

BRIDGING WORLD HISTORY

EPISODE #17

IDEAS SHAPE THE WORLD

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TIME CODE	AUDIO
1:00:00	ANNENBERG/CPB LOGO
1:00:15	OPB LOGO
1:00:23	WEB TAG
1:00:29	NARRATOR: IN THE LATE 18TH CENTURY ENGLISH WRITER MARY WOLLSTONECRAFT REFLECTED THE SPIRIT OF THE EUROPEAN ENLIGHTENMENT BY CHALLENGING THE SUBORDINATE POSITION OF THE FEMALE SEX IN HER SOCIETY.
1:00:40	<i>VOICE OF MARY WOLLSTONECRAFT: I wish to show that elegance is inferior to virtue, that the first object of laudable ambition is to obtain a character as a human being, regardless of the distinction of sex.</i>
1:00:53	SUE PEABODY: Mary Wollstonecraft challenged some of the ideas of the male perspective of the Enlightenment. She said, "Not only should these rights apply to men but they should apply to women as well."
1:01:03	NARRATOR: FROM THE SCIENTIFIC REVOLUTION TO THE EUROPEAN ENLIGHTENMENT AND ISLAMIC REVITALIZATION, IDEAS CAN BE POWERFUL AGENTS OF CHANGE IN HISTORY. OFTEN, THEY FUEL REBELLION AGAINST SOCIAL AND POLITICAL ORDERS. YET THEY CAN BRING RESULTS THAT ARE SOMETIMES UNPREDICTABLE. HOW DO IDEAS CHANGE THE WORLD? HOW DO THEY INSPIRE PEOPLE TO ACTION? AND, HOW ARE IDEAS THEMSELVES CHANGED WHEN THEY ARE TRANSPORTED FROM ONE CULTURE TO ANOTHER?
1:01:50	HOST: AN IDEA CAN BE DEFINED AS "ANY CONCEPTION EXISTING IN THE MIND AS A RESULT OF MENTAL UNDERSTANDING, AWARENESS, OR ACTIVITY."

	<p>BUT IF IDEAS ARE MERE ABSTRACTIONS THAT EXIST IN THE MIND, HOW IS IT THAT THEY CAN CHANGE THE WORLD?</p> <p>WHAT CAUSES THEM TO BE TRANSFORMED FROM THOUGHT INTO ACTION?</p>
1:02:12	<p>HOST: THE SCIENTIFIC THEORY OF "EVOLUTION" WAS AN ABSTRACT CONCEPT THAT CHANGED HISTORY;</p> <p>THE PRINCIPLES OF "KARMA" AND "NIRVANA", THE CHRISTIAN NOTION OF "RESURRECTION" – ARE ALL RELIGIOUS IDEAS THAT REVOLUTIONIZED HUMAN SOCIETIES.</p> <p>AND "CAPITALISM" IS AN ECONOMIC THEORY THAT HAS HAD GREAT IMPACT ON RECENT HISTORY.</p> <p>IDEAS THAT CHANGE HISTORY ARE OFTEN INSEPARABLE FROM THE MEN AND WOMEN WHO DISCOVERED OR CREATED THEM – LIKE KARL MARX AND COMMUNISM, OR MADAME CURIE AND THE X-RAY.</p>
1:02:47	<p>HOST: WHATEVER THEIR ORIGINS, WHEN IDEAS INSPIRE PEOPLE TO ACTION, THEY BECOME POWERFUL AGENTS OF CHANGE IN THE MATERIAL WORLD.</p> <p>WHAT IS THE PROCESS BY WHICH IDEAS CHANGE SOCIETIES IN THE GLOBAL CONTEXT? HOW ARE THEY TRANSMITTED FROM ONE CULTURE TO THE NEXT? WHAT IS THEIR IMPACT IN DIFFERENT CULTURAL SETTINGS?</p> <p>THE 18TH AND 19TH CENTURIES OFFER AN EXCELLENT PERSPECTIVE ON THESE QUESTIONS. DURING THIS TIME, THE DEVELOPING GLOBAL ECONOMY FACILITATED THE TRANSMISSION OF POWERFUL IDEAS ACROSS OCEANS AND CONTINENTS – IDEAS THAT STIMULATED SOCIAL AND POLITICAL REBELLIONS IN DIFFERENT CORNERS OF THE WORLD.</p>
1:03:30	<p>HOST: THE IDEALS OF THE EUROPEAN ENLIGHTENMENT INSPIRED REVOLUTIONS IN BOTH IN FRANCE AND THE AMERICAS.</p> <p>THESE REVOLUTIONARY IDEAS WERE PERSONIFIED BY THE LIVES OF BENJAMIN FRANKLIN IN THE BRITISH COLONIES...</p> <p>... OF TOUSSAINT L'OUVERTURE IN THE CARIBBEAN...</p> <p>...AND SIMON BOLÍVAR IN SOUTH AMERICA.</p> <p>IN THE ISLAMIC WORLD – FROM WEST AFRICA TO SOUTHEAST ASIA: ISLAMIC REVITALIZATION MOVEMENTS WERE INSPIRED BY THE IDEALS OF SUCH RELIGIOUS CLERICS AND ACTIVISTS AS IBN 'ABD AL-WAHHAB IN ARABIA AND USMAN DAN FODIO IN WEST AFRICA.</p>
