through Manchuria to Port Arthur threatened its national security. Russia, on the other hand, wanted a more southerly port under its control than its port of Vladivostok. The attack, blockade, siege, and final fall of the Port Arthur harbor signaled the failures of the Russian navy. The defeat and resulting economic hardships at home plunged Russia into the Revolution of 1905, while the victorious Japanese enjoyed increased prestige throughout Asia.

#### HISTORICAL PERSPECTIVES: HOW STRONG WERE THE OTTOMANS?

Historians in the late-nineteenth and early-twentieth centuries, living in a period when Turkish power was low, generally viewed the Ottoman Empire as the “sick man of Europe.” In his widely used college textbook, *A History of the Modern World* (first published in 1950), R.R. Palmer stated that the long slide of the nineteenth-century Ottoman Empire put the empire “behind modern industrial nations in its scientific, mechanical, material, humanitarian, and administrative achievements.”

Recent historians, living in a period of increasing Turkish influence in the Middle East, have seen more vigor in all areas than previous scholars noted. They have credited the nineteenth-century reforms of the Ottomans with providing the stable foundation necessary to allow the success of the Republic of Turkey, established in 1923.

Donald Quataert pointed to the Public Debt Administration, which stabilized the economy and gave Europeans more confidence to invest in railroads, ports, and public utilities in the Ottoman Empire. These projects provided an increasingly modern infrastructure for the empire, although at the loss of some autonomy for the Ottoman government.

While acknowledging the difficulties that capitulations caused, Suraiya Faruqi nevertheless emphasized that “more recent studies prove that Ottoman commerce and artisan production were more varied than they might appear at first glance” and that “production was now integrated into the world market.”

Justin McCarthy called the changes in the Ottoman system “neither small nor cosmetic,” pointing to “human rights, a constitution, Christians in high office, a parliament, the middle class in charge of the state, and the power of Islam eroded” as evidence of progress on multiple fronts. McCarthy further suggested that the empire fell not because of lack of successful reforms or the failure to modernize but because of the military power of the forces arrayed against it.

#### KEY TERMS BY THEME

##### STATE-BUILDING: LEADERS

Muhammad Ali  
Selim III  
Mahmud II  
Qing Dynasty  
Empress Cixi  
Sun Yat-sen  
Emperor Mutsuhito

##### STATE-BUILDING

Battle of Navarino  
Janissaries  
conscriptio  
Cairo  
Tanzimat  
Hatt-i Humayun  
Congress of Berlin  
Russo-Turkish War  
extraterritoriality  
Opium War  
Taiping Rebellion

Self-Strengthening  
Movement  
concessions  
*The Three People's  
Principles*  
Chinese Nationalist  
Party (Kuomintang)  
Treaty of Portsmouth  
Meiji Era  
prefectures  
Charter Oath  
Diet  
Sino-Japanese War

##### CULTURE

Wahhabis  
fez  
Young Turks  
Turkification  
Lord Macartney  
kowtow

Harmonious Order of  
Fists  
Boxer Rebellion  
millenarian movement  
bushido  
automatic loom

##### SOCIAL STRUCTURES

genros

##### ECONOMICS

capitulations  
opium  
Treaty of Nanking  
spheres of influence  
Open Door Policy  
indentured servants  
Commodore Matthew  
Perry  
zaibatsu

#### MULTIPLE-CHOICE QUESTIONS

- Which of the following statements provides the strongest evidence to support the interpretation of historians who argue that the Ottoman Empire instituted important reforms in the late nineteenth century?
  - The Ottomans created a network of state-run schools.
  - Janissaries were a powerful force.
  - Germany partially financed a railroad from Baghdad to Berlin.
  - The Ottomans lost control of the Balkans, Bulgaria, and Egypt.
- Which of the following was most associated with Japanese industrialization during the Meiji Era?
  - daimyo
  - samurai
  - zaibatsu
  - bushido

Question 3 refers to the table below.

