

Document 1

The following is an excerpt from an article in *The Atlantic Magazine*, an American publication, written by Charles Creighton Hazewell in December 1857 entitled "The Indian Revolt."

Practice with the new Enfield rifle had just been introduced, and the cartridges were greased for use in order not to foul the gun. The rumor spread among the Sepoys that there was a trick played upon them, — that this was but a device to pollute them and destroy their caste [because the cartridges were greased with pig and cow fat], and the first step toward a general and forcible conversion of the soldiers to Christianity.... The consequences of loss of caste are so feared, — and are in reality of so trying a nature, — that upon this point the sensitiveness of the Sepoy is always extreme, and his suspicions are easily aroused. Their superstitious and religious customs "interfere in many strange ways with their military duties." "The brave men of the 35th Native Infantry," says Sir Charles Napier, "lost caste because they did their duty at Jelalabad; that is, they fought like soldiers, and ate what could be had to sustain their strength for battle." But they are under a double rule, of religious and of military discipline, — and if the two come into conflict, the latter is likely to give way.

...The officer in command at Barrackpore, General Hearsay, addressed the troops on parade, explained to them that the cartridges were not prepared with the obnoxious materials supposed, and set forth the groundlessness of their suspicions. The address was well received at first, but had no permanent effect. The ill-feeling spread to other troops and other stations....

Source: Charles Creighton Hazewell, *Atlantic Magazine*, "[The Indian Revolt](#)," December 1857.

Document 2

The following is an excerpt of an account of the Boxer Rebellion from Fei Ch'i-hao in 1900. Fei Ch'i-hao was a Chinese Christian who worked at a Christian school run by American missionaries. He tried to help the missionaries escape the Boxer Rebellion, but they were killed. The account was edited by Luella Miner, an American who lived and taught in China in the late 1800s and early 1900s, in a book entitled *Two Heroes of Cathay, An AutoBiography and a Sketch*.

The people of Shansi are naturally timid and gentle, not given to making disturbances, being the most peaceable people in China. So our Shansi Christians were hopeful for themselves, even when the reports from the coast grew more alarming. But there was one thing which caused us deep apprehension, and that was the fact that the wicked, cruel Yü Hsien, the hater of foreigners, was the newly appointed Governor of Shansi. He had previously promoted the Boxer movement in Shantung, and had persuaded the Empress Dowager that the Boxers had supernatural powers and were true patriots.

Early in June my college friend K'ung Hsiang Hsi came back from T'ungchou for his vacation, reporting that the state of affairs there and at Peking was growing worse, that the local officials were powerless against the Boxers, and that the Boxers, armed with swords, were constantly threatening Christians scattered in the country....

The wicked Governor, Yü Hsien, scattered proclamations broadcast. These stated that the foreign religions overthrew morality and inflamed men to do evil, so now gods and men were stirred up against them, and Heaven's legions had been sent to exterminate the foreign devils. Moreover there were the Boxers, faithful to their sovereign [ruler], loyal to their country, determined to unite in wiping out the foreign religion. He also offered a reward to all who killed foreigners, either titles or office or money. When the highest official in the province took such a stand in favor of the Boxers, what could inferior officials do? People and officials bowed to his will, and all who enlisted as Boxers were in high favor. It was a time of license and anarchy, when not only Christians were killed, but hundreds of others against whom individual Boxers had a grudge.

Source: Luella Miner, *Two Heroes of Cathay*, (N.Y.: Fleming H. Revell, 1907), pp. 63-128, quoted in Eva Jane Price, *China Journal, 1889-1900* (N.Y.: Charles Scribner's Sons, 1989), pp. 245-247, 254-261, 268-274. Found in the [Internet Modern History Sourcebook](#) from Fordham University; [Luella Miner](#), Oberlin College website.

Document 3

Declaration (Proclamation) of Korean Independence (1919)

The Japanese controlled Korea from 1910 to 1945 making it a colony of the Japanese empire. Japanese rule in Korea was especially harsh during the first ten years when the military did not tolerate any dissent from the Koreans. In 1919, however, a group of prominent Koreans secretly prepared a Declaration of Independence rejecting Japanese rule and on March 1, read the Declaration of Korean Independence aloud in public which was followed by months of largely peaceful nationwide demonstrations involving more than one million Koreans. Japanese authorities responded with force, resulting in thousands of deaths and an even larger number of arrests before the independence movement was put down. In the aftermath, Japanese government officials allowed for greater Korean cultural and political expression, though calls for outright political action against colonial rule were still forbidden.

We herewith proclaim the independence of Korea and the liberty of the Korean people....

Victims of the outdated notions of aggression and brute force, we have now suffered for a decade, for the first time in our long history, under foreign tyranny; our right to existence deprived, our spiritual growth stunted, our national pride and honor damaged, and our opportunity to make our own creative contribution to the progress of world civilization lost.

...If each and every twenty million of us carry a sword in our hearts and if we are supported by today's shared human conscience ready to stand by us equipped with arms of justice and morality, what can stop us from pressing forward to defeat the strongest? If we regroup and build up our strength, what aim can we not accomplish?...

Today, our only duty is to rebuild ourselves, not to demolish others....The annexation made without national consensus has inevitably led to intimidation used as a temporary measure, inequality caused by discrimination, and statistics falsified to justify it...

...Therefore, establishing Korean independence today will permit Koreans to return to their rightful lives, will enable the Japanese to break away from their wrongful path and concentrate on their responsibility as a major player in East Asia, and will free the Chinese from their nightmare of uncertainty and anxiety about Japan. Korean independence will indeed be an indispensable step toward the stability of East Asia, which will in turn contribute to the attainment of world peace. With the well-being of all humanity at stake, the establishment of Korean independence is a grave issue that transcends mere animosity between two nations.

Behold! A new world is approaching before our very eyes! The age of might has receded, and the age of morality has arrived....By protecting our inalienable individual right to freedom, we will enjoy our lives to the full. By realizing our bountiful creativity, our national civilization will flower in the warmth of spring that pervades the world.

We hereby rise up! Conscience is on our side, and truth marches with us. Men and women, young and old, leave your darkened corners and partake in the joyful resurrection along with all creation! The spirit of our many ancestors protects us from within, and the tide of the new world from without. To begin is to succeed! Let us march straight into the light!

Source: Proclamation of Korean Independence, 1919. https://en.wikisource.org/wiki/Proclamation_of_Korean_Independence

Document 4

Umkhonto We Sizwe, We are at War!, December 16, 1961

From 1948 to 1994, South Africa was ruled by the National Party, a political party made up of white South Africans of Dutch descent called Afrikaners who were a minority of the population, but had most of the political power. During those years, the National Party created a system of racial segregation called Apartheid. Apartheid is an Afrikaans word meaning "separateness," or "the state of being apart," literally "apart-hood." The National Party passed and enforced laws that kept white and black South Africans separated and benefited whites while stripping non-whites of their rights.

Umkhonto We Sizwe ("Spear of the Nation") was a military organization associated with the African National Congress (ANC), a political party that fought against the National Party and Apartheid. The leader of Umkhonto We Sizwe in 1961 was Nelson Mandela who was to be arrested shortly after this manifesto was published. At that time, John Vorster, a National Party politician, was the Prime Minister in South Africa.

On 16th December, 1961, Umkhonto We Sizwe, military wing of the ANC, made it known that we, the oppressed people of South Africa, would fight for our rights. We made this known not only with words. Dynamite blasts announced it....

Why we fight

To you, the sons and daughters of the soil, our case is clear.

The white oppressors have stolen our land. They have destroyed our families. They have taken for themselves the best that there is in our rich country and have left us the worst. They have the fruits and the riches. We have the backbreaking toil and the poverty.

We burrow into the belly of the earth to dig out gold, diamonds, coal, uranium. The white oppressors and foreign investors grab all this wealth. It is used for their enrichment and to buy arms to suppress and kill us.

In the factories, on the farms, on the railways, wherever you go, the hard, dirty, dangerous, badly paid jobs are ours. The best jobs are for whites only.

In our own land we have to carry passes; we are restricted and banished while the white oppressors move about freely.

Our homes are hovels; those of the whites are luxury mansions, flats and farmsteads.

There are not enough schools for our children; the standard of education is low, and we have to pay for it. But the government uses our taxes and the wealth we create to provide free education for white children.

We have suffered long enough.

Over 300 years ago the white invaders began a ceaseless war of aggression against us, murdered our forefathers, stole our land and enslaved our people.

Today they still rule by force. They murder our people. They still enslave us.

Only by meeting force with force can we win back our motherland.

What we fight for

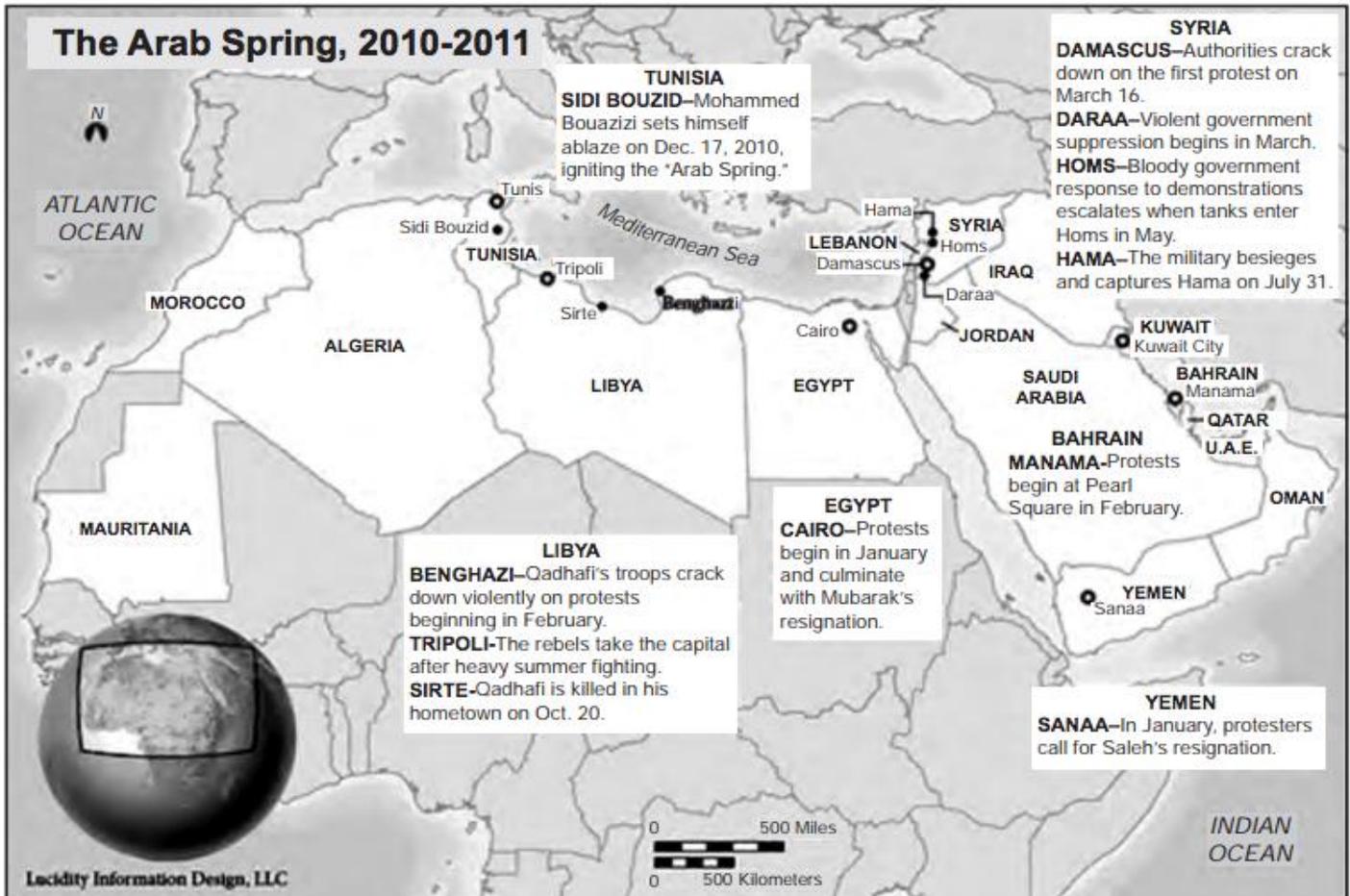
We are fighting for democracy majority rule the right of the Africans to rule Africa. We are fighting for a South Africa in which there will be peace and harmony and equal rights for all people.

We are not racialists, as the white oppressors are. The African National Congress has a message of freedom for all who live in our country.

Document 5

For two years, starting in December, 2010, protest movements throughout the Middle East and Northern and Western Africa broke out in predominantly Muslim countries controlled by authoritarian governments. This was called the Arab Spring.

Though the specific demands of the protestors varied between countries, most wanted economic opportunities, political and civil rights, and democratically elected officials.



Source: Foreign Policy Association online, January 13, 2012 (adapted)

Source: Foreign Policy Association online, January 13, 2012 (adapted) from the NYS Transition Exam in Global History and Geography, June 2018