A

Abako

Founded in 1950 in Leopoldville, now Kinshasa, as a cultural organization concerned with the Kikongo language. In 1954 **Joseph Kasavubu** took over its leadership and on 23 August 1956 he responded to A. A. J. van Bilsen's blueprint for the gradual decolonization of the **Belgian Congo** over thirty years by demanding immediate independence. In contrast to the unitary nationalism of **Patrice Lumumba**'s Mouvement Nationale Congolese (MNC), Abako was committed to a federal solution recognizing ethnic identities.

Abbas, Ferhat (1899–1985)

Algerian nationalist, son of a Muslim civil servant. Initially favoured the assimilation of the 'native element' (the Arab population) in French society and the abolition of colonialism through the emancipation of his fellow Muslims as French citizens, but rebuffed by the French in 1938. Responded by founding the Union Populaire Algérienne seeking equal rights for Arabs and French. His *Manifesto of the Algerian People*, proclaimed 10 February 1943, called for self-determination and a constitution conferring equality on all Algerian citizens. A May addendum urging sovereignty was presented to the French in June, but rejected. Abbas responded by jointly organizing the Amis du Manifeste et de la Liberté (AML – Friends of the Manifesto and Liberty) proposing an Algerian autonomous republic federated with **France**. Sentenced to a year's imprisonment and the AML suppressed, he continued vainly to advocate cooperation. He escaped to join the **Front de Libération Nationale** (FLN) and became president of the Algerian Republic's first provisional government in 1958. He was president of the Algerian Constituent Assembly in 1962. Opposed to **Ben Bella**'s revolutionary approach, he was placed under house arrest in 1964–5.

Abbas I, Khedive of Egypt (1813–1854)

Khedive (viceroy) of Ottoman Egypt, 1848–54. Distrustful of European influences, he rejected the reforms introduced by his grandfather and predecessor, Muhammad 'Ali Pasha, viceroy, 1805–48. He reduced government spending and the military and the number of military and public schools, and halted the construction of the Delta Dam and opposed the French plans for a **Suez Canal**. Nevertheless, he allowed the British to build the **Alexandria** to Cairo railway; they responded by helping him in his dispute with the Turkish Ottoman government about the application in Egypt of westernizing reforms. He dispatched an expeditionary force to help the Turks in the **Crimean War**, 1853, and abolished the state trade monopolies which were contrary to Ottoman treaties with the European powers. He reduced the burden on the poor of taxation, compulsory labour and military conscription, but was strangled by two of his servants.

Abbas II, Khedive of Egypt (1874–1944)

Last khedive (viceroy) of Ottoman Egypt (1892–1914) and a nationalist opponent of British power there. Encouraged by the popular nationalist hostility to growing British influence, he initially attempted to rule independently of the British agent and consul general, Lord **Cromer**, and appointed an anti-British prime minister, but Cromer responded to criticism of the efficiency of British troops by curtailing the khedive's freedom of action. Financially supported the pan-Islamic and anti-British daily paper, *al-Mu'ayyad*, he rejected the nationalist demands for constitutional government in 1906. He endorsed the formation of the National Party of **Mustafa Kamil** in opposition to the moderate nationalist Ummah Party preferred by the British, 1907, but the National Party leaders were exiled or imprisoned and the khedive's authority further curtailed by the British consul general, Lord **Kitchener**, 1912–14. Urged the Egyptians and Sudanese to support the Central Powers by fighting the British, 1914, but **Egypt** was declared a British protectorate, 18 December 1914, and Abbas II was deposed and exiled the next day.

'Abd al-Aziz ibn 'Abd al-Rahman Al Sa'ud (1880–1953)

Commonly known as Ibn Sa'ud, founder and first king of the Kingdom of **Saudi Arabia**. 'Abd al-Aziz was born in Riyadh at the time of the collapse of the second Saudi state in Najd. He remained in Riyadh while his father served as the Al Rashid-appointed emir of the city until 'Abd al-Rahman staged an unsuccessful revolt in 1890–1. While 'Abd al-Rahman sought refuge in the desert, 'Abd al-Aziz joined other family members in **Bahrain**. In 1893, 'Abd al-Rahman found protection in Kuwait. 'Abd al-Aziz joined his father and became a protégé of Sheikh Mubarak Al Sabah, the new ruler of **Kuwait**. 'Abd al-Aziz joined with Sheikh Mubarak in several raids against their joint enemy the Al Rashid, and in 1900 he staged an unsuccessful effort to retake Riyadh. However, in 1902, he and a small band of followers returned to Riyadh and expelled the Rashidis, thereby setting the stage for a renewed Saudi state. During the next decade 'Abd al-Aziz consolidated his control over central Arabia by beginning to settle nomadic populations and using the tenets of Wahhabi Islam as state ideology against Ottoman and Rashidi external threats. By 1912 he had begun forming the settled Bedouin populations into a military organization known as the Ikhwan (Brothers). They became a highly loyal and devoutly religious mobile fighting force, and during the next fifteen years he conquered al-Hasa from the **Ottoman Empire** (1913), Jabal Shamar from the Al Rashid (1921), and the Hijaz from Sharif Husayn (1925). But as expansion ceased and changes deemed innovations by conservative Ikhwan entered the state, they became disruptive, sabotaging projects such as telegraph lines and launching unauthorized raids into **Jordan**, **Kuwait** and **Iraq**. Grievance turned to revolt in 1928, but 'Abd al-Aziz defeated the Ikhwan and destroyed their settlements.