United States Population, 1840–1910			
Year	Total	Number of People of Chinese Heritage	Percentage of Population of Chinese Heritage
1840	17,069,453	NA	NA
1850	23,191,876	4,018	0.02%
1860	31,443,321	34,933	0.11%
1870	38,558,371	64,199	0.17%
1880	50,189,209	105,465	0.21%
1890	62,979,766	107,488	0.17%
1900	76,212,168	118,747	0.16%
1910	92,228,496	94,414	0.10%

Source: U.S. Census Bureau

- The trend in the percentage of population of Chinese heritage (immigrants from China and their descendants) after 1880 is best explained by the
  - Boxer Rebellion
  - Open Door Policy
  - Chinese Exclusion Act
  - Self-Strengthening Movement
- Which of the following characteristics were shared by the Boxer Rebellion and the Taiping Rebellion?
  - Each was religious in nature, one Buddhist and the other Confucian.
  - Each was an event in the twentieth century.
  - Each was an effort to start a new dynasty to rule an expanding Chinese empire.
  - Each was fueled by economic distress in China.
- In contrast with Japan, the Ottoman Empire in the nineteenth century
  - was a model of tolerance to outsiders
  - had a weakening central government
  - was early to adopt Western ideas
  - grew through military conquests

- The Turkification movement in the Ottoman Empire and the Boxer Rebellion in China both reflected
  - the need for modern militaries
  - an expansion of imperialism
  - a desire to lessen foreign influence
  - policies of the central governments

Question 7 refers to the excerpt below.

Her [Japan's] general progress, during the short space of half a century, has been so sudden and swift that it presents a rare spectacle in the history of the world. This leap forward is the result of the stimulus which the country received on coming into contact with the civilization of Europe and America, and may well, in its broad sense, be regarded as a boon conferred by foreign intercourse. Foreign intercourse it was that animated the national consciousness of our people, who under the feudal system lived localized and disunited, and foreign intercourse it is that has enabled Japan to stand up as a world power.

—Okuma Shigenobu, *Fifty Years of New Japan* (1910)

- Which of the following events is most closely associated with what Okuma called Japan's "leap forward"?
  - The arrival of Commodore Matthew Perry
  - The refusal of Lord Macartney to kowtow
  - The end of the Russo-Japanese War
  - The death of Emperor Mutsuhito
- Which of the following was a result of the Opium War between Great Britain and China?
  - China closed all its ports to foreign trade.
  - China was carved into spheres of influence.
  - The opium trade was outlawed in China.
  - Britain withdrew from the opium trade.
- As a result of the Russo-Japanese War, Japan
  - formed an alliance with China against Russia
  - gained power at the expense of China
  - lost significant territory to Russia
  - gave up any imperial aspirations

10. Which of the following illustrates the contraction of the Ottoman Empire?

- (A) Muhammad Ali's conquest of Anatolia
- (B) The sultans' reforms of the Ottoman military
- (C) The establishment of Balkan states
- (D) Closer ties between Egypt and Greece

### CONTINUITY AND CHANGE-OVER-TIME ESSAY QUESTIONS

Directions: You are to answer the following question. You should spend 5 minutes organizing or outlining your essay. Write an essay that:

- Has a relevant thesis and supports that thesis with appropriate historical evidence.
  - Addresses all parts of the question.
  - Uses world historical context to show continuities and changes over time.
  - Analyzes the process of continuity and change over time.
1. Analyze continuities and change in the lives of members of ONE of the following groups between 1750 and 1900:
- Janissaries in the Ottoman Empire
  - samurai in Japan

### Questions for Additional Practice

2. Analyze continuities and change in the status of women in the Ottoman Empire between 1750 and 1900.
3. Analyze continuities and change in the central government of ONE of the following regions between 1750 and the early twentieth century:
- Ottoman Empire
  - China
  - Japan

### COMPARATIVE ESSAY QUESTIONS

Directions: You are to answer the following question. You should spend 5 minutes organizing or outlining your essay. Write an essay that:

- Has a relevant thesis and supports that thesis with appropriate historical evidence.
  - Addresses all parts of the question.
  - Makes direct, relevant comparisons.
  - Analyzes relevant reasons for similarities and differences.
1. Analyze similarities and differences in the role of Westerners in TWO of the following regions between 1750 and 1900:
- The Ottoman Empire
  - Qing Dynasty, China
  - Japan

### Questions for Additional Practice

2. Analyze similarities and differences in TWO of the following reform movements:
- Tanzimat in the Ottoman Empire
  - Self-Strengthening Movement in China
  - reforms of Meiji Japan
3. Compare state-sponsored industrialization in Egypt under Muhammad Ali and in Japan during the Meiji Era.

**THINK AS A HISTORIAN: APPLY CONTEXTUALIZATION**

Context helps us to understand a person, place, document, or period in history by grounding it with a time, a place, or surrounding circumstances. For example, a treaty's significance becomes clearer if we know how, when, and where it was created, what concessions the various parties made, and who signed it. Imagine you are a citizen of a distant past reading the day's newspaper. Which *THREE* of the headlines below provide the most context?

1. Sultan Sends Army to Egypt
2. Ali Debuts First Official Newspaper in Islamic World; Insists on Arabic, Not French
3. Workers Paid in Cash, Not Goods, as Post-War Wealth Grows
4. Much New Weaponry Is Produced Quickly
5. Religious Groups Protest New Laws That Ignore Shariah

**WRITE AS A HISTORIAN: WRITE A STRONG FIRST SENTENCE**

A fundamental rule of writing is that if you want to be read, you must capture the reader's attention. *In the pairings below, choose the more compelling first sentence.*

1. Sultans and Reform
  - a. Sultan Abdulhamid II signed a constitution but then dissolved the parliament created by that very constitution: Why?
  - b. In the Ottoman Empire, it was not unusual for sultans to block reforms.
2. The Significance of Clothing
  - a. Ottomans adapted to Islam in various ways, including in their clothing.
  - b. Strangely, Ottoman adaptation to Islam can be illustrated by a change in military headgear from a cap to a fez (because a cap with a bill did not allow a soldier's head to touch the ground in prayer).
3. Decline of the Ottoman Empire
  - a. After France took Algiers and Britain captured Cyprus, the once-mighty Ottoman Empire held only a small strip of land in Europe.
  - b. The Ottoman Empire grew smaller and weaker just as the Roman Empire did, and in some of the same ways.

## Global Links and Imperialism, 1750–1900

*Take up the White Man's Burden—  
Send forth the best ye breed—  
Go bind your sons to exile  
To serve your captives' need;  
To wait in heavy harness,  
On fluttered folk and wild—  
Your new-caught, sullen peoples,  
Half-devil and half-child.*

—Rudyard Kipling, "The White Man's Burden"

The speaker in this poem by Rudyard Kipling, an English writer who spent his youth in British colonial India, views the whites of Western countries as superior and that they should take on the "burden" of colonizing and training the "half-devil" and "half-child" nonwhite peoples of the world. Whether Kipling actually supported imperialism is debatable, but the ideas in his poem were used to justify it. Countries built global empires upon such imperialistic and racist premises. During the nineteenth and early twentieth centuries, a number of Western European countries targeted lands in Africa and Asia to add to their empires. The United States became an imperial power in Latin America, the Caribbean, and the Pacific. Russia continued its expansion eastward and southward. The Russian-British rivalry for power in Central Asia was known as the *Great Game*. Japan concentrated its expansionist efforts in East Asia. Although ideological motives for imperialism were compelling, economics and politics primarily drove European countries to conquer more than 80 percent of the Earth's surface by the end of the nineteenth century.

### Economic Motives for Imperialism

Though several motives drove imperialism, most historians agree that economics overrode all others. As you read in Chapter 22, Britain industrialized rapidly during the 1700s and 1800s. In order to feed industries' desires for raw materials, such as cotton, copper, and rubber, Europe looked to Asia and Africa. The people of these continents were also potential consumers of European manufactured goods. Finally, Europeans used colonial peoples as labor for