



# Streams Civilization

## VOLUME TWO

*Third Edition*

### **TEACHER'S MANUAL**

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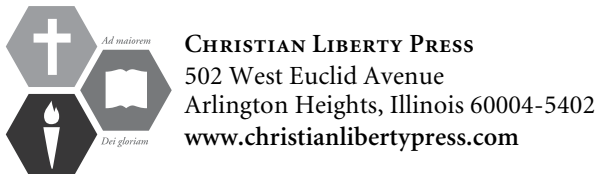
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# Preface

In 1996, Garry Moes made significant revisions to the 1980 edition of *Streams of Civilization: The Modern World to the Nuclear Age*, by Robert G. Clouse and Richard V. Pierard. Moes's second edition of the text highlighted the ways in which God's presence spread from Europe to the four corners of the globe, and the impact of religious and philosophical trends on the modern world. Now Christian Liberty has taken Moes's work, revising and updating it to include the events that have occurred in the intervening years. In addition, we have updated its format and appearance, adding numerous full color images, maps, sidebars, and more.

Similarly, this teacher's manual has been updated to help instructors use *Streams of Civilization, Volume Two, Third Edition* (copyright © 2017 Christian Liberty Press) more effectively, allowing you to be as successful as possible in teaching this history course.

The *Streams of Civilization* series is a vital work that can serve as a dynamic focus for developing a meaningful learning experience. It can build vocabulary, enhance critical thinking, foster creativity, and broaden student awareness of major concepts and generalizations about man in history. *Streams of Civilization* is unique among history texts in that it develops, as integral to history, the religious experience of our human forebearers. The subject is treated in context with the social and cultural development of civilization and becomes a natural part of the work.

As you use this teacher's manual, look for the following:

- ❑ Answers to the “Comprehension Questions” found at the end of each chapter in the textbook. These will occasionally include additional information italicized in parentheses, which the student is not expected to include in his response. This information has been added to elucidate the concepts that are being taught and broaden the perspective of the student. If an answer begins with *Answers may vary*, the answer we supply is just one of several that the student may provide.\*
- ❑ Definitions and descriptions for the special vocabulary terms (“Words and Concepts” and “People”) that are found at the end of each chapter in the textbook. In this manual, the page numbers following the terms refer to the primary place(s) within the chapter of the textbook where the definitions can be found. In some cases, italicized page numbers and content appear in the definition or description. These provide additional information that can be found on the term, whether from another chapter or outside the book itself. Students are not required to know italicized information when studying a chapter (unless that information came from a previous chapter in the text).\*

Students are strongly encouraged to answer the “Comprehension Questions,” to define the terms on the “Words and Concepts” list, and to describe the important figures on the “People” list at the end of the Introduction and each chapter. These will be critical in reviewing for the tests.

Suggestions for the “Projects” section at the end of each chapter are not provided in this teacher's manual; however, students are encouraged to complete at least one project per chapter.

May God grant you wisdom and diligence as you seek to teach students about God's sovereign will acting in and through the “streams of civilization.”

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\* Foreign words and the titles of literary works are also italicized, and the student is expected to know this information.



