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Muslim leaders faced numerous challenges when faced with defining their sense of nationalism. Resistance within traditional Islamic traditions, introduction of foreign knowledge, and influence from Europe all confronted Islamic leaders when it came to defining their sense of nationalism.

Integration of new knowledge into Islamic nations brought stiff resistance among some, while others proclaimed it essential. This disagreement brought about two conflicting sides: those that made implementation under nationalism difficult. Among those who thought new learning a necessity was Syed Ahmed Khan (document 1) an educator and founder of a college who would embrace new knowledge under his profession. Khan argued that Islam must assimilate foreign knowledge or fall into a pit of ignorance from which it would never recover. On the same topic, there is Abul Kalam Azad (document 3) a leader of his Muslim people who saw the distinction drawn between the modern westernized, and the traditionalists, one might infer Azad is calling for a mix of the two values. Difference in the preference of knowledge divided the Muslim
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As well, the traditional values held by some, while ignored by others in preference of new values created a division. Ahmed Lutfi as-Sayyid (Document 2), the founder of the Egyptian People’s Party, and one of the leaders of traditional values held by their forefathers. He calls for a new viewpoint, one where Egyptians are concerned only with Egypt, and not that held by their fathers.

Abu Kalam Azizi (Document 3), a leader of his people, saw this division as well, that of traditionalists and modernists. Breaching from tradition and remaining upon a new sense of nationalism after centuries would prove difficult for Muslims.

Intrusions upon Africa by Europeans marked another point of concern; how were Muslims to be nationalistic without so much European influence and presence?

Taha Husayn (Document 4) an Egyptian nationalist, seeing to unite Egypt denounced European presence. He called for an independent nation in which the Europeans themselves were not present. Moufidi Zakaria (Document 5) an Algerian nationalist also...
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recognizes the importance of a sense of nationalism. He
recognizes, however, the dangers in trying to separate
these Islamic nations, specifically European
imperialists. Ahmed Ben Bella (document 3), a
military as well as political leader of Algeria,
sees the dangers yet benefits from Christianity from
Europe. It attracts and yet adds to Muslim
culture, a fact that might be difficult to
follow as a Muslim nationalist. With an
enslavement of European influence from outside,
it would be difficult to create and maintain
a sense of nationalism.

Additional documents to
help illustrate the dilemma of creating
a Muslim nationalist feeling could be
that by a Muslim poet, retelling the changes
of Islam by foreign knowledge. Or perhaps a document
from a European giving inside to the changes
they brought would help.
The twentieth century was a time of great technological innovation as well as turmoil. Leaders all around the world were torn between two decisions concerning their nations and the well being of their people. Amongst these people are the Muslim leaders in South Asia and North Africa, torn between a united Islamic community versus a nationalist state. Filtering what previous rulers brought to build a new sense of community, as well as cultural diffusion and exchange with other nations, they define their own sense of nationalism.

First, these Muslim leaders had to find the perfect balance between a nationalist state and a united Muslim community. On one hand, Anwar al-Sadat (Doc. 2) suggests that the doctrine supporting the concept of an "Islamic Utopia" must be replaced by the doctrine of successful eastern nations - nationalism. Just as leaders today in the Middle East continue to put nationalism ahead of their Islamic faith and the fighting continues between Sunni and Shia Muslims in Iraq, Iran, and other nations. However, on the other hand, Mohamed Zekaria, an Algerian nationalist, states in his speech, that as long as a person is a Muslim, he will not look at nationality or race and the Islamic world is forever bonded closely by their faith.
Some leaders, like Ahmad Lufti as-Sayyad, choose to nationalism and others, such as Mohamed Zakaria, choose a united Islamic community. Almost every Islamic leader is posed with this important and urgent decision.