1:04:07	<p>HOST: THE IDEAS OF THE EUROPEAN ENLIGHTENMENT AND ISLAMIC REVITALIZATION INDEED CHANGED HISTORY. YET, ONE CHALLENGED TRADITION, WHILE THE OTHER CALLED FOR A RETURN TO TRADITION.</p> <p>IN BOTH CASES, THESE IDEAS WERE OFTEN TRANSFORMED BY THE UNIQUE CIRCUMSTANCES OF THE DIFFERENT CULTURES THEY ENCOUNTERED.</p>

	<p>THIS WAS ESPECIALLY CLEAR WHEN THE ENLIGHTENMENT REACHED THE SHORES OF THE AMERICAS – AFTER HAVING TRANSFORMED EUROPE WITH ITS NEW VIEW OF SOCIAL PROGRESS:</p>
1:04:44	<p>SUE PEABODY: the European Enlightenment had their origins in the 16th and 17th centuries during the scientific revolution.</p> <p>Isaac Newton discovered a law of gravity, ah, which suggested that there were actual mathematical relationships between everything in the universe that you could use to explain pretty much all phenomenon.</p>
1:05:01	<p>HOST</p> <p>EUROPEAN THINKERS OF THE 17TH AND 18TH CENTURIES BELIEVED THAT "SCIENCE COULD BECOME THE ENGINE OF SOCIAL PROGRESS".¹ THIS NEW APPROACH SUBJECTED ALL "TRUTH" TO REASONABLE, SCIENTIFIC PROOF. THIS CHALLENGED NEARLY EVERY CURRENT POLITICAL, SOCIAL AND RELIGIOUS INSTITUTION AND BELIEF...AND ARGUED FOR REFORMS THAT WOULD ENSURE FREEDOM, EQUALITY AND HAPPINESS.</p> <p>AS EUROPE'S COLONIAL EMPIRES TOOK SHAPE IN THIS ERA, THESE IDEAS WERE TRANSPORTED TO THE NEW WORLD. THE LITERATURE OF THE ENLIGHTENMENT WAS WELL KNOWN TO MANY COLONIAL ELITES ... INCLUDING BENJAMIN FRANKLIN.</p> <p>FRANKLIN HIMSELF NOTED HOW IDEAS OF THE ENLIGHTENMENT BECAME POPULARIZED, IN HIS FAMOUS PUBLICATION, POOR RICHARD'S ALMANAC. THIS BOOK WAS DESIGNED AS A GUIDE FOR COMMON PEOPLE, INSTRUCTING THEM ON HOW TO IMPROVE THEMSELVES ACCORDING TO PRINCIPLES OF REASON.</p>
01:05:58	<p><i>BENJAMIN FRANKLIN:</i> <i>I consider'd it as a proper vehicle for conveying instruction among the common people, who bought scarcely any other books; I therefore filled all the little spaces that occur'd between the remarkable days in the calendar with proverbial sentences, chiefly such as inculcated industry and frugality, as the means of procuring wealth, and thereby securing virtue;</i></p>
1:06:23	<p>HOST:</p> <p>BEN FRANKLIN NEVER ATTENDED UNIVERSITY -- YET IN HIS PUBLIC SPIRITEDNESS, HIS PRACTICAL EDUCATION, AND HIS SCIENTIFIC EXPLORATIONS, HE EMBODIED THE ENLIGHTENMENT IDEAL OF THE GOOD CITIZEN.</p> <p>AT THE AGE OF 42, HE RETIRED FROM HIS PRINTING BUSINESS TO PURSUE ANOTHER PASSION—SCIENCE. HIS SCIENTIFIC ACCOMPLISHMENTS WERE WHAT FIRST MADE HIM FAMOUS ON BOTH SIDES OF THE ATLANTIC—AND ILLUSTRATED THE REMARKABLE EGALITARIAN AND TRANSATLANTIC INTELLECTUAL CURRENTS OF HIS TIME.</p>
1:06:54	<p>HOST: FRANKLIN'S WORK WITH ELECTRICITY—AND ESPECIALLY HIS INVENTION OF THE LIGHTNING ROD—EARNED HIM INTERNATIONAL RECOGNITION AS A SCIENTIST.</p> <p>THE RESULTS OF HIS EXPERIMENTS WERE REPORTED IN THE PRESTIGIOUS SCIENTIFIC JOURNALS OF EUROPE, AND THE KING OF FRANCE ORDERED A THANK-YOU NOTE BE SENT TO HIM – "FOR THE USEFUL DISCOVERIES IN</p>

	ELECTRICITY, AND APPLICATION OF THE POINTED RODS TO PREVENT THE TERRIBLE EFFECTS OF THUNDER-STORMS.”
1:07:19	<p>HOST: BEN FRANKLIN HAD ABSORBED THE INTELLECTUAL FERMENT OF THE ENLIGHTENMENT, AND FROM IT DISTILLED THE PRIMARY LESSON OF BEING “USEFUL TO MANKIND.” HIS SCIENTIFIC AND POLITICAL ENDEAVORS WERE ALL DRIVEN BY THAT PHILOSOPHY.</p> <p>HIS STATUS AS AN INTERNATIONALLY RECOGNIZED SCIENTIST ALLOWED HIM TO MOVE AMONG THE HIGHEST CIRCLES OF PHILOSOPHERS AND STATESMEN IN EUROPE.</p> <p>YEARS LATER, THIS PLACED HIM IN A UNIQUE POSITION OF INFLUENCE² DURING THE EVENTS SURROUNDING THE AMERICAN INDEPENDENCE MOVEMENT.</p>
1:07:50	<p>SUE PEABODY Benjamin Franklin actually initially opposed independence for the colonies. He believed that the members of Parliament in England being rational adherence of Enlightenment thought would support the interests of the American people. He was mistaken.</p>
1:08:01	<p>HOST: WHEN BRITAIN REFUSED TO ACCEPT THAT RULE OVER THE COLONIES WOULD NOT PRODUCE “USEFUL” RESULTS, FRANKLIN GAVE UP HIS DREAM OF REMAINING A BRITISH COLONIAL SUBJECT – AND DEDICATED HIMSELF TO INDEPENDENCE AS “THE ONLY WAY LEFT TO RELEASE AMERICA’S OWN CAPACITY FOR GREATNESS.</p>
1:08:20	<p>HOST OC: THOUGH HE WAS BORN IN THE COLONIES, BEN FRANKLIN’S PHILOSOPHICAL AND POLITICAL VIEWS HAD THEIR ROOTS IN THE SCIENTIFIC REVOLUTION AND ENLIGHTENMENT OF EUROPE. AND HE WOULD EVENTUALLY USE THOSE SAME IDEAS TO JUSTIFY AMERICA’S BREAK WITH EUROPE.</p> <p>TO THE SOUTH OF BEN FRANKLIN’S AMERICAN COLONIES LAY THE ISLAND OF SAINT DOMINGUE – NOW THE REPUBLIC OF HAITI. HERE, THE IDEAS OF THE EUROPEAN ENLIGHTENMENT AND THE FRENCH REVOLUTION AGAIN ENCOUNTERED THE NEW WORLD...IN DIFFERENT WAYS, AND WITH DIFFERENT RESULTS.</p>
1:09:06	<p>SUE PEABODY Both the American and French Revolutions were direct outgrowths of the Enlightenment thought. The founders of these revolutions believed in such things as freedom, equality, and brotherhood. When these ideas...hatched in one context traveled to the Caribbean, ah...all kinds of hell break loose. Um. You have, ah... On the one hand, you have slaveholders who believe, ah, that the rights that are, um, being articulated in the Enlightenment belonged to them. Then you have the slaves who believe that these rights should be claimed for them as well. There’s a direct conflict.</p>
1:09:38	<p>HOST: IN THE FRENCH ISLAND COLONY OF SAINT DOMINGUE—THE WESTERN THIRD OF THE ISLAND OF HISPANIOLA—THE IDEALS OF THE ENLIGHTENMENT WERE REFRACTED THROUGH THE TWIN LENSES OF RACE AND CLASS.</p> <p>AT THE TIME OF THE FRENCH REVOLUTION IN 1789, THE ISLAND WAS ALREADY AT THE EDGE OF A TEMPEST:</p> <p>SAINT DOMINGUE WAS ONE OF THE MOST PROSPEROUS SLAVE COLONIES IN THE CARIBBEAN. IT EPITOMIZED THE COLONIAL SOCIAL STRUCTURE, WHICH</p>

	<p>INCLUDED FOUR DISPARATE GROUPS: WEALTHY WHITE PLANTATION OWNERS AND URBAN BOURGEOISIE; MIDDLE AND LOWER CLASS WHITES; FREE PERSONS OF COLOR; AND AFRICAN SLAVES.</p> <p>WHEN NEWS OF THE FRENCH REVOLUTION REACHED THE COLONY, EACH OF THESE FOUR GROUPS INTERPRETED IT DIFFERENTLY</p>
1:10:25	<p>HOST: THE WHITE PLANTATION OWNERS—WHO COMPRISED JUST SIX PERCENT OF THE ISLAND’S POPULATION³—SAW THEMSELVES AS AN IMPORTANT PROVINCE OF FRANCE RATHER THAN A COLONY. THEY WERE EUPHORIC WHEN THE NATIONAL ASSEMBLY RECOGNIZED THE PRINCIPLE OF COLONIAL REPRESENTATION, AND DEMANDED AN END TO FRENCH ECONOMIC AND COMMERCIAL RESTRICTIONS.</p> <p>AT THE SAME TIME, THE MIDDLE AND LOWER CLASS WHITES SAW THE REVOLUTION AS A CHANCE FOR THEIR OWN EQUALITY WITH THE PLANTATION OWNERS.</p>
1:10:53	<p>SUE PEABODY <i>You have the Free blacks – some of whom were as wealthy as white planters who had huge plantations with hundreds of slaves.</i></p> <p>On the other hand you have the <i>slaves</i>. Slaves heard these words of freedom and equality and to them that means, freedom, emancipation, abolition.</p>
1:11:08	<p>HOST: THE PLANTATION OWNERS AND OTHER WHITES ON THE ISLAND HAD NO INTENTION OF HONORING THE REVOLUTIONARY PRINCIPLE THAT “ALL MEN ARE BORN EQUAL AND REMAIN FREE AND EQUAL.” MOREOVER, THEY WERE UNWILLING TO GRANT VOTING RIGHTS TO THE ALREADY-FREE, PROPERTY-OWNING BLACKS – FEARING THAT SUCH A MOVE WOULD LEAD TO ABOLITION OF SLAVERY.</p> <p>BUT CONDITIONS WERE ALREADY RIPE FOR A SLAVE REBELLION—IN FACT REVOLT HAD BEEN DEVELOPING WELL BEFORE THE FRENCH REVOLUTION.</p>
1:11:42	<p>HOST: IN AUGUST 1791, THE SLAVES OF SAINT DOMINGUE CARRIED OUT A MASSIVE REVOLT WITH HELP FROM BOTH MAROON BLACKS AND FREE BLACKS.⁴</p> <p>THE IDEAS OF THE FRENCH REVOLUTION PROVIDED A LANGUAGE FOR LEGITIMIZING THEIR REVOLT IN EUROPEAN TERMS</p> <p>THE REBEL SLAVES ARE REPORTED TO HAVE SAID, “THE WHITE SLAVES IN FRANCE HAD KILLED THEIR MASTERS AND, NOW FREE, WERE GOVERNING THEMSELVES AND TAKING OVER THE LAND.”</p>
1:12:12	<p>HOST: OUT OF THIS CHAOS EMERGED A FREE BLACK WHO WOULD TAKE THE REIGNS OF THE SLAVE REBELLION – TOUSSAINT L’OUVERTURE. HE LATER WROTE ABOUT HIS DESIRE TO LEAD HIS PEOPLE.</p>
1:12:24	<p>VOICE OF TOUSSAINT L’OUVERTURE: <i>... The revolution of Saint Domingue was taking its course. I saw that the whites could not endure, because they were divided and because they were overpowered by numbers; I congratulated myself that I was a black man. ... A secret voice said to me, ‘Since the blacks are free, they need a chief, and it is I who must be that chief..’</i></p>
1:12:48	<p>HOST: CONSOLIDATING HIS POWER, L’OUVERTURE EVENTUALLY LED HIS BLACK FORCES TO DRIVE THE SPANISH OUT OF THE FRENCH PORTIONS OF THE ISLAND. AS A</p>

	<p>RESULT, THE FRENCH APPOINTED HIM GOVERNOR IN 1797.</p> <p>BUT IN 1801, THOUGH SAINT DOMINGUE WAS STILL A FRENCH COLONY, L'OUVERTURE CALLED A CONSTITUTIONAL ASSEMBLY THAT ABOLISHED SLAVERY, AND NAMED HIMSELF GOVERNOR-FOR-LIFE WITH THE SOLE POWER TO MAKE LAWS.</p>