With the slowing of expansion and suppression of the Ikhwan, he turned his attention to consolidation of his newly formed kingdom. In September 1932 he merged all his territories and proclaimed the Kingdom of **Saudi Arabia**. One of his first acts as king was to award an oil concession to Standard of California (which operated as **Aramco**) in 1933. He then finalized the territories of the kingdom as a brief war with **Yemen** in 1934 led to the annexation of Asir. **World War II** was quiet for Saudi Arabia, although 'Abd al-Aziz's February 1945 meeting with American president **Harry Truman** brought the Saudi king world attention. The discovery and export of oil following the war also alleviated the kingdom's poverty. New-found wealth, much of which went directly to members of the royal family, placed increasing social and economic pressures on the aging king. 'Abd al-Aziz's final years saw modest political reforms with the creation of government ministries in 1951 and a council of ministers in 1952, but also greater social upheaval with a strike of Aramco workers in 1953.

'Abd al-Karim al-Kattabi (1882–1963)

'Abd al-Karim al-Kattabi led an anti-colonial struggle against Spanish imperialism in the Rif Mountains of Morocco from 1920 to 1926. 'Abd al-Karim served as a judge in the Islamic court of his tribe, the Ait Waryaghar, and later in the Spanish colonial administration before unifying tribal groups of the Rif in rebellion against Spanish occupation. He experienced great success at first and by 1921 controlled most of northern **Morocco** under the Rif Republic. His success concerned the French authorities to the south, and the French and Spanish eventually amassed an army of 500,000 troops to crush the Rifian forces. 'Abd al-Karim surrendered in 1926 and was exiled to Reunion, where he remained until 1947. He eventually settled in Cairo, where he became an outspoken advocate of Arab independence movements. His military and political success against the Spanish served as a blueprint for anti-colonial guerrilla movements around the world.

'Abd al-Qadir ibn Muhyi al-Din, 'al-Jaza'ari' (1808–1883)

Hero of the Algerian resistance. The son of a leading Sufi religious leader, 'Abd al-Qadir was asked to lead resistance to the French invasion of western **Algeria** in 1830. Showing great organizational and military talent, he was able to unify the tribes against a French force that was still limited. Alternating between periods of combat and several ceasefires with the French, he set up a modernizing small state in the interior of western and central Algeria in 1834–9, but the expansion of the French forces drove him on the defensive from the early 1840s, and to guerrilla warfare. Finally, he had to seek refuge in Morocco, but under French pressure Sultan **'Abd al-Rahman** pushed him back to Algeria where he surrendered in 1847. He retired to Damascus, gaining fame for his religious writings.

4

'Abd al-Rahman ibn Hisham, 'Moulay' (1778–1859)

Moroccan sultan, 1822–59. The first modernizing sultan of **Morocco**, 'Abd al-Rahman tried to develop trade and economy while strengthening central authority. He gave priority to establishing a modern army in the face of the growing challenge from the European powers. The war in neighbouring **Algeria** meant he lost the conflict with the French, and he had to accept increasing European influence over his country.

'Abd al-Rahman al-Jabarti (1753–1825)

Egyptian scholar and historian, born in the Nile Delta region, who lived for most of his life in Cairo. He received an Islamic education at **Al-Azhar University**, where he also taught, and began keeping a detailed monthly chronicle of **Egypt**'s history as he witnessed it. His entries include detailed accounts of **Napoleon**'s invasion and **Mehmet Ali**'s seizure of power, and the work is regarded as one of the most detailed accounts from an Egyptian perspective.

Abdülhamid II, Ottoman Sultan (r. 1876–1909)

Sultan Abdülhamid II assumed power in the **Ottoman Empire** at a time of military, economic and political upheaval. In 1876 he replaced his brother Murad, who had succeeded their uncle, **Abdülaziz**, but he reigned for less than one year. Remembered as a political reactionary, Abdülhamid II suspended the first Ottoman parliament in 1878, barely more than a year after its inception. Although an apparent enemy of political liberalization, Abdülhamid II oversaw a quickening of reforms in diverse arenas such as infrastructure, education and military affairs. Under his reign, the **Ottoman Empire** suffered a string of military defeats resulting in significant loss of territory and a mass influx of refugees. The spectre of territorial loss and even the potential break-up of the empire loomed throughout his reign. The **Young Turks** revolt in July 1908 forced him to restore the constitution, and he was deposed the following year, accused of sponsoring a counter-coup.

Abdülaziz, Ottoman Sultan (r. 1861–1876)

After succeeding his older brother Abdülmecid as sultan and caliph, Abdülaziz continued the **Tanzimat** reforms of his predecessor. Under Abdülaziz, a powerful clique of bureaucrats pursued wide-ranging administrative modernization. No place was given to opposition political movements, however. A broad coalition of forces, religious and secular, supported a coup to depose him in 1876 after military defeats in Bosnia and **Bulgaria**. Days later, Abdülaziz was found dead in disputed circumstances.