However, these Muslim rulers must also filter what their previous rulers have left behind. They must carefully balance old legacies with new traditions. For example, Ayatollah Khomeini (p. 1) acknowledges that he undoubtedly wants to preserve Islam, but not at the price of ignorance. He wants to preserve the knowledge that the Europeans brought to the Islamic world as well as seek new Islamic paths. Taha Husayn (p. 1) also agrees that European technology and knowledge is a legacy to be preserved, however, they need to break the mold of economic dependency on the Europeans in order to achieve the fullest sense of nationalism. Another example is modern day Pakistan, torn between the legacies that the British left behind and the problems of building a nation. Should they retain the same governmental structure? Democratic ties? Economic frameworks? These are questions that Muslim leaders constantly ask themselves in the struggle to build a sense of nationalism.
Finally, these leaders must also choose how much influence they want from other cultures to exert on their nation. Abul Kalam Azad characterizes Muslims who ignore the Western advancements and bury their heads into religion as well as those who forget their Islamic background and only look westward, obviously hoping for a balance between the two. Just as the Ottoman empire both preserved its own Islamic faith but accepted the ideas of others and learned from those they conquered, Ahmed Ben Bella also agrees that Muslims have reached their greatest moments often in collaboration with other cultures. History's past has shown that the West has learned a lot from Asian, but Islamic people have been very open and open-minded as well, accepting the good parts of other cultures and rejecting the bad. In the 20th century, Muslim leaders have learned to do this.

John F. Kennedy once said that leadership was like a juggling act. Many issues had to be dealt with in order to succeed. Twenty-first century Muslim leaders in South Asia and North Africa
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had to juggle and choose between a united civic culture versus a strong nationalist state. How much to attribute la
cages left behind previous rulers and mixing questions with the culture,
however, more documents concerning the specific
decisions Muslim leaders have made in the past
concerning nationalism would be most helpful in
furthering the analysis, such as Ottoman and
Mongol leaders.
The Muslim leaders of East Asia and North Africa found it difficult to hold together their countries and to promote nationalism when they were being carved up by European and American powers. The various leaders tried to get their countries to cooperate with the various imperialists as long as the Muslims were treated with respect and as long as the Muslims were not being forced to compromise their core religious beliefs.

In document one Syed Ahmed Khan of India was attempting to convey to the people that it was necessary for them to adopt the education system that the British had put in place. Because Mohammed the prophet of Islam had said the "Knowledge is the heritage of the believer and that he should acquire it wherever he can find it." The point of view of this man is that he was an educator who obviously felt that education was very important thing to have.

Document three in away coincides with document six in that they both approve of cooperation of Muslims and the west. In doc 6 Ahmed Beohri speaks of how at time there has been many time of confrontation between Muslims the West. But at times when "moments of synthesis are found" it is a great time, for example: the teachings of Aristotle, Plato and
Part A

Socrates would have been lost if it weren’t for the Muslims who found them and preserved them. The point of view of this man is strange, he is a military leader who is in favor of cooperating peacefully with the west, which is odd.

In document two Ahmad as-Sayyid promotes a feeling of nationalism for Egypt, because he claims that the colonist formula has made the traditional Islamic formula useless and therefore has no reason to exist. The traditional Islamic formula must then be replaced by nationalism and love for Egypt. The point of view of Ahmad Lutfi as-Sayyid is that he loves his country very much and feels that love for Egypt is key to the survival of Egypt and Islam.

Document two in a way coincides with Doc 5 because Moufdi Zakaria just like Ahmad as-Sayyid feels great love and respect for his country and those who feel the same way. Zakaria want to be able to live in harmony with the Europeans much like Ahmed Ben Bella in document six. Zakaria feels that mutual respect should be between them all and that it can be reached. The point of view of Zakaria is that he is an nationalist of Algeria who has
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In Document 3, Abul Kalam Azad is very upset at the number of people who are either Muslim intellectuals or Muslims who were Western educated. He feels both are ignorant groups, the Muslim intellectuals are held back by their religion whereas the Western educated don't have enough religion. He feels people should be educated by Muslim scholars not by Western ideas. The point of view of Azad is that he is a very hard-line Indian Muslim leader who feels that Muslim ideas should remain the same.