1:13:29	<p>SUE PEABODY</p> <p>Even though Toussaint Louverture called for abolition of slaves, his vision for the future for Saint-Domingue was fundamentally conservative.</p> <p>On the one hand, ah, he violated the ideals of the French Revolution and on the other hand he disappointed the hopes of the slaves.</p>
1:13:33	<p>HOST:</p> <p>IN 1802 NAPOLEON HAD L'OUVERTURE ARRESTED AND TRANSPORTED TO FRANCE. HE DIED IN PRISON A YEAR LATER—BUT IN 1804, SAINT DOMINGUE FORCES DEFEATED THE FRENCH AND THE WESTERN PORTION OF HISPAINOLA BECAME THE INDEPENDENT REPUBLIC OF HAITI. IT WAS THE FIRST REPUBLIC IN THE AMERICAS TO GRANT FULL CITIZENSHIP TO FORMER SLAVES.</p> <p>A DECADE LATER, THIS BLACK CARIBBEAN REPUBLIC WOULD GIVE REFUGE TO A WHITE, SLAVE-OWNING LEADER OF THE INDEPENDENCE MOVEMENTS OF NORTHERN SOUTH AMERICA: SIMON BOLÍVAR ... WHO, IN RETURN FOR THEIR HELP, PROMISED TO ABOLISH SLAVERY IN THE COLONIAL LANDS HE WAS FIGHTING TO FREE FROM SPAIN.</p>
1:14:17	<p>PETER WINN:</p> <p>Unlike Louveture, Simon Bolivar was a white, wealthy plantation owner with a European style education. But like Louveture he was influenced by enlightenment ideals and personified the contradictions that occurred when those ideals confronted the complex realities of a colonial world beset by racial, class, and political conflicts</p>
1:14:42	<p>HOST:</p> <p>SIMÓN BOLÍVAR WAS A HERO OF THE STRUGGLE FOR SOUTH AMERICAN INDEPENDENCE FROM SPAIN IN THE EARLY 19TH CENTURY.</p> <p>HE LED THE FIGHT TO LIBERATE THE REGIONS THAT TODAY MAKE UP VENEZUELA, PERU, COLUMBIA AND BOLIVIA. IN MANY WAYS—LIKE BEN FRANKLIN—HE WAS THE QUINTESSENTIAL MAN OF THE ENLIGHTENMENT.</p>
1:15:02	<p>HOST:</p> <p>BOLIVAR'S LETTERS AND POLITICAL WRITINGS CONTAIN MANY REFERENCES TO KEY ENLIGHTENMENT PHILOSOPHERS AND IDEAS – FROM ROUSSEAU AND BENTHAM TO BURKE, MONTESQUIEU, AND OTHERS.⁵</p> <p>AS A YOUNG MAN, HE TRAVELED EXTENSIVELY IN EUROPE, WHERE HE SOCIALIZED IN THE SALON SOCIETY OF THE LATE REVOLUTIONARY PERIOD.⁶</p>
1:15:21	<p>HOST:</p> <p>SO, LIKE FRANKLIN, THE SOUTH AMERICAN BOLÍVAR WAS AT HOME ON BOTH SIDES OF THE ATLANTIC, SOCIALLY AND INTELLECTUALLY.</p> <p>WELL-READ IN THE PHILOSOPHIES OF THE ENLIGHTENMENT, BOLÍVAR WAS AWARE THAT THE ROMAN REPUBLIC WAS HELD UP AS THE VIRTUOUS ANTITHESIS TO</p>

	CORRUPT EUROPEAN MONARCHIES. ON A VISIT TO ROME, HE TOOK AN OATH THAT HE WOULD NOT REST UNTIL SPANISH AMERICA WAS A FREE REPUBLIC.
1:15:48	HOST: THE DEVELOPMENT OF BOLIVAR'S VIEWS ON REPUBLICANISM HAD BEEN GREATLY INFLUENCED BY NAPOLEON'S CAREER. AT THE END OF THE REVOLUTION, FRANCE RESURRECTED THE ROMAN REPUBLICAN POLITICAL OFFICE OF CONSUL, AND CONFERRED IT UPON NAPOLEON IN 1795. BUT WHEN NAPOLEON LATER CROWNED HIMSELF EMPEROR, BOLIVAR CALLED HIM A "DISHONEST TYRANT."