Abdullah, Emir of Transjordan and King of Jordan (1882–1951)

Abdullah, the second son of Sharif Hussein of Mecca, participated in the **Arab revolt** of 1916 along with his younger brother Faisal. Before the war, he had represented Mecca in the Ottoman Parliament. His family, the **Hashemites**, who trace their lineage to the family of the Prophet, controlled the holiest sites of **Islam** until 1919 when they lost hold of Mecca and Medina to their rivals the Saudi family (at the time also British clients). Thus deprived of their zone of influence in the Hijaz, the Hashemites received recompense with other territories from the British. Abdullah became the of Emir of Transjordan, which proved a more resilient entity than his brother Faisal's Arab kingdom, based in Damascus. Abdullah received the title of king when Transjordan won independence in 1946 and subsequently oversaw the addition of the West Bank and **Jerusalem** to its territory in 1950. Whilst visiting the Al-Aqsa Mosque a year later, Abdullah was killed by a Palestinian nationalist. After the brief reign of his eldest son Talal, Abdullah's grandson **Hussein** became king in 1953, ruling until his death in 1999.

Abdullah, Sheikh Muhammad (1905–1982)

A leading politician and founder of the Jammu and Kashmir National Conference. In the 1930s and 1940s Abdullah organized protests against the Maharaja of Kashmir. In 1947 he helped orchestrate the accession of **Kashmir** to **India** and became the new state's prime minister, but was later imprisoned due to his efforts to defend Kashmiri autonomy. After a negotiated settlement, he served as Chief Minister of Kashmir from 1974 until his death. He is known as the Lion of Kashmir.

Abdülmecid, Ottoman Sultan (1839–1861)

Succeeding his father, **Mahmud II**, after the latter's death in 1839, Abdülmecid's reign is closely associated with the **Tanzimat**, a programme of reform which aimed to modernize the **Ottoman Empire**. Abdülmecid ascended the throne at the age of 16. He was sympathetic to the goal of modernization and the two most important documents associated with the Tanzimat reforms, the Gulhane Edict

(1839) and the Hatt-ı Humayun (1856), were both promulgated during his reign. Like other nineteenth-century monarchs, Abdülmecid was increasingly tasked to serve as a living symbol of the empire, while day-to-day decisions were made by the bureaucracy. As such, he made a number of public tours of Ottoman provinces. During his reign, the **Ottoman Empire** became increasingly dependent on French and British support and allied with them against **Russia** during the **Crimean War**. He died of tuberculosis at age 38.

Abeokuta

A town in modern-day **Nigeria** founded around 1825 by refugees from the civil war that was spreading through the old **Oyo** Empire as a result of constitutional crisis, jihadist invasions from the north, and interventions from **Dahomey** and other neighbouring polities. In the 1850s Abeokuta was the scene of serious attempts by European and American missionaries and abolitionists to create a centre of 'legitimate trade' in commodities other than slaves, of which cotton was one of the most prominent. It also became a cultural centre for new Yoruba–Christian culture including the publication of an early Yoruba newspaper. Dahomey frequently attacked the city, but each time it was successfully defended. At the end of the nineteenth century it was incorporated into the British colony of Nigeria. More recently it was the home of a number of prominent Nigerians including novelist Wole Soyinka, musician Fela Kuti and President Olusegun Obasanjo.

Abkhazia

– *see* **Georgia**.

abolition of slavery

Slavery existed in antiquity; it exists, although formally outlawed, in the present. For millennia, slavery was legal and few attempts were made to make it illegal. The long-standing relationship between law and slavery began to break down in the second half of the eighteenth century, with the emergence in western Europe, first in **Britain** and then in **France** and the **Netherlands**, of organized anti-slavery movements. The crucial factors encouraging the growth of such groups were **Enlightenment** doctrines that suggested slavery was both immoral and despite claims to the contrary, uneconomical, as well as the intensification of evangelical Protestantism in Britain, especially in the aftermath of the Seven Years War (1756–63). Evangelicals came to believe that the holding of slaves was a sin. The movement to abolish slavery started slowly. It began first among **Quakers** and later took root among Anglicans such as **William Wilberforce**. Even so, up until the mid 1780s anti-slavery advocates remained a minority in Britain.