In Doc 4, Tahm Hasan says that the European and American powers should be helping Egypt only until Egypt has enough power to defend itself. The point of view of Hasan is that he is a nationalist who wants freedom for Egypt.

One document that would have been helpful here is one about what European and American powers were actually doing with their colonies.
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The period of 1492–1750 opened up new worlds and old worlds to a world of growing interdependence and connectivity. This era was home to the discovery and subsequent European colonization of the Americas and the African slave trade. Both being remarkable and profound events in world history, the interactions focused on three regions: Western Europe, Africa, and the Americas.

The communication expanded the economies of all three while damaging social structures of Africa and forging new social structures in the Americas.

By 1492, Europe was on the verge of an economic explosion and Africa and America were relatively quiet in the global economy. Long before European contact in Africa, slaves and trans-Saharan slave trade were in existence. Portuguese explorers came upon Africa to find this institution. An institution once belonging to Africa would become globalized. Europeans began to export slaves to their countries and eventually to the American economies. The slave trade put Africa on the map as a contending economic power. The slave workers fueled the American economies; thereafter, the Europeans had difficulty in finding and maintaining
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Native-American labor, slaves filtered into the Caribbean, Brazil, and the southern US to serve on plantations. The sugar industry was growing in Europe and the slaves satisfied the Portuguese sweet tooth on the ingenho and in other lands. By creating the triangular slave trade, the Americas entered the global economy and Europe morphed into a more powerful one.

The social effects and developments differed for each respective land. In Africa, slave trade tore at the social structure. There was more of a demand for male slaves and left many regions dominated by females. This broke up the traditional family of Africa. Differing tribes eventually found themselves at war only to obtain more slaves to fuel their growing economies. The slave trade damaged the social integrity of African society. In the Americas, social systems changed. In Brazil, creole social groups were created. They included mullatoes and zambos, among other racial mixes. This called for a change in the social hierarchy, European born at the top, European ancestry, creole races, and slaves. The communications further stratified Brazil.
In North America, plantation slaves created hybrid cultures. In the southern US, creole languages still exist, such as the Gullah-Gullah language. Gumbo fixe (the soup), owe thanks to this mixture of culture. In the United States and Canada, mixed-race classes also came to be. In Western Europe, a growing economy hinted at the creation of a middle-class. For the most part, Western Europe remained unchanged socially as a result of these new global contacts. It is evident that Africa's social structure was damaged as the social life of the Americas evolved.

The next period of history would also mark drastic economic and social change. The European industrialized economy would no longer warrant the use of slave labor and African slave economies would collapse. Indentured servitude would make an appearance on the labor market and Europe would explode onto the global scene as an economic powerhouse. This period of new and continued contact would forever change many lands in more ways than one.
when the Spanish Catholic Monarchs Ferdinand and Isabella financed Christopher Columbus's expedition to the "West Indies," in 1492, they sparked an age of exploration, colonization, and enslavement that would drastically change the face of the Atlantic world. The establishment of mercantilism in Europe would create intricate trading systems, known as the Great Circuit, that would define a new social era. This transformation is responsible for not only the genocide of many American and African cultures, but also the birth of a new society in the New World. European colonization of the Americas and its enslavement of Africans completely transformed the Atlantic world socially and economically from 1492 to 1750.

The mercantilistic economies established in Europe redefined the economies of not only of European nations, but of American and African ones as well. Under mercantilism, European colonies in the New World were limited to trade only with their mother countries to ensure profit. The European monarchs would finance gold and silver expeditions in the Americas so that their national treasuries would grow. In order to ensure stable productivity not only in American mines, but on
Q2

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plantations as well, Europe began to enslave Africans and send them to the Americas via the Middle Passage. The Middle Passage was part of a great trading triangle linking Europe, Africa, and America. African slaves were sent to Latin America to work in captivity. America sent raw goods to Europe, Europe sent money and goods to allied African tribes to pay for slaves. Money exchanged on the Great Circuit profited many European nations and African tribes. Plantation owners in America also became very wealthy. However, the exchange of goods, and not to mention people on the Great Circuit, also reshaped societies socially.

The social changes attributed to colonization redefined European, American, and African relations. In America, new social classes like the creoles, developed from European descendants. Slaves also developed a unique culture that combined traditional African cultures with New American ones. Many African tribes were also changed. Those tribes that had alliances with Europe were paid with guns and European weaponry, which gave them military advantages over neighboring tribes.

In Europe, the for the Europeans, the colonies completely redefined many aspects of culture.
New foods were introduced, like chocolate and coffee, that became which soon were high in demand. European countries also began to fight over valuable colonies, that for example, the Seven Years War, between the British and the French, left the British with France's Canadian and Indian territories. While colonialization continued throughout the 18th and even 19th centuries, countries continued to be redefined.

The period of colonization in America caused many changes in the Atlantic World, both socially and economically. Mercantilism and the Great Circuit completely transformed European, African, and American societies. The spread of people and disease in terms of money and in terms of people reshaped societies significantly. These transformations laid the path for independence movements, imperialism, and many of the world wars that would forever change the present world and the world to come.
Many social and economic transformations occurred in the Atlantic world as a result of new contacts among Western Europe, Africa, and the Americas from 1492 to 1750. Much of the transformations resulted in the colonization of Western Europeans in Africa and America.

Socially, especially in the Americas, everything started when Columbus found the Western World in 1492. The indigenous people there had their own culture and ways of life as did the Africans. At that time, they were usually in tribes and not nearly as modernized as the Europeans. The Native Americans were easily conquered because the Europeans brought disease and more advanced technology. After taking over, they introduced many things, such as new culture, foods and horses. The Americans likewise contributed, introducing corn to the Europeans. In Africa, the Europeans dealt harshly with them. Eventually, many Africans were taken as slaves and the abundant and valuable resources, such as gold were taken from them. Eventually, Western Europe even created borders within Africa and split the lands among the different European countries without one African representative.
Economically, Western Europeans took advantage of the resources their colonies had to offer. In the Americas they built sugar plantations and the encomienda system, very similar to slavery, instituted so that they could make a good profit out of their colonies, basically it was ideal mercantilism. Even after the Haitian revolt and the abolition of slavery, the Europeans didn't pay the workers nearly enough. In Africa, especially on the Gold Coast they took advantage of the economy there too. They mined for gold and salt and made huge profits out of their colonies, and the indigenous people had no say in it, or share of the profits. Western Europeans benefitted greatly as a result of new contacts between them and Native Americans.
THE THESIS: The Mongols had significant political and economic impact on both Russia and China during their rule, but China was affected more, being ruled directly by Mongols, whereas Russia was largely left to its devices under independent princes and felt Mongol influence largely via taxes.

The political impact of Mongol rule was much more significant on the Chinese than it was on the Russians. Fundamentally, the Mongols were nomadic and the Chinese and Russians sedentary. Lead by Genghis Khan and motivated by very real economic means, the Mongols established the largest land empire ever known. China lies just to the south of Mongolia and was ruled directly by the Mongols. By great contrast, Russia was a cold, more resource poor area that was ruled by a number of independent princes. The Mongols did not rule them directly but rather, upon defeating them, let them be so long as they remained under Mongol control and paid...
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Taxes to the Mongols. The Mongols allowed them to continue to practice Christianity and let the princes maintain rulership in most respects. In China the Mongols defeated the imperial armies and established themselves as direct rulers. Civil service examinations became less important in Mongol rule. The people paid the Mongols heavily. It boils down to the fact that the Mongols exerted much more influence over Chinese sovereignty, culture, and policy than they did over the Russians.

Economically, the effects were similar. In both regions, the Mongols taxed the populace. The tax was comparable in amount and served the Mongols similarly. Mongol rule, however, did bring some economic boon to the whole region. The Mongol Empire established a network that allowed for easier long-distance trade, with respect to both goods and technology and ideas. As early as 1207, the Mongols were experimenting with gunpowder in China and its export via the Mongol empire was good for the Chinese market.
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buyers as far away as the Middle East, trade was facilitated by Mongol
Mongol maintenance of the larger empire and subsequent peace that allowed
for easier trade. Such ease of trade is characteristic of imperialism, established
networks and preventing peace in Asia and the Middle East allowed for such
trade. Although, being part of the empire, Russia did benefit by finding a large
market for its chief export, fur, because the Mongol presence was felt less
the benefit was notably less. Compare all of the positive AND negative effects
felt in both regions were amplified in China but diminished in Russia. The
exception to this is the bubonic plague which the Mongols helped spread, it began
in China, but it was largely, the Mongol mail system that helped bring it to many
parts of Russia, so in this way, Russia did suffer as a result of Mongol rule
whereas China would probably have suffered either way.
Although, Mongol rule affected Russia and China
Similarly economically, it differed politically in terms of,
Conflict and Government.

Economically both China and Russia prospered under
Mongol rule. In China, the Mongols reopened the silk
road, bringing in a vast new amount of trade from the
Mediterranean. Similarly with Russia, the long trade networks
established by the Mongols greatly boosted the economy.
With Mongol rule also came new tech. & knowledge from
other regions. Both China and Russia, saw new tech. &
new knowledge in the sciences come, since the Mongols had
stored a great deal of knowledge both from the middle east
and Asia.

Politically the government was different. China under
Mongol rule, the Yuan maintained a similar government structure
clearly its previous dynasties, with few changes. However,
in Russia, the government was completely different. The Golden
 Horde's government was a new form for Russia, it was under
a more decentralized monarchy than the previous
forms. Under mongol a large portion of Russia was
United under 1 government.

Conflict was also different under Mongol rule in the
Part C

Two regions, China under Mongol rule and Russia, were in conflict with another group, the Il Khan. The conflict arose when the Golden Horde killed the last Caliph and the Il Khan, who were Muslim, took offense and got into an escalating conflict with the Golden Horde. The conflict was later resolved when the Golden Horde converted to Islam.
The Mongols had a large impact on many countries in the western world. The Mongols had a long reign of power but were eventually brought down by technologically advanced weapons that were before their time in China and Russia. The Mongols had an everlasting impact on China and Russia's political and economic systems and are still seen in the present times of each country.

The political impact the Mongols had was unique to each country. In Russia and in China, the Mongols had an absolute rule over them but allowed the freedom of religion. The Mongols took over Russia and destroyed their two economic centers and started another one at St. Petersburg. In China, Kublai Khan ruled most of the land and since the Mongols were mainly nomadic and militarily based, they did not impact any standard form of government as either China or Russia. Even though the initial impact of the Mongols on both China and Russia was harsh, the influence left by them can still be seen today. China continued to have a centralized government made up of the rule of a few khan, but Russia proceeded differently with almost a similar form with the czar but had a multi-party form of government with the help of advisors.

The impact the Mongols had on the economies of China and Russia was even greater than its political one. The Mongols
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Heavily facilitated trade within the Chinese and Russian economies. The new economic center in Russia was the basis and collector of most of the trade that occurred in Russia. The prosperity of trade in St. Petersburg eventually gave Russia enough means to break away from Mongol rule. The Chinese economy was heavily influenced by the Mongol trade system. Mongols maintained the Silk road and was the main mean of transportation of goods between countries. China differs from Russia in the fact that the Mongol's economic impact led Russia to become independent whereas China had to gain independence from other means.

The Mongol rule on China and Russia had different effects but still had a positive influence in the end. The differences in the Mongol rule of each country can help to explain some of the differences they have today. Overall China and Russia did not differ greatly from the rule of the Mongols and helped to accent each other in the future.