# TEXT KEY

## Introduction

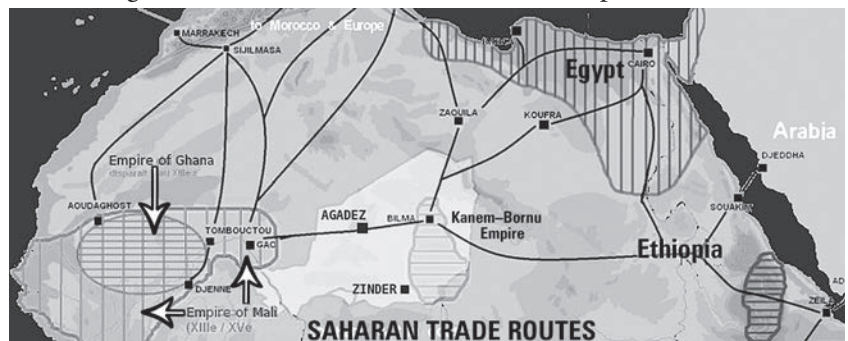
### Comprehension Questions—page 24

1. Biblical values have greatly affected the progress of Western civilization by (1) the belief that history is guided by a sovereign God toward a goal of Christ's return, (2) the teaching that men and women are created in God's image, and (3) the fact that all men are subject to God's law.
2. The study of history is important because the Christian learns about how God manifests His justice and grace in His providential direction of human events. Not only is he encouraged in the present, but he will also learn how to face the future through the knowledge of those who have been faithful in the past. Moreover, the study of history warns the Christian concerning the consequences of sin and unbelief, depicting what happens to those outside Christ. History also provides him with the background to current events.
3. The two leading factors that led to the development of the modern era in Western Europe are the Renaissance and the Reformation.
4. Islam expanded overland through large areas of Africa, Asia, Southeast Europe, and much of Indonesia during the era of Western expansion by sea. Many were converted to Islam due to the threat of the sword, contact with Islamic traders and preachers, or the influence of Muslim schools. Three great Muslim empires arose: the Ottoman Turk (North Africa, the Middle East, and much of Southeast Europe), Safavid (Persia), and Mughal (India) empires.

After the deaths of powerful leaders such as Suleiman the Magnificent (Ottoman), Akbar (Mughal), and Shah Abbas I (Safavid), these Islamic empires began to decline. War, political disputes, corruption, economic decline, and nationalistic rivalry reduced Islamic power. Another important factor that contributed to the decline of these empires was the fragmentation of Islam into various sects—all descending from two main groups, Shias and Sunnis. In time, a violent quarrel between these two factions led to a series of Ottoman-Persian Wars.

5. Confucius believed that the functions of government were to provide food, to maintain an army, and to have the people's confidence. Thus good social order would be achieved by placing the government in the hands of the most capable, regardless of social class. He also believed that ability resulted from character, which was shaped by education.
6. The Tokugawa responded to Western influence in Japan with the severe persecution of Christian converts and Catholic missionaries in Japan, and the isolation of Japan from the Western world.
7. Portuguese trade affected Africa significantly. They undermined Saharan trade routes through their oceanic trade. This, in turn, led to a decline in some West African empires and the culture isolation of these cultures. The Portuguese also started the European slave trade.
8. The African slave trade had a long history. Slavery had long existed in Africa. In the eighth century, Arabs began an African slave trade from across the Sahara region of North Africa to the Middle East, parts of the eastern coast of Africa, and regions of the Far East (*see map to the right*).

The Portuguese began a system of slavery within their African colonies similar to what was historically done among the Africans. However, by the mid-1440s, the Portuguese began capturing Africans for sale in the Mediterranean region; and by



the early 1500s, the Spanish began to use African slaves in their American colonies. Later, other European countries began to transport African slaves to the New World.

9. The Mayan, Aztec, and Incan cultures all engaged in warfare against their neighbors. The Mayans built impressive stone structures, made advancements in science, developed an accurate calendar, and created a mathematical system. Their religion encouraged them to capture victims as prisoners of war for human sacrifices. The Aztecs, however, were somewhat nomadic until they settled in Tenochtitlán, their capital city. They developed a relatively centralized government and conquered the surrounding areas. The Incan culture also established a strong state (in what is now Peru) and conquered other nations. They were ruled by emperors who owned everything and were responsible for the needs of the citizens. Like the Mayans, the Incas were known for their building projects. All three cultures were eventually conquered by the Spaniards.

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## Words and Concepts—page 24

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**modern era** (p. 9)—the time in history from the Reformation to today (A.D. 1500–present)

**civilization** (p. 9)—a culture that has expanded into more complex social and political entities

**cultures** (p. 9)—the ways of life of specific people groups

**city-state** (p. 10)—a city and its surrounding territory, which constitutes an autonomous state

**global hegemony** (p. 11)—influence or control over other countries or people groups

**Renaissance** (p. 11)—a period in European history (c. 1350–1650) noted for the rebirth of pre-Christian paganism; specifically, a renewed interest in the ancient pagan Greek and Roman classics and a shift in emphasis to the power of human achievement

**Protestant Reformation** (p. 11)—a response to the Renaissance that placed an emphasis on the original sources of Christianity: the Hebrew Old Testament and the Greek New Testament; it viewed all life activities as callings from God

**justification by faith** (p. 12)—a biblical doctrine whereby a person is made right with God through reliance on the atoning work of Christ, rather than through good deeds or keeping religious ceremonies

**Calvinism** (p. 12)—the ideas of John Calvin, which include: man’s chief aim is to bring glory to God in every endeavor; the duty of the state is to protect the church, and the duty of the church is to proclaim divine truth to society; and the law of God—not the state—is considered king

**feudal system** (p. 12)—a social system whereby peasants were allowed to live and work on land that was ruled by a noble in exchange for protection; similarly, a system that provided nobles with land to govern in exchange for providing allegiance and military support to the king

**Holy Roman Empire** (p. 13)—a region that consisted of over 300 independent states (mostly German) in Central and Northern Europe; its ruler was not a hereditary position, but was elective (though often determined by controlling dynasties)

**Hapsburg family** (p. 13)—a royal house of Europe that ruled the Holy Roman Empire from 1438 to 1740; also provided rulers for numerous other kingdoms through marriage alliances

**Shias [Shiites]** (p. 15)—the faction of Muslims who believe that Muhammad’s authority was passed down solely through his son-in-law, Ali (*the fourth caliph and first Imam of Shia Islam*)

**Sunnis** (p. 15)—the faction of Muslims who believe that Muhammad’s authority was passed down to all of the first four caliphs (leaders) and their successors (*they claim Muhammad did not designate a successor; thus the Muslim community acted according to Muhammad’s sunnah [verbally transmitted record] in electing his father-in-law Abu Bakr as the first caliph*)

**caliphs** (p. 15)—spiritual leaders of Islam who came after Muhammad

**Taj Mahal** (p. 16)—a mausoleum (*stone structure for the entombment of the dead*) in the city of Agra, India, built by Shah Jahan to house the remains of his favorite wife; considered to be one of the finest examples of Mughal art



- Confucianism** (p. 17)—the teachings of the Chinese, Zhou Dynasty philosopher Confucius; began as a political and social philosophy concerned mainly with good government; instrumental for maintaining the unity of Chinese civilization
- Taoism** [Daoism] (p. 17)—a Chinese philosophy founded by Laozi; emphasizes living in harmony with the *Tao* (“Way”), which consists of opposing and balancing factors in all of life (the *yin* and *yang*); one of the five religious doctrines officially recognized in China
- shogun** (p. 18)—the military commander-in-chief who held the highest power in the Japanese feudal system
- Swahili** (p. 21)—a culture and language that developed in the eastern region of Africa; comprised of mostly African words, mixed with some Arabic; became the “trade language” along the coast
- League of Mayapán** (p. 23)—a confederation of three Mayan cities (*Mayapán*, *Uxmal*, and *Chichén Itzá*) that provided stability to the Central American region during the thirteenth to fifteenth centuries

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## People—page 24

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- Martin Luther** (p. 11)—[1483–1546]—a German monk and professor who became one of the most influential figures of the Protestant Reformation; known for posting his *Ninety-Five Theses* to the door of Castle Church in Wittenberg, Germany; followers are known as Lutherans
- John Calvin** (p. 12)—[1509–1564]—a French reformer and leader in the Protestant Reformation who emphasized the absolute sovereignty of God and His Word over all of life and thought; created a system of government that demonstrated how the law of God could serve as the basis of civil order; followers are known as Calvinists or Reformed
- Charles V** (p. 13)—[1500–1558]—emperor of the Holy Roman Empire, the Netherlands, and the Spanish Empire; through important marriage alliances, inherited vast holdings in Austria, Germany, the Netherlands, and Spain; member of the Hapsburg family; considered to be one of the most important European leaders since Charlemagne
- Suleiman I** (p. 14)—[1494–1566]—aka Suleiman the Magnificent; longest reigning sultan (sovereign) of the Ottoman Empire; reformed the structure of the Ottoman legal system; ruled during the height of the empire’s military and political power
- ‘**Abbas I** (p. 15)—[1571–1629]—Shah (sovereign) of the Safavid Empire (a dynasty that ruled Persia)
- Babur** (p. 15)—[1483–1530]—Persian for “Tiger”; founder of the third great Islamic empire, the Mughal Empire, in the Indian subcontinent; direct descendant of Tamerlane and Genghis Khan; his army of 12,000 used Ottoman weapons to defeat an Indian army of 100,000
- Laozi** (p. 17)—Chinese for “Old Master”; philosopher-leader from the Chinese Zhou Dynasty; founded the teachings of Taoism (Daoism)
- Tokugawa Ieyasu** (p. 18)—[1543–1616]—shogun whose dynasty absorbed the existing feudal system and unified Japan; ruthlessly persecuted Roman Catholics in his nation in order to wipe out the religion from there; initiated a period of isolationism for Japan
- Usman dan Fodio** (p. 22)—[1754–1817]—Fulani leader who launched a “holy war” (*jihād*), establishing a program to purify worship, reform social practices, and renew Islamic culture in Sub-Saharan West Africa (*later known as Nigeria*)
- Hernán Cortés** (p. 23)—[1485–1547]—Spanish explorer and conquistador who, throughout Mexico, conquered the Aztecs; ruled the region through the Aztec leader Moctezuma II
- Topa Inca** (p. 23)—[reigned 1471–1493]—son of Pachacuti; second Sapa Inca (emperor) of the Inca Empire; expanded the empire to include Chimor, Antis, and Qulla (from what is now known as Ecuador down into Bolivia)
- Francisco Pizarro** (p. 23)—[c. 1473–1541]—Spanish explorer and conquistador who, in South America, conquered the Inca nation

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## Chapter 1—European Exploration and Its Motives

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### Comprehension Questions—page 36

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1. Technology influenced individual freedom in many ways. One important outcome was the freedom to travel, made possible by seaworthy vessels and reliable navigational instruments. Europeans also found ways to improve their tools and methods of doing work. These labor-saving devices helped shift the whole basis of the economy from human labor to machines, giving people more freedom to focus on other pursuits.
2. The increased amount of metal in Europe influenced development in the following ways: increased employment in mining, and the development of related technology (e.g., water pumps); better ways to smelt, cast, roll, and forge metals; and the inventions of the clock, interchangeable metal letters in printing, and navigational instruments such as the astrolabe and quadrant. Moreover, the smaller, lighter cannons created from metal helped Europe take control of the seas, fostering exploration and expansion, as well as exploitation, elsewhere.
3. With the invention of the printing press with movable type, the transmission of new ideas and, thus, the pace of change increased greatly due to the decrease in the cost of printing books. The printing press influenced the Reformation by allowing the reformers to more easily transmit their ideas to the public, and it enabled more people to own their own copies of the Bible.
4. The invention of the printing press aided the Age of Exploration through the dissemination of information, such as diagrams of inventions or instructions for new procedures. Exploration was also enhanced by the knowledge of how former civilizations traveled by sea. Combining the features from Arab, Roman, and Viking ships allowed the Portuguese to design their caravel to sail faster and with more precision. The astrolabe and quadrant also helped in plotting a ship's position, direction, and speed. Maps were drawn and undoubtedly reproduced for others to use. (*Furthermore, the experiments of the thirteenth-century monk, Roger Bacon, provided the foundation for the use of gunpowder in the sixteenth-century cannon.*) Thus the printing press gave Europeans the advantage over other civilizations during this time period.
5. The replacement of oar-powered ships by exclusively sailing ships enabled Western nations to dominate international trade routes. European nations were able to send sailing ships beyond their coastal waters and the Mediterranean region on voyages of exploration and trade. Such ships were also able to carry more cannons, both to protect themselves from attack and to defeat non-European navies.
6. There were two primary evangelism methods used in the Spanish colonies. Some sought to bring about voluntary conversions of Indians based on teaching them about the gospel. Others endorsed mass conversions, sometimes baptizing thousands of Indians at a time.
7. Francis Xavier's missionary approach was marked by formalism and syncretism (the mixing of one religion's beliefs with another's). He used mass conversion by means of vain repetitions, which qualified those who participated for baptism.
8. Capitalism is an economic system characterized by the voluntary exchange of goods and services among individuals who are free and self-governing.
9. The Triangular trade was a trans-Atlantic commercial process. Ships from Europe would take manufactured goods (*as well as textiles and rum*) to the West African coast. There the ship captains would sell these goods and buy slaves from African middlemen. The slaves would then be crammed into the ships' holds and taken to an American port for sale. Then the ships picked up plantation products (*sugar, tobacco, and cotton*) in the New World and returned to Europe.