The movement to abolish slavery began in the Americas during the **American Revolution**, when northern mainland colonies acted upon revolutionary ideas of freedom to end slavery in New England and to embark upon gradual emancipation schemes in Pennsylvania and New York. The most significant steps towards its abolition came in the mid 1780s in Britain, when abolitionist societies embarked upon enormously popular campaigns to end the Atlantic Slave Trade. In 1787 the London Committee for Effecting the Abolition of the Slave Trade was formed. Its activities enjoyed unusual public success and if the **French Revolution** had not intervened to make its leaders scared of any reform, then the slave trade to the Americas might have been abolished as early as 1792. The outbreak of the **Haitian Revolution** in 1791 and war with France as well as opposition from planters delayed the abolition of the **slave trade** in the **British Empire** until 1807. In the meantime, slave rebels in Haiti (previously Saint-Domingue) achieved their freedom in the only successful slave revolt in modern history. France granted slaves their freedom in 1794 and although this offer was rescinded by **Napoleon Bonaparte** in his attempted reconquest of Haiti, slavery was effectively ended in the largest slave colony in the Americas well before France was finally defeated in 1815. The abolition of the slave trade in the West Indies was a body blow to the economy of those islands, and although planters delayed full abolition for another generation, anti-slavery sentiment was strong enough in the metropolis for the abolition of slavery to occur by 1838. Matters were different in the **United States**, where a growing plantation economy, a self-sustaining slave population and a powerful and politically dominant planter class prevented abolitionists' demands until planters were defeated in a bloody civil war. Slavery was abolished in the United States in 1862 and made effectual with the Confederate defeat in 1865. The last places to abolish slavery in the Americas were in the Spanish Caribbean (**Cuba** abolished slavery in 1886) and in **Brazil** (slavery abolished in 1888).

abolitionism, abolitionist

Broadly understood, a movement that for a century from the **American Revolution** called for an end to the transatlantic **slave trade** and subsequently for the **abolition of slavery** itself. Abolitionism was

6

a predominantly Anglo-American phenomenon, drawing much of its moral inspiration from evangelical Protestantism and mobilizing public opinion through means such as the press, petitions and non-governmental associations, all of which were comparatively lacking in countries with more authoritarian government and weaker civil society.

The late eighteenth century witnessed the convergence of religious, especially **Quaker**, objections to slavery with **Enlightenment** critiques of the inefficiency of unfree labour, the institution's assault on individual liberty, and the affront to **republicanism** embodied in dependence on the toil of others. Abolitionists focused on the transatlantic trade, since it represented a continued evil whereas slavery was an inherited one. In Britain, developments such as the *Somersett* case (1772) and the establishment of the Society for Effecting the Abolition of the Slave Trade (1787) proved false starts in the light of conservative reaction arising from the **American** and **French Revolutions**, but Parliament became confident enough of the stability of the British West Indies to bow to public pressure to pass **William Wilberforce**'s long-mooted Slave Trade Act (1807). Popular abolitionism re-emerged in the 1820s and turned towards the institution itself, resulting in the **Emancipation Act** (1833) and then a successful attempt to truncate the period of apprenticeship for former slaves that the same had laid down. Up until this point, British abolitionism had evinced remarkable structural integrity, but the movement began to split over whether to spread the struggle worldwide, over continued **protectionism** for uncompetitive British West Indian sugar versus support for a policy of **free trade**, and over Britain's ability and right to suppress an inexhaustibly resilient international slave trade. By 1850 the public was weary of abolitionist idealism, and the movement itself was disheartened.

In the **United States**, abolitionism threatened a domestic rather than a colonial institution, but one that also existed under the protections of a federal system. Early anti-slavery comprised legislative measures towards gradual emancipation or more in the north, and a spate of private manumissions everywhere. It also looked to non-extension into the territories and to broad economic trends to undermine the institution without infringing on slaveholders' property rights. Congress prohibited the slave trade with effect from 1808, but to little fanfare; the cause of anti-slavery was essentially dormant until after the **American War of 1812**, when the formation of

the **American Colonization Society** and the debates culminating in the **Missouri Compromise** revived it. White abolitionists followed **African American** opinion and the example of abolition in the **British Empire** to found the American Anti-Slavery Society in 1833, rejecting colonization, gradualism and compensation in favour of immediatism. 'Abolitionism' now became synonymous with this narrower, radical stance, as opposed to the moderate emancipationism that continued to hold a wider but comparatively subdued and unorganized appeal. **William Lloyd Garrison**'s feminism and anti-clericalism alienated many fellow abolitionists, who founded a break-away society that was also more favourable to participation in mainstream politics. The political abolitionists tended to join the **Liberty Party** and the **Free Soil Party** and to regard an unamended **American Constitution** as sufficient to abolish slavery; **Frederick Douglass** would move to their ideological camp. **Sectional conflict** bolstered northern political anti-slavery of the lowest common denominator, but abolitionists proper remained unpopular until the **American Civil War**, which ended slavery.

It is hard to link the economic motivation of abolitionists to anything other than vague pieties about the superiority of free labour that actually became difficult to maintain in the face of insatiable market demand for slaves. Abolitionists' tendency towards factionalism also carries a hint of the depth of their conviction. The corollary of acknowledging their sincerity is to realize that only in the British and Brazilian cases can we really attribute the end of slavery to widespread abolitionist sentiment more than to the dislocation brought about by war, rebellion and **slave revolts**, or to elite decision-making, or to external diplomatic pressure – though admittedly, this was almost always British in provenance, thus attesting to the indirect importance of abolitionism.

The persistence of various forms of slavery and human trafficking has recently produced a resurgence of abolitionist organizations.

Aborigines, Australian

The word *aborigine* is derived from the Latin for 'from the origin or the beginning'. Though applied to indigenous (First Nations) peoples in other countries from as early as 1789, it was used to describe all the indigenous peoples of the Australian continent and its nearby islands other than those from the Torres Strait Islands, who are considered a distinct ethnic group. Arriving forty to fifty thousand years ago from South East Asia, it

has been estimated that at the time of European settlement, the aboriginal population was in the vicinity of three-quarters of a million. This included some seven hundred different groups, speaking more than two hundred distinct languages, largely subsisting on hunting, gathering and techniques which exploited the differing environments found in Australia, including the harshest conditions of the interior. European arrival precipitated profound change in the fortunes of the aboriginal peoples, who faced dispossession, disease, violence and cultural assimilation by missionaries and governmental paternalism. The Tasmanian aborigines were completely wiped out by the 1870s and in 1933 the total aboriginal population was estimated at only 66,000. A growing assertion of aboriginal rights from 1945 led to gradual improvements and greater recognition of the sophistication and integrity of the indigenous culture, such as aboriginal art. In 1967 aborigines were accorded full citizenship for the first time and in 1992 the High Court ruled in the Mabo decision that Australia was not 'empty' when Europeans arrived, allowing aboriginal claims to land based on prior occupancy. As much as 10 per cent of land now has aboriginal freehold title, but a proposal to recognize the aborigines in the constitution as Australia's 'first people' was heavily defeated in a referendum. In 2000 the Council for Aboriginal Reconciliation delivered a document of reconciliation to the Australian government, but issues concerning aboriginal welfare and endemic social problems, such as poverty, alcoholism, crime and family break-up, remain. The current population is estimated at approximately a quarter of a million.

abortion

The elimination of the state of pregnancy by deliberate means before birth. Abortion is a highly controversial issue and has become, as technology and feminism have advanced, a touchstone of western political debates. Many religions view the elimination of any post-conception matter, whether zygotic, blasttocytic or a foetus, as a grave sin. Such people are associated with the 'right to life' arguments predicated upon the admission of the unborn, with potential to be human, to the right of protection. Not all 'right to life' proponents are religious, and many allow for a period between conception and the development of the foetus in which abortion should be legal and offered as a cure for a condition. Others allow for the consequences of a full-term pregnancy in the aftermath of rape, incest or life-threatening illness

to justify early abortion. Some believe that individual human dignity is undermined by abortion, and point to the examples of totalitarian states in which abortion was widespread and effectively in use on demand to prove their point.

Such 'right to life' groups are frequently contrasted with 'pro-choice' groups. These latter, based around feminist convictions of female freedom to choose, scientific views of the viability of the foetus or a wish to individuate control of the reproductive cycle, uphold the provision of abortion as a medical procedure and a legal right. Opinions vary as to whether all abortions, or early abortions, should be legal, and many within the 'pro-choice' camp reject the notion that the foetus is an entity in its own right, preferring the idea that it is a part of a woman until birth.

Abortion and infanticide are as old as recorded history. However, with the emergence of state-backed schemes of medical provision or insurance, and new technologies which allow for relatively safe abortion procedures, the number of acknowledged abortions rose very significantly in the later twentieth century. The entry of women into the workforce in the 1960s and 1970s, and the sexual revolution of the same period, coincided with an increased debate over the value of life and the role of women in society which often became emotional and confrontational. This was particularly true in the **United States**. It tended to divide political parties and their supporters from each other, and also to alienate Roman Catholics, evangelicals and other religious groups from participation in the political process. The emergence of abortion on demand, termination for disability, physical characteristics or sex, in-vitro fertilization and stem cell research, ultrasound pictures of children in the womb, as well as partial birth abortions, complicated the issue enormously, and no satisfactory legal or political resolution was ever found which could calm either side. By 2010, in the overwhelming number of countries, abortion was legal, but there were few in which it was wholly accepted.

absolutism

Absolutism in the period since 1700 was claimed in its purest form by Louis XIV of **France** (1638–1715) when he declared '*L'état, c'est moi*' ('I am the state'). The monarch actually enshrined the state, and there was an echo of that approach in 1940 when General **Charles de Gaulle** called on the **Free French** to rally to him personally in London after the fall of France. Nevertheless, absolutism was the

norm almost everywhere in Europe, except **Britain**, in the eighteenth century. It did not, however, mean quite the same thing everywhere. In Russian **tsarism**, law had no meaning other than the will of the autocrat. At the other extreme, in Prussia, **Frederick the Great** fully recognized that however great his power, it could only be exercised within the limits set by the law. On the other hand, the monarch was 'like the soul of a state' and thus his rule had to be personal. He could not delegate his responsibilities to ministers, who were likely to be selfish or represent factions. Moreover, he had to sacrifice his own personal interests and feelings, and arbitrariness was precluded by the obligations of his position. Only such personal rule could give the unity and consistency essential to successful policy making and execution. Such an austere and reasoned justification of absolutism was, however, the exception. Louis XIV's successors in France believed in autocracy essentially 'because it was there'. Even in 1815, the rabid royalists maintained that France could have only one constitution: 'What the king wants, the law wants.' Moreover, few monarchs had either the ability or the energy to rule in the Frederician manner. They needed strong ministers.

History was also running against royal absolutism, partly as a result of the success of constitutional monarchy in Britain after 1688. The abolition of parliamentary government and the assertion of royal power by Gustav III of **Sweden** in 1772 was followed by his assassination twenty years later, although absolutism was not abolished in Denmark until 1849. The attempt of **Charles X** of France to revert to Bourbon autocracy collapsed in 1830. **Franz Josef** ruled as neo-absolute Emperor of Austria, 1841–59, although with influential advisers, but defeat in **Italy** brought the period to an end. Twentieth-century royal absolutism has been confined to the **Balkans**, where King Alexander established a royal dictatorship in 1929 to combat national divisions in what was to be **Yugoslavia**, and King Boris III became effectively Bulgarian dictator in 1938.

Absolutism can also be extended as a term to describe the rule of **Napoleon**, particularly after his self-coronation as Emperor in 1804, although it was always qualified by reliance on his family and advisers, such as Talleyrand, in a way that **Frederick the Great**'s rule had not been. It can perhaps be extended also to the fascist dictators, notably **Hitler**, **Mussolini** and **Franco**, whose ideology made them the leader (*Führer, Duce, Caudillo*) or the head from whom all power flows, and to **Lenin** and **Stalin**, who donned the mantle of tsarist absolutism. From a different perspective, the **papacy** must be deemed a form of absolutism, particularly after the declaration of papal infallibility in 1870.

Abu Dhabi

Largest of the seven emirates comprising the former Trucial States and current **United Arab Emirates** (UAE). Under the Nahayyan family of the Bani Yas tribe, Abu Dhabi emerged in the late eighteenth century around oasis settlements in Liwa and al-'Ayn (Buraimi) and the coastal town of Abu Dhabi. The sheikhdom became part of the Trucial system beginning in 1820 and a British protectorate in 1892. The discovery of oil in 1958 brought wealth but little economic development under Sheikh Shakhbut ibn Sultan Al Nahayyan. He deposed his brother in 1966 and initiated a comprehensive economic development programme. A long-standing border dispute with **Saudi Arabia**, thought resolved in 1974, has resurfaced. Abu Dhabi became a charter member of the UAE upon the termination of the British protectorate in December 1971, and its ruler, Sheikh Khalifah ibn Zaid Al Nahayyan, served as president of the federation.

Abu Nidal (1937–2002)

Born Sabri Khalil al-Banna in 1937, al-Banna adopted the moniker Abu Nidal, which means 'Father of the Struggle' in Arabic. He was the founder of the Palestinian group **Fatah**, which is commonly referred to as the Abu Nidal Organization. Palestinian by birth, Nidal's childhood is not well known and confused further by his frequent embellishment of his own past. Receiving little to no official schooling after the third grade, Nidal taught himself. Joining the **Ba'ath Party** around the age of 18, he formed his own division of the group: the Palestinian Secret Organization – at the time he was residing in **Saudi Arabia**. The Saudi government refused to shelter the organization and deported Nidal to **Palestine**. Nidal and **Yasser Arafat** worked hand in hand within the Palestinian organization Fatah, but had a bitter falling out. Nidal and his Fatah followers have taken credit for numerous violent attacks, many involving hijackings and bombings.

Abyssinia
– *see* **Ethiopia**.

Abyssinian crisis

A crisis in the period before **World War II** originating in 1928 but only reaching crisis point in 1935. Abyssinia (now **Ethiopia**) was undermined and attacked by Fascist **Italy**, which was eager to build a 'New Roman Empire' and dominate the area from north Africa to the Indian ocean via **Libya**, **Eritrea** and Somaliland. During a one-year campaign ostensibly to resolve 'border issues', Italian troops looted holy cities and employed chemical weapons against an Ethiopian army of Emperor **Haile Selassie I**, in some cases armed with bows and arrows. When details of Italian aggression were brought to the **League of Nations**, economic sanctions were imposed on Italy. However, these were minimal and not capable of being implemented in the face of Italian defiance and Franco-British inaction; and the **USA** did not participate, not being a member of the League. The crisis is often seen as laying the groundwork for Nazi militarism and encouraging **Adolf Hitler** in his defiance of the **Treaty of Versailles**. The Italian Empire in East Africa lasted until 1941.

Achebe, Chinua (Albert Chinualumogu Achebe) (1930–2013)

Nigerian writer, dealing notably with the clash between western values and those of African traditional society. An academic and publisher, among his novels are *Things Fall Apart* (1958), *No Longer at Ease* (1960), *Arrow of God* (1964) and *Anthills of The Savannah* (1987). He also published short stories, poetry and essays. Achebe supported Biafra's independence effort during the 1967–70 war and moved permanently to the United States in 1990.

Acheh

Acheh (modern Aceh) was an important sultanate and centre of Islamic commerce and trade in the early modern period. It was based in Northern Sumatra but had a trade power extending to the Malay lands. Comparisons with medieval Venice are not wholly fanciful. It was allied with the **Dutch East India Company** and the **Ottoman Empire** against the Portuguese, but never gave itself wholly to either. It built a key role for itself as a purveyor of pepper since it sat astride an important trade route, and as such the **British Empire** declared it a possession whilst ceding it to the Dutch in 1824. This formed part of a complex relationship in which the British treated the Dutch as proxies who could keep other states out. Pirate pressure in the 1870s, which led to the Acheh War, exposed Dutch dependence on the British. The war ended in 1903, and Aceh then enjoyed a period of calm until Japanese occupation galvanized an anti-Dutch, but also anti-Japanese, Islamic nationalism in the territory known as the Ulama. This proved problematic when Aceh was incorporated with promises of autonomy into independent **Indonesia**, and led to a great rebellion between 1953 and 1959. Aceh was reincorporated into Indonesia in 1959, but the discovery and exploitation of large mineral resources by the Indonesian government and American companies reignited rebellion in 1976. This was suppressed but not eliminated, and over time Indonesian military commitment to Aceh grew (often alongside human rights violations). It was only the tsunami of 2004, which functioned as a disastrous outside pressure, that forced peace agreements on the area. Aceh is now a semi-autonomous territory of Indonesia once again.

Acheson, Dean (1893–1971)

According to the title of his memoir, Dean Acheson was 'present at the creation' of America's enduring cold war strategy. As Undersecretary of State (1945–9) and Secretary of State (1949–53) through the Truman administration, Acheson played a key role in the creation of the **Truman Doctrine**, the **Marshall Plan**, **NATO** and the **World Bank**, and supported military intervention in the Korean War. Following **Eisenhower**'s assumption of the presidency, Acheson continued to advise presidents on foreign policy until his death.

Achille Lauro hijacking

– *see* **Palestine Liberation Organization (PLO)**.

Adams, John (1735–1826)

A native of Braintree, Massachusetts, Adams graduated from Harvard and established himself as a Boston lawyer. An early critic of British taxation in the colonies, he defended the British soldiers tried for murder as a result of the **Boston Massacre**. He represented Massachusetts in the **Continental Congress**, serving on the committee which drafted the **American Declaration of Independence** in 1776. During the War of Independence Adams served in Congress, represented the **United States** in **France** and the **Netherlands**, and was the primary author of the Massachusetts Constitution of 1780. After the war he was the first American ambassador to Britain. He served two terms as **George Washington**'s vice president before being elected president in 1796. During his presidency

Franco-American relations deteriorated to the point where the two nations waged a 'quasi-war' at sea. In anticipation of a declaration of war against France, the Federalists in Congress adopted the **Alien and Sedition Acts** which limited civil liberties. These acts undermined the popularity of the Federalists and Adams was defeated by **Thomas Jefferson** in the election of 1800. Adams enjoyed a long retirement, living to see his son, **John Quincy Adams**, elected president in 1824.

Adams, Sam (1722–1803)

Born in Boston, Sam Adams was educated at Boston Latin and Harvard College. He was the most important advocate of colonial rights in Boston, helping to organize the resistance to British rule from the **Stamp Act** crisis to the **Boston Tea Party**. He represented Massachusetts in the **Continental Congress** and was an early advocate of independence. He signed the **American Declaration of Independence** in 1776, and served as governor of Massachusetts between 1793 and 1797. He was second cousin to **John Adams**.

Aden

Port city in the Gulf of Aden in **Yemen**, former British crown colony (1937–63) and capital of the People's Republic of South Yemen (1963–90). Following British occupation in 1839, Aden rose to commercial and strategic importance as a coal depot and military base serving the southern access to the **Suez Canal**. It became one of the world's busiest ports following the 1954 opening of the Aden Refinery, but traffic declined during the closure of the Suez Canal (1967–75). Construction of new terminals in the late 1980s and the 1999 commissioning of the Aden Container Terminal revitalized the port. Plans to upgrade the ageing refinery have been under discussion since the late 1990s. A resumption of the port's strategic importance came in 1999 when the US Navy contracted its use as a refuelling station. However, on 12 October 2000 terrorists associated with **al-Qaida** attacked the USS *Cole* during a refuelling stop. In the Yemen Civil War after 2014, Aden was again a battleground.

Adrianople, Treaty of

The treaty signed on 14 September 1829 (also known as the Treaty of Edirne) was imposed by **Russia** on the **Ottoman Empire**, ending the war of 1828–9 in which Russian troops had advanced into the Balkans, north-east Anatolia and the **Caucasus** in a conflict provoked by the Greek independence struggle. The treaty significantly weakened the Ottoman Empire's position in the Balkans while fortifying that of Russia. **Turkey** agreed to the opening of the Straits of the Dardanelles to free passage for commercial shipping, guaranteed autonomy that had previously been promised to **Serbia** and pledged autonomy to **Greece**, recognized the autonomy of the principalities of Moldavia and Wallachia (placing them under Russian supervision until Turkey paid an indemnity), ceded islands at the mouth of the Danube and a coastal strip of the Caucasus on the Black Sea to Russia, and recognized Russian sovereignty over **Georgia** and other Caucasian principalities.

aerial warfare

The use in war of primarily airborne (as opposed to thrown) devices, craft or weapons followed swiftly on from the development of heavier-than-air flight at the start of the twentieth century, though balloons had been used as observation posts in the nineteenth century. Air war developed in four rough phases. The first phase involved the development of craft which could reliably be used to launch reconnaissance missions, bombing runs and attacks on opposing infantries or air forces. During this phase airships and aeroplanes competed until the relative vulnerability of airships (they were slow, large and inflammable) was revealed towards the end of **World War I**. It was also during this phase that technical problems with aeroplanes, such as the need to coordinate machine guns with propellers, the development of parachutes and seatbelts as safety devices and the specifics of aircraft construction, were addressed.

By the 1930s a second phase had begun, in which problems of air power were recharacterized by dedicated branches of the armed forces rather than as part of an army or navy issue. States developed the capacity to build long-range, heavy bombers, which were seen as an ultimate weapon, alongside fast, enclosed and manoeuvrable fighter aircraft that could be used against other fighters or against infantry. This phase of air warfare also involved the creation of paratroop regiments and tactics to deliver well-trained soldiers in great numbers via parachute behind or to the flanks of enemy lines. By the end of **World War II** the development of ballistic missile technology (launched from fixed or mobile land platforms or eventually from submarines) competed with the growth of helicopters, long-range nuclear bombing patrols, radar and anti-aircraft missiles as well as surveillance craft for money and a place in the strategies and tactical manuals of great powers. Oddly, despite the diffusion of technology, the expense of this phase and

the tight control on materiel, parts and training maintained by the superpowers prevented large-scale use of air power by new or emerging powers, and the civil wars and conflicts of 1950s–1980s were not marked by the decisive use of air power; indeed, during the **Vietnam War**, its limitations were fully exposed.

Finally, a new phase began in the 1990s with the development of pilotless technology – 'drones' – which could monitor battlefields, drop ordnance and coordinate with intelligence operations to assassinate or destroy individuals or small groups of opponents whilst not exposing the powers using it to any obstacles or immediate retaliation. This phase, which could be said to have begun with the laser-guided, satellite-aided 'smart bombs' and cruise technology of the **Gulf War**, continued through the development of 'stealth weapons' and culminated in the drone technology of the 'war on terror' in the early twenty-first century. Today, air power is also linked with space-based satellites and mapping systems, although the 1968 Outer Space Treaty and the Arms Limitation Treaties of the 1970s effectively stopped the development of fully space-based weapons systems for defensive or aggressive purposes.

affirmative action (American)

The 1964 Civil Rights Act banned job discrimination. Affirmative action refers to efforts to ensure that minorities (and women) are not denied equal access to education, employment and career advancement. President **Lyndon Johnson**'s September 1964 executive order required government contractors to take 'affirmative action' to avoid discrimination and to document their policies. President **Richard Nixon**'s 1969 Philadelphia Plan referred to definite goals in relation to minority hiring and to timetables to achieve these goals. Test cases established that under-representation of minorities was proof of discrimination unless institutions could demonstrate that affirmative action had been taken. In the *Bakke* case (1978), however, the Supreme Court ruled that rigid admission quotas were unconstitutional as they denied equal protection to whites. Conservative critics in the 1980s railed against preferential treatment. In 2003 the court accepted race as one factor among many in university admissions but only in the interest of diversity, not equality.

Afghan Wars

A set of three conflicts, also called Anglo-Afghan Wars, fought between British Indian armies against Pashtun rulers or pretenders, primarily in the eastern regions of **Afghanistan**. In the first (1839–42), the **East India Company** sought to reinstate Shah Shuja as emir, yet ultimately his rival Dost Muhammad Khan reunified Afghanistan and negotiated a peace agreement with the Company in 1855. Russian expansion into central Asia and a British desire to make Afghanistan a protectorate led to the second war (1878–80). After a brief period of direct British rule in 1879, Abdur Rahman Khan brokered a deal with the British and their Pashtun and Tajik opponents, thereby permitting his reunification of Afghanistan. Since Britain did not grant independence in exchange for his father's unpopular neutrality during **World War I**, Emir Amanullah declared a war of independence in 1919. Despite victories against Afghan forces, Britain granted independence and ended the Afghan government's subsidy.

Afghani, Jamal al-Din al- (1839–1897)

Probably born in Persia (modern-day **Iran**), he claimed to be born in **Afghanistan** to hide his Shi'ite roots. He is regarded as the founder of Islamic modernism. He travelled widely in his youth, but spent many of his productive years in **Egypt** where he wrote and developed his ideas that the Islamic world should unite against European imperialism. Although a believer in pan-Islam and the recipient of a traditional Muslim education, Afghani was not strongly religious and did not believe that Islamic unity had to rest on traditional jurisprudence. Rather, he favoured a constitutional system. His involvement in politics led to his extradition from Egypt and arrest in the **Ottoman Empire** for an alleged plot against the Shah of Iran. He spent his time there organizing a foundation to resist British imperialism and to reconcile Sunni and Shia Islam. He was buried in Afghanistan following his death.

Afghanistan

Afghanistan lies between central and south Asia, sharing borders with **Pakistan**, **Iran**, **China**, Tajikistan, Uzbekistan and Turkmenistan. Forty per cent of its population in 2014 were thought to be 14 years of age or younger. The modern Afghan state emerged in the early nineteenth century around Kabul, where a dynasty claiming succession from **Ahmad Shah Durrani** (r. 1747–3) governed a kingdom that sat astride an important trade corridor. The term *Afghanistan* began to appear regularly on maps and in diplomatic correspondence around mid-century; however, its borders were fixed later. Following decades of struggle among claimants to the throne and British interventions