COURSE OUTLINE

1. Instructor Information

(a)	Instructor:	Clarence Bolt		
(b)	Office Hours:	tba		
(c)	Location:	Y319		
(d)	Phone:	3347		
(e)	Email:	cbolt@camosun.bc.ca		

2. Intended Learning Outcomes

Upon completion of this course the student will be able to:
1. Examine how different cultures can understand one another through shared historical information.
2. Study the phenomenon of change in human experience, how change connects the past to the present.
3. Recognize that world history cannot be seen merely as a mirror reflecting Western viewpoints and cultures.
4. Examine how economies, cultures, diplomacy, politics, etc. are shaped by developments around the world, how an international context is key to understanding local and national affairs.
5. Recognize that key aspects of the past and present have been shaped by global forces--exchanges of foods, technologies, religions, ideas, diseases, etc.
6. Focus on the activities of human civilizations rather than human history as a whole, where civilization is defined as: "a form of human social organization that arises from the capacity of certain peoples to produce food surpluses beyond their basic needs, and to develop a variety of specialized occupations, a heightened social differentiation on a class and gender basis, intensified economic exchanges between social groups, an regional and long-distance trading networks. Surplus agricultural production spurs the growth of large towns and then cities inhabited by merchants, artisans, ritual specialists, and political leaders. Both specialization and town life contribute to an increase in creativity and innovation that have been characteristic of all civilizations". Peter Stearns et al. *World Civilizations, the Global Experience*. New York: Harper Collins, 1992.
7. Compare different civilizations through time.
8. Examine contacts between cultures and the responses adopted by each to those contacts.

3. Required Materials
Each week, you will be required to read
1. lecture background -- *Traditions and Encounters*, by Jerry H. Bentley and Herbert F. Ziegler
2. seminar discussion – *Course Pack*

Research papers will follow the guidelines as laid out in the style guide on our history web page (see the Humanities – School of Arts and Sciences).

4. Course Content and Schedule

Week One (Jan.8 & 10)
      Introduction

Week Two (Jan. 15 &17)
Lectures
      Bentley and Ziegler
      --Lecture One -- ch, 23 -- New Encounters and Global Connections
      --Lecture Two -- ch. 24 -- Europe Transformed - 1
Seminar
      Course (CP) Lesson 1

Week Three (Jan. 22 & 24)
Lectures
      Bentley and Ziegler
      --Lecture One -- ch. 24 -- Europe Transformed -2
      --Lecture Two -- ch. 25 -- New Worlds
Seminar
      CP, Lesson 2

Week Four (Jan. 29 & Jan. 31)
Lectures
      Bentley and Ziegler
      --Lecture One -- ch. 26 -- Africa and the Atlantic World
      --Lecture Two -- ch, 27 -- Change in the East
Seminar
      CP, Lesson 3

Week Five (Feb. 5 & 7)
Lectures
      Bentley and Ziegler
      --Lecture One -- ch. 28 -- The Islamic Empires
      --Lecture Two – ch. 29 -- The Atlantic World - 1
Seminar
      CP, Lesson 4

Week Six (Feb. 12 & 14)
Lectures
      Bentley and Ziegler
      --Lecture One – ch. 29 - The Atlantic World - 2
      --Lecture Two -- ch. 30 – Industrial Societies - 1
Seminar
      CP, Lesson 5

Week Seven (Feb. 19 & 21)
Lectures
      Bentley and Ziegler
      --Lecture One -- ch. 30 -- Industrial Societies - 2
      --Lecture Two -- ch. 31 -- The Americas
Seminar
      CP, Lesson 6

Week Eight (Feb. 26 & Feb. 28)
Lectures

Bentley and Ziegler
--Lecture One – TEST ONE
--Lecture Two -- ch. 32 – Crossroads - 1
Seminar
No Seminar

Week Nine (Mar 5 & 7)
Lectures
Bentley and Ziegler
--Lecture One -- ch. 32 -- Crossroads - 2
--Lecture Two -- ch. 33 – Global Empires
Seminar
CP, Lesson 7

Week Ten (Mar 12 & 14)
Lectures
Bentley and Ziegler
--Lecture One -- ch. 34 -- The Great War - 1
--Lecture Two -- ch. 34 – The Great War - 2
Seminar
CP, Lesson 8

Week Eleven (Mar 19 & 21)
Lectures
Bentley and Ziegler
--Lecture One -- ch. 35 – An Age of Anxiety -1
--Lecture Two -- ch. 35 – An Age of Anxiety - 2
Seminar
CP, Lesson 9

Week Twelve (Mar. 26 & 28 -- **paper due**)
Lectures
Bentley and Ziegler
--Lecture One -- ch. 36 -- Nationalism and Politics in Saia, Africa, and Latin America
--Lecture Two -- ch. 37 – A Second World War
Seminar
CP, Lesson 10

Week Thirteen (Apr. 2 & 4)
Lectures
Bentley and Ziegler
--Lecture One -- ch. 38 -- Superpowers and Cold War
--Lecture Two -- ch. 39 -- Decolonization
Seminar
CP, Lesson 11

Week Fourteen (Apr. 9 & 11)
Lectures
Bentley and Ziegler
--Lecture One -- ch. 40 -- No Borders?
--Lecture Two -- ