**Chapter 15 Outlines**

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| **Step One—Read the Chapter and Take Notes As You Go** |
| This outline reflects the major headings and subheadings in this chapter of your textbook. Use it to take notes as you read each section of the chapter. In your notes, try to restate the main idea of each section. |

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| **Chapter 15: Cultural Transformations: Religion and Science, 1450–1750** | | | |
|  | I. | The Globalization of Christianity | |
|  | A. | Western Christendom Fragmented: The Protestant Reformation | |
|  |  | 1. | Martin Luther |
|  |  | 2. | The power of the written word |
|  |  | 3. | Wars of Religion |
|  |  | 4. | Counter-Reformation |
|  | B. | Christianity Outward Bound | |
|  |  | 1. | “In search of Christians and spices” |
|  |  | 2. | Missionaries and pilgrims |
|  | C. | Conversion and Adaptation in Spanish America | |
|  |  | 1. | Conquest and Conversion |
|  |  | 2. | Resistance and Revival |
|  |  | 3. | Gender in a changing culture |
|  |  | 4. | Syncretism: Huacas and Saints |
|  | D. | An Asian Comparison: China and the Jesuits | |
|  |  | 1. | Ming (1368–1644) and Qing (1644–1912) prosperity |
|  |  | 2. | Matteo Ricci and the Chinese elite |
|  |  | 3. | Emperor Kangxi versus the Pope |

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|  | II. | Persistence and Change in Afro-Asian Cultural Traditions | |
|  | A. | Expansion and Renewal in the Islamic World | |
|  |  | 1. | Sufi mystics, Koranic scholars, and Muslim merchants |
|  |  | 2. | Syncretism and diversity in South and Southeast Asia |
|  |  | 3. | Aurangzeb and Wahhabi Islam |
|  | B. | China: New Directions in an Old Tradition | |
|  |  | 1. | Neo-Confucianism |
|  |  | 2. | Kaozheng |
|  |  | 3. | Urban popular culture: *The Dream of the Red Chamber* |
|  | C. | India: Bridging the Hindu/Muslim Divide | |
|  |  | 1. | Bhakti |
|  |  | 2. | Mirbai (1498–1547) |
|  |  | 3. | Guru Nanak (1469–1539) and Sikhism |

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|  | III. | A New Way of Thinking: The Birth of Modern Science | |
|  | A. | The Question of Origins: Why Europe? | |
|  |  | 1. | Autonomous universities |
|  |  | 2. | Madrassas and Confucian learning |
|  |  | 3. | Knowledge from other cultures |
|  | B. | Science as Cultural Revolution | |
|  |  | 1. | Ptolemy’s universe |
|  |  | 2. | Copernicus, Kepler, and Galileo |
|  |  | 3. | Isaac Newton |
|  |  | 4. | Accommodating faith and tradition with science |
|  | C. | Science and Enlightenment | |
|  |  | 1. | Adam Smith, Immanuel Kant, John Locke, and Voltaire |
|  |  | 2. | The persistence of gender inequality |
|  |  | 3. | Deism, Pantheism, and religious revivalism |
|  | D. | Looking Ahead: Science in the Nineteenth Century | |
|  |  | 1. | Charles Darwin |
|  |  | 2. | Karl Marx |
|  |  | 3. | Sigmund Freud |
|  | E. | European Science beyond the West | |
|  |  | 1. | Diffusion of technology but not scientific thinking |
|  |  | 2. | China & Japan |
|  |  | 3. | The Ottoman Empire |
|  | F. | Impact on Siberians | |

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|  | IV. | Reflections: Cultural Borrowing and Its Hazards |
|  | A. | Early modern ideas today |
|  | B. | Religious borrowing |
|  | C. | Conflict and accommodation in cultural borrowing |