1:16:12	PETER WINN: Although he called Napoleon a tyrant, Bolivar was impressed by the French hero. In fact, Bolívar is often compared to Napoleon. Bolivar embraced an autocratic vision of a Spanish American republic in which he—like Toussaint L'Ouverture—would be president-for-life.
1:16:31	HOST: AT THE BEGINNING OF THE 19TH CENTURY, THE FIRST SOUTH AMERICAN WARS FOR INDEPENDENCE WERE HOBBLLED BY THE SAME ACHILLES' HEEL THAT PLAGUED L'OUVERTURE IN SAINT DOMINGUE – THE SOCIAL DIVISIONS BETWEEN CREOLES AND INDIAN, BETWEEN BLACKS AND MIXED RACES, AND BETWEEN MASTERS AND LABORERS.
1:16:50	HOST: BOLIVAR RECOGNIZED THE NATURE OF THESE FAILURES, AND WROTE IN HIS FAMOUS JAMAICA LETTER OF 1815 THAT THE COLONIAL SYSTEM HAD RELEGATED SOUTH AMERICA TO A PERMANENT INFANCY WITH REGARD TO PUBLIC AFFAIRS. THE COLONIAL POWERS HAD NEVER ALLOWED SPANISH AMERICA TO REACH MATURITY. HE ALSO REALIZED THAT NEW SOUTH AMERICAN NATIONS WOULD BE UNABLE TO FUNCTION UNDER A REPUBLICAN GOVERNMENT.
1:17:20	<i>VOICE OF BOLIVAR:</i> <i>Since it is not possible for us to select the most perfect and complete form of government, let us avoid falling into demagogic anarchy or monocratic tyranny. These opposite extremes would only wreck us on similar reefs of misfortune and dishonor; hence, we must seek a mean between them. I say: do not adopt the best system of government, but the one which is most likely to succeed.</i>
1:17:47	HOST: IN TRUE ENLIGHTENMENT FASHION, BOLIVAR EMPHASIZED THE VIRTUE OF PRACTICAL UTILITY IN CHOOSING AN APPROPRIATE GOVERNMENT. HE PROPOSED A CONSTITUTION FOR VENEZUELA THAT WOULD INCLUDE: A BICAMERAL LEGISLATURE WITH A HEREDITARY UPPER HOUSE LIKE BRITAIN'S HOUSE OF LORDS; A PRIME MINISTER; AND AN EXECUTIVE WHO WAS DESIGNATED PRESIDENT-FOR-LIFE.
1:18:10	PETER WINN: The right to self-government was an Enlightenment idea, but so was a distrust of the masses: only superior, educated, rational men – not people of color, and not women – were capable of running governments.
1:18:23	HOST: BOLIVAR WAS FAMILIAR WITH THE ENLIGHTENMENT IDEALS THAT INSPIRED THE AMERICANS, THE FRENCH, AND THE HAITIANS DURING AND AFTER THEIR REVOLUTIONS. BUT, HE PIECED TOGETHER THESE IDEAS SPECIFICALLY FOR SOUTH

	<p>AMERICAN CONDITIONS, BASED ON HIS ASSESSMENT OF THE GEOPOLITICAL AND SOCIAL CONDITIONS IN HIS NATIVE LAND.</p>
1:18:42	<p>HOST: IN THE AMERICAS, THE IDEAS OF THE ENLIGHTENMENT HAD INSPIRED ACTION CREATING A <i>NEW</i> SOCIAL AND POLITICAL LANDSCAPE.</p> <p>BUT SOMETIMES, EQUALLY POWERFUL IDEAS CAN LEAD TO A <i>REJUVENATION OF TRADITIONAL</i>-IDEAS</p> <p>SUCH WAS THE CASE WITH THE ISLAMIC REVITALIZATION MOVEMENTS THAT BEGAN ON THE ARABIAN PENINSULA, AND IN AFRICA AND INDONESIA DURING THE 18TH AND EARLY 19TH CENTURIES.</p>
1:19:13	<p>RICHARD BULLIET: The idea of revitalizing Islam or renewing Islam (“techteed” is the word in Arabia)—to make something new—is interpreted differently by different people for Ibn Abdul Wahhab in Arabia in the 18th C. In meant trying to remove from Islam various practices that he thought were detracting from the worship of the one true God, The revitalization of Islam in the 18th and 19th C. was a, widely dispersed movement that included aspects in West Africa, in Arabia, in India, even in Central Asia.</p>
1:19:53	<p>HOST: ONE OF THE MOST POWERFUL OF THE ISLAMIC REFORMIST MOVEMENTS AROSE IN THE MID- 18TH CENTURY, IN THE NAJD REGION OF THE ARABIAN PENINSULA—UNDER THE LEADERSHIP THE RELIGIOUS CLERIC MUHAMMAD IBN ‘ABD AL-WAHHAB.</p> <p>IBN ABD AL-WAHHAB BELIEVED THAT ISLAM HAD FALLEN INTO A DEGRADED STATE. HE CHALLENGED THE POLYTHEISTIC BELIEFS AND SECULAR PRACTICES THAT HAD BEGUN TO TAKE HOLD AMONG THE PEOPLE. HIS MESSAGE ATTRACTED MANY FOLLOWERS.⁷</p> <p>AS WITH FRANKLIN AND BOLÍVAR, EXTENSIVE EDUCATION AND TRAVEL SHAPED IBN ABD AL-WAHHAB’S VIEWS.</p>
1:20:30	<p>HOST:</p> <p>HE RECEIVED A FORMAL ISLAMIC EDUCATION IN A LITERALIST SCHOOL OF THOUGHT, WHICH STRESSED ADHERENCE TO EVERY DETAIL OF ISLAMIC LAW, AND THE OMNIPOTENCE AND INSCRUTABILITY OF THE DIVINE BEING.</p> <p>AFTER HIS FORMAL EDUCATION, HE FOLLOWED IN THE FOOTSTEPS OF MANY OTHER MUSLIM SCHOLARS—TRAVELING TO MECCA, BASRAH, BAGHDAD, KURDISTAN, HAMADAN, ISFAHAN, AND DAMASCUS IN SEARCH OF KNOWLEDGE.</p> <p>IT WAS TWENTY YEARS BEFORE HE RETURNED HOME.</p>
1:21:01	<p>HOST: HIS TWO DECADES OF TRAVEL REINFORCED THE LITERALIST TENDENCIES OF HIS EARLY ACADEMIC TRAINING. ACCORDING TO ONE SCHOLAR, HE HAD SEEN THE “CONDITIONS OF LIFE AMONG THE MAJORITY OF MUSLIM PEOPLES AND WAS MOVED TO UTTER DISGUST BY THE LAXITY IN WORSHIP AMONG THEM.”⁸</p> <p>IBN ABD AL-WAHHAB WROTE A TREATISE CALLED <i>BOOK OF UNITY</i>, IN WHICH HE “INSISTED THAT THE QURAN AND THE PROPHET WERE THE ONLY VALID MUSLIM</p>

	AUTHORITIES, AND PROPOSED TO RETURN TO THE FUNDAMENTAL PRINCIPLES EMBODIED IN MUSLIM SCRIPTURES.
1:21:35	RICHARD BULLIET: The consistent focus in the life and teachings of Muhammad Ibn Abdul Wahhab is to concentrate on the notion of the unity of God, the word in Arabic is Tauhed, the...not just unity but the affirmation of the unity of God.
1:21:51	HOST: IBN ABD AL-WAHHAB HAD DEDICATED HIMSELF TO THE ESTABLISHMENT OF AN ISLAMIC STATE IN WHICH HE WOULD BE JURIDICAL ADVISOR, OR <i>SHAYKH</i>.⁹ BY 1744, HIS DREAM BEGAN TO COME TRUE:
1:22:05	HOST: BY THE LATE 18TH AND EARLY 19TH CENTURIES, PILGRIMS RETURNING HOME FROM MECCA WERE TRANSPORTING WAHHABI REFORMIST IDEALS TO THEIR OWN PARTS OF THE WORLD – TO INDIA, TO INDONESIA...AND TO WEST AFRICA. THERE, ONE OF THE MOST POWERFUL MOVEMENTS WAS LED BY THE FULANI MUSLIM CLERIC, USMAN DAN FODIO, IN WHAT IS TODAY NIGERIA.
1:22:31	VOICE OF USMAN DAN FODIO: It is well known in our time Islam...is widespread among people other than the sultans. As for the sultans, they are undoubtedly unbelievers, even though they may profess the religion of Islam, because they practice polytheistic rituals and turn people away from the path of God and raise the flag of worldly kingdom above the banner of Islam..
1:22:56	HOST: DAN FODIO'S REFORMIST MOVEMENT WAS SIMILAR TO THE OTHER ISLAMIC REVITALIZATION MOVEMENTS OCCURRING ON THE ARABIAN PENINSULA DURING THIS SAME PERIOD. HE AND HIS FOLLOWERS SOUGHT A RETURN TO EARLY ISLAMIC PRACTICES, CONDEMNING FALSE BELIEFS AND HEATHENISM. AND DAN FODIO CALLED UPON HIS FOLLOWERS TO WAGE HOLY WAR AGAINST UNBELIEVERS.ⁱ
1:23:18	RICHARD BULLIET: Usman Dan Fodio led a militant movement that created, ah, an Islamic state in West Africa and he was concerned with, um...with standardizing a practice of Islam that would get rid of, ah, customs that had come into Islam with the spread of Islam into areas of tribal religion.
1:23:44	HOST: DAN FODIO'S MYSTICAL VISIONS PROMPTED HIM TO CHALLENGE THE RULING LANDLORD CLASS. HIS FULANI TRIBESMEN HAD SUFFERED UNDER THEIR RULE, AND WERE READY TO REVOLT. UNDER DAN FODIO'S LEADERSHIP, THEY OVERTHREW THEIR OPPRESSORS AND ESTABLISHED A CONFEDERATION OF ISLAMIC EMIRATES IN THE EARLY 1800'S.ⁱ DAN FODIO WAS FIRST A CLERIC, AND SECOND, A POLITICAL AND MILITARY MAN. AFTER THE REBELLION, HE RETIRED TO A LIFE OF SCHOLARSHIP—DELEGATING THE GOVERNMENTAL FUNCTIONS OF THE NEW EMPIRE TO HIS BROTHER. THEIR STATE BECAME KNOWN AS THE SOKOTO CALIPHATE AND PROMOTED THE SPREAD OF ISLAM THROUGHOUT THE REGION OF WHAT IS TODAY NORTHERN NIGERIA.ⁱⁱ AS REVOLUTIONARY IDEAS TOOK HOLD AROUND THE WORLD, <i>WOMEN</i> RECEIVED FAR LESS RECOGNITION FOR THEIR CONTRIBUTIONS THAN THEIR MALE COUNTERPARTS.

1:24:44	<p>SUE PEABODY:</p> <ul style="list-style-type: none"> -Women’s voices constitute a kind of “hidden history” in the history of ideas. -For centuries, philosophers and historians ignored women’s experience, assuming it was trivial and unimportant in comparison to the achievements of men. -But one of hallmarks of Enlightenment thought was to be skeptical of old, received traditions. -Philosophers like Locke and Rousseau, argued that people were not bound by some inherent nature, but could be improved through education. -Enlightenment thinkers’ willingness to break with the past, and challenge old ideas in public forums, created a space for new, feminist thinkers to break out. -In 1792, Mary Wollstonecraft published her most important work: A Vindication of the Rights of Woman, which called for women and men to be educated equally. -She advocated a national system of co-educational day schools -where boys and girls would learn together to become active, participatory citizens -Although Wollstonecraft’s calls for educational reform brought no immediate results during her lifetime, -She inspired later feminists across the Atlantic, like Elizabeth Cady Stanton -By the end of the nineteenth century, universal public education for boys and girls had become the norm in both Europe and America.
1:25:55	<p>HOST: REGARDLESS OF THEIR ORIGINS... NO MATTER WHO PLANTS THE SEED... HOW CAN IDEAS CHANGE THE WORLD?</p> <p>IN THE AMERICAS, THE EUROPEAN IDEALS OF THE ENLIGHTENMENT PROVIDED NEW VISIONS THAT MOTIVATED PEOPLE TO REBEL AGAINST OLD SOCIAL AND POLITICAL ORDERS.</p> <p>IN THE ISLAMIC WORLD, THE IDEALS OF ISLAMIC REVITALIZATION ALSO URGED PEOPLE TO REBEL AGAINST EXISTING SOCIAL ORDER—BY CALLING FOR A REVITALIZATION OF EARLIER TRADITIONS.</p> <p>DAR AL-ISLAM AND THE ATLANTIC OCEAN BOTH PROVIDED AVENUES FOR THE EASY EXCHANGE OF IDEAS IN THE 18TH AND 19TH CENTURIES. THESE WORLDS WERE EACH SO DIVERSE, HOWEVER, THAT THE IDEALS...WHETHER OF THE ENLIGHTENMENT OR OF THE ISLAMIC REVITALIZATION... WERE NOT ALWAYS EASILY TRANSPLANTED.</p> <p>STILL, THEY WERE IDEAS TRANSMITTED BY HUMAN AGENTS OF CHANGE. AND THESE IDEAS SERVED TO UNIFY—AS WELL AS TO DIVIDE—THE CULTURES THEY ENCOUNTERED..</p>
1:26:57	WEB TAG
1:27:02	PROGRAM CREDITS
1:27:30	SPECIAL THANKS
1:27:48	OPB LOGO

1:27:55	ANNENBERG LOGO
1:28:10	1-800 ORDER TAG
1:28:25	END