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### Words and Concepts—page 37

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**technology** (p. 25)—the application of science toward practical purposes (*often to aid commercial or industrial advancement*)

**vernacular** (p. 27)—the everyday language spoken by one's own people

- portolani** (p. 27)—accurate coastal maps containing exact compass bearings and careful details about landmarks, soundings, and harbors; used by mariners for navigation
- evangelization** (p. 28)—preaching the gospel to win others to Christ
- envoys** (p. 29)—diplomatic agents sent on a mission to represent their government
- Jesuits** (p. 30)—Catholic order founded by Francis Xavier and others; group that headed the proselytization of Catholicism; key opponents to the Reformation in the Catholic Church; stressed exact discipline and salvation by human effort; emphasized formalism and syncretism
- formalism** (p. 30)—strict observance of external religious forms
- syncretism** (p. 30)—the merging of various forms of opposing beliefs or practices in philosophy or religion; used by Jesuits to combine Catholicism with local customs and beliefs
- proselytizers** (p. 31)—those who try to convince others to convert to their faith
- double-entry bookkeeping** (p. 32)—bookkeeping method that tracks both credits and debits so businesses have an understanding of what they owe and what is owed to them
- foreign exchange** (p. 32)—the process of trading one currency for another
- bill of exchange** (p. 32)—a document guaranteeing payment of a specified amount; allowed a merchant to purchase goods from a location without having to transport the requisite gold and/or silver
- joint-stock companies** (p. 33)—similar to current-day corporations; companies that join together and provide a partial investment into a high-risk or high-expense venture; provides larger amounts of capital for a business venture while lessening the risk to each company in that venture
- Triangular trade** (p. 34)—a trading process in the Atlantic that provided merchants a source of revenue on each leg of a three-part journey: manufactured items were carried from Europe to Africa, slaves were then transported from Africa to the Americas, and finally raw goods were brought from the Americas back to Europe

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## People—page 37

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- Johannes Gutenberg** (p. 26)—[c. 1398–1468]—German printer who invented a printing press that used interchangeable, individual, metal letters instead of wood-block pages; invention of movable type decreased printing costs and greatly increased the availability of printed work
- Roger Bacon** (p. 27, *see also p. 183*)—[c. 1220–1292]—English monk who carried out numerous experiments with gunpowder, identifying its formula and describing the process for making it (*stressed the study of nature through empirical means*)
- Christopher Columbus** (p. 28)—[1451–1506]—Italian-born mariner and explorer; believed he was called to discover unreached tribes across the seas so the gospel could be preached to them; completed four voyages across the Atlantic Ocean under the auspices of King Ferdinand and Queen Isabella of Spain
- Prester John** (p. 29)—legendary great king of a Nestorian (Eastern) Christian nation (location unknown—some said in Asia, others said in Ethiopia); considered to be wealthy and powerful, and an enemy to the Muslims
- Afonso I** (p. 29)—[c. 1460–1542]—king of Kongo; established close relations with Portugal; made Catholicism the state religion of Kongo; later became disgusted with Europeans over slaving and political concerns
- Bartolomé de Las Casas** (p. 30, *see also p. 43*)—[c. 1484–1566]—Spanish colonist who became the first ordained priest in the Americas; appointed “Protector of the Indians”; persuaded Spanish monarchs to enact laws that afforded some protection to Native Americans
- Francis Xavier** (p. 30, *see also p. 19*)—[1506–1552]—Basque priest; a founder of the Jesuit Order; Jesuit missionary from Spain (*who converted thousands in Japan to Roman Catholicism*); influential in evangelizing Asians (*especially in India*)