

## **AP MODERN WORLD HISTORY 2025-26**

### **SUMMER ASSIGNMENT**

Instructor: K. Dugan

Welcome to to Plainview's AP World History program!

Our tenth grade class will be an exciting place and your teacher looks forward to meeting you.

Reading our textbook, J. Bentley's *Traditions and Encounters*, will be the foundation of the course. Step Two of your summer assignment will introduce you to some brief samples from that book.

Step One centers around an enjoyable young adult novel that illustrates a number of course themes.

### **STEP ONE**

Read Bosse's Examination. As you read, keep track of the names of the characters and maintain a list of their actions.

You will also want to keep track of incidents when the following Social Studies themes or factors appear in the novel:

- Class
- Family life
- Youth's place in society
- Gender
- Education
- Leisure
- Poetry
- Travel
- Political ideologies, philosophies, and religious movements
- Conflict and violence

We will write about these themes in mid-September, so any notes you compile over the summer will help you later.

## STEP TWO

Read the three brief chapter opener “Eyewitness” discussions of Matteo Ricci, Hong Xiuquan and Shanfei. See attached. Our textbook chapters always start with accounts like these.

Imagine Chen and Hong from Bosse’s *Examination* were transported to a conference room with three historical figures: Matteo Ricci, Hong Xiuquan, and Shanfei.

Five figures, two fictitious and three historical, would interact and share their thoughts.

The figures hail from different eras, but you can imagine that they have been mysteriously transported to the same room.

If they engaged in a sustained discussion, what might they say to each other? What would they think of each other? Which figures would get along and which ones would argue or clash? *What would each have to say about the themes or factors listed in Part I?*

Select 2-3 themes/factors from Step 1 and write an original (obviously fictitious) dialogue that captures the interactions and discussion among the two brothers in the novel and the three historical figures described in the textbook excerpts. All five figures must be present in the dialogue. The figures will all speak proper American English.

The dialogue must be at least three double-spaced typed pages.

Use an interview format to make the conversation easy to follow.

- Person A:
- Person B:
- Person A:
- Person B

Be sure to work independently, without the assistance of AI.

Due date: September 16, 2025

The Quest for Political Stability

The Ming Dynasty

The Qing Dynasty

The Son of Heaven and the Scholar-Bureaucrats

Economic and Social Changes

The Patriarchal Family

Population Growth and Economic Development

Gentry, Commoners, Soldiers, and Mean People

The Confucian Tradition and New Cultural Influences

Neo-Confucianism and Pulp Fiction

The Return of Christianity to China

The Unification of Japan

The Tokugawa Shogunate

Economic and Social Change

Neo-Confucianism and Floating Worlds

Christianity and Dutch Learning



## EYEWITNESS:

### Matteo Ricci and Chiming Clocks in China

In January 1601 a mechanical clock chimed the hours for the first time in the city of Beijing. In the early 1580s, devices that Chinese called "self-ringing bells" had arrived at the port of Macau, where Portuguese merchants awed local authorities with their chiming clocks. Reports of them soon spread throughout southern China and beyond to Beijing. The Roman Catholic missionary Matteo Ricci conceived the idea of capturing the emperor's attention with mechanical clocks and then persuading him and his subjects to convert to Christianity. From his post at Macau, Ricci let imperial authorities know that he could supply the emperor with a chiming clock. When the emperor Wanli granted him permission to travel to Beijing and establish a mission, Ricci took with him both a large mechanical clock intended for public display and a smaller, self-ringing bell for the emperor's personal use.

Chiming mechanical clocks enchanted Wanli and his court and soon became the rage in elite society throughout China. Wealthy Chinese merchants did not hesitate to pay handsome sums for the devices, and Europeans often found that their business in China went better if they presented gifts of self-ringing bells to the government officials they dealt with. By the eighteenth century the imperial court maintained a workshop to manufacture and repair mechanical clocks and watches. Most Chinese could not afford to purchase mechanical clocks, but commoners also had opportunities to admire self-ringing bells. Outside their residence in Beijing, Matteo Ricci and his missionary colleagues installed a large mechanical clock that regularly attracted crowds of curious neighbors when it struck the hours.

Chiming clocks did not have the effect that Ricci desired. The emperor showed no interest in Christianity, and the missionaries attracted only small numbers of Chinese converts. Yet, by opening the doors of the imperial court to the missionaries, the self-ringing bells symbolized the increasing engagement between Asian and European peoples.

By linking all the world's regions and peoples, the European voyages of exploration inaugurated a new era in world history. Yet transoceanic connections influenced different societies in very different ways. In contrast to sub-Saharan Africa, where the Atlantic slave

trade bred instability and provoked turmoil, east Asian lands benefited greatly from long-distance trade, since it brought silver that stimulated their economies. East Asian societies benefited also from American plant crops that made their way across the seas as part of the Columbian exchange.

Unlike the Americas, where Europeans profoundly influenced historical development from the time of their arrival, east Asian societies largely controlled their own affairs until the nineteenth century. Europeans were active on the coastlines, but they had little influence on internal affairs in the region. Because of its political and cultural preeminence, China remained the dominant power in east Asia. Established during the Qin (221–206 B.C.E.) and Han (206 B.C.E.–220 C.E.) dynasties, long-standing political, social, and cultural traditions endowed Chinese society with a sense of stability and permanence. China was also a remarkably prosperous land. Indeed, with its huge population, enormous productive capacity, and strong demand for silver, China was a leading economic powerhouse driving world trade in early modern times. By the late eighteenth century, however, China was experiencing social and economic change that eventually caused problems both for state authorities and for Chinese society as a whole.

During the seventeenth and eighteenth centuries, Japan also underwent major transformations. The Tokugawa shoguns unified the Japanese islands for the first time and laid a foundation for long-term economic growth. While tightly restricting contacts and relations with the larger world, Tokugawa Japan generated a distinctive set of social and cultural traditions. Those developments helped fashion a Japan that would play a decisive role in global affairs by the twentieth century.

The Ottoman Empire in Decline

The Nature of Decline

Reform and Reorganization

The Young Turk Era

The Russian Empire under Pressure

Military Defeat and Social Reform

Industrialization

Repression and Revolution

The Chinese Empire under Siege

The Opium War and the Unequal Treaties

The Taiping Rebellion

Reform Frustrated

The Transformation of Japan

From Tokugawa to Meiji

Meiji Reforms

## EYEWITNESS:

### "Heavenly King" Hong Xiuquan, Empress Dowager Cixi, and Qing Reform

**H**ong Xiuquan, the third son of a poor family, grew up in a farming village in southern China about 50 kilometers (31 miles) from Guangzhou. Although he was arrogant and irritable, he showed intellectual promise. His neighbors made him village teacher so that he could study and prepare for the civil service examinations, the principal avenue to government employment, since a position in the Qing bureaucracy would bring honor and wealth to both his family and his village. Between 1828 and 1837, Hong took the exams three times but failed to obtain even the lowest degree. This outcome was not surprising, since thousands of candidates competed for a degree, which only a few obtained. Yet the disappointment was too much for Hong. He suffered an emotional collapse, lapsed into a delirium that lasted about forty days, and experienced visions.

Upon recovering from his breakdown, Hong resumed his position as village teacher. After failing the civil service examinations a fourth time in 1843, he began studying the works of a Chinese missionary who explained the basic elements of Christianity. As he pondered the religious tracts, Hong came to believe that during his illness he had visited heaven and learned from God that he was the younger brother of Jesus Christ. He believed further that God had revealed to him that his destiny was to reform China and pave the way for the heavenly kingdom. Inspired by these convictions, Hong baptized himself and worked to build a community of disciples.

Hong's personal religious vision soon evolved into a political program: Hong believed that God had charged him with the establishment of a new order, one that necessitated the destruction of the Qing dynasty, which had ruled China since 1644. In 1847 he joined the Society of God Worshipers, a religious group recently founded by disgruntled peasants and miners. Hong soon emerged as the group's guiding force, and in the summer of 1850 he led about ten thousand followers in rebellion against the Qing dynasty. On his thirty-seventh birthday, 11 January 1851, he assumed the title of "Heavenly King" and proclaimed

his own dynasty, the Taiping tianguo ("Heavenly Kingdom of Great Peace"). Hong's followers, known as the Taipings, quickly grew from a ragtag band to a disciplined and zealous army of over one million men and women who pushed the Qing dynasty to the brink of extinction.

One of the more radical beliefs of the Taipings was the equality of men and women before God and on earth, and that belief was ironically illustrated in the political rise of a woman destined to be part of the Taipings' downfall: the Dowager Empress Cixi. Rising to behind-the-throne power in the early 1860s, Cixi helped to institute changes—putting Chinese, not Manchus, in charge of armies, for example—that worked to quell the Taiping rebels. Both the Hong-led Taiping rebellion and the imperial power of Cixi suggested the internal turmoil of a China reaching a crossroads in its history.

China was not the only land that faced serious difficulties in the nineteenth century: the Ottoman empire, the Russian empire, and Tokugawa Japan experienced problems similar to those of China during the late Qing dynasty. One problem common to the four societies was military weakness that left them vulnerable to foreign threats. The Ottoman, Russian, Qing, and Tokugawa armies all fought wars or engaged in military confrontations with the industrial lands of western Europe and the United States, and all discovered suddenly and unexpectedly that they were militarily much weaker than the industrial powers. European lands occasionally seized territories outright and either absorbed them into their own possessions or ruled them as colonies. More often, however, European and U.S. forces used their power to squeeze concessions out of militarily weak societies. They won rights for European and U.S. businesses to seek opportunities on favorable terms and enabled industrial capitalists to realize huge profits from trade and investment in militarily weak societies.

Another problem common to the four societies was internal weakness that was due to population pressure, declining agricultural productivity, famine, falling government revenue, and corruption at all levels of government. Ottoman, Russian, Chinese, and Japanese societies all experienced serious domestic turmoil, especially during the second half of the nineteenth century, as peasants mounted rebellions, dissidents struggled for reform, and political factions fought among themselves or conspired to organize coups. Military weakness often left leaders of the four societies unable to respond effectively to domestic strife, which sometimes provided western European powers and the United States with an excuse to intervene to protect their business interests.

Thus, by the late nineteenth century, the Ottoman empire, the Russian empire, Qing China, and Tokugawa Japan were societies at crossroads. Even if they undertook a program of thoroughgoing political, social, and economic reform, they might continue to experience domestic difficulties and grow progressively weaker in relation to industrial lands. Reformers in all four societies promoted plans to introduce written constitutions, limit the authority of rulers, make governments responsive to the needs and desires of the people, guarantee equality before the law, restructure educational systems, and begin processes of industrialization. Many reformers had traveled in Europe and the United States, where they experienced constitutional government and industrial society firsthand, and they sought to remodel their own societies along the lines of the industrial lands.

Vigorous reform movements emerged in all four lands, but they had very different results. In the Ottoman empire, the Russian empire, and Qing China, ruling elites and wealthy classes viewed reform warily and opposed any changes that might threaten their status. Reform in those three lands was halting, tentative, and sometimes abortive, and by the early twentieth century, the Ottoman, Romanov, and Qing dynasties were on the verge of collapse. In Japan, however, the Tokugawa dynasty fell and so was unable to resist change. Reform there was much more thorough than in the other lands, and by the early twentieth century, Japan was an emerging industrial power poised to expand its influence in the larger world.

Asian Paths to Autonomy  
India's Quest for Home Rule  
China's Search for Order  
Imperial and Imperialist Japan  
Africa under Colonial Domination  
Africa and the Great War  
The Colonial Economy  
African Nationalism

Latin American Struggles with Neocolonialism  
The Impact of the Great War and  
the Great Depression  
The Evolution of Economic Imperialism  
Conflicts with a "Good Neighbor"



### **EYEWITNESS:** **Shanfei Becomes a New and Revolutionary Young Woman in China**

**S**hanfei lived in politically exciting times. The daughter of a wealthy landowning man of the Chinese gentry, she grew up with luxuries and opportunities unknown to most girls. Her father allowed her to attend school, and her mother clothed her in beautiful silk dresses. Shanfei, however, matured into a woman who rejected the rich trappings of her youth. Her formative years were marked by political ferment and the unsettling cultural changes that engulfed the globe in the wake of the Great War. The rise of nationalism and communism in China after the revolution of 1911 and the Russian revolution in 1917 guided the transformation of Shanfei—from a girl ruled by tradition and privilege, she became an active revolutionary dedicated to the cause of women and communism.

With the exception of Shanfei's father, the members of her family in Hunan province took in the new spirit of the first decades of the twentieth century. Her brothers returned from school with strange and compelling ideas, including some that challenged the subordinate position of women in China. Shanfei's mother, to all appearances a woman who accepted her subservience to her husband, proved instrumental to Shanfei's departure from the common destiny of Chinese girls. She listened quietly to her sons as they discussed new views, and then she applied them to her daughter. She used every means at her disposal to persuade her husband to educate their daughter. She wept, begged, and cajoled. He relented but still insisted that Shanfei receive an old-fashioned education and submit to foot binding and childhood betrothal.

When Shanfei was eleven years old, her father suddenly died, and his death emboldened her mother. She ripped the bandages off Shanfei's feet and sent her to a modern school far from home. In the lively atmosphere of her school, Shanfei bloomed into an activist. At sixteen she incited a student strike against the administration of her school, transferred to a more modern school, and became famous as a leader in the student movement. She went to school with men and broke tradition in her personal and political life. In 1926 Shanfei

abandoned her studies to join the Communist Youth, and she gave up her fiancé for a free marriage to the man she loved: a peasant leader in the communist movement.

The twists of fate that altered the destiny of Shanfei had parallels throughout the colonial world after 1914. Two major events, the Great War and the Great Depression, defined much of the turmoil of those years. Disillusion and radical upheaval marked areas as distinct as Asia, Africa, and Latin America. As peoples around the world struggled to come to terms with the aftermath of war, an unprecedented economic contraction gripped the international economy. The Great Depression complicated peoples' struggles for national sovereignty and financial solvency, especially in Asia, where Japan's militarist leaders sought to build national strength through imperial expansion. Latin American states worked to alter the economic domination of its "good neighbor" to the north while African peoples suffered a contraction in living standards along with the economically weakened imperial industrialists.

European empires still appeared to dominate global relations, but the Great War had opened fissures within the European and U.S. spheres of influence. Beneath colonial surfaces, nationalist and communist ferment brewed. Nationalist and anti-imperial movements gathered strength, and in the postwar years resistance to foreign rule and a desire for national unity were stronger than ever. This situation was especially true in India and China, where various visions of national identity competed, but it also pertained to those in Africa and Latin America who struggled against the domination of imperial powers. While peoples in Africa worked to become independent of outright imperial control, those in Latin America had to fight off the more indirect economic effects of postindependence colonialism, usually termed *neocolonialism*. The roots of all of these developments lay in the global storm of a world war that shook the foundations of established traditions, which crumbled in Shanfei's home in Hunan as much as in the Kikuyu highlands and Mexico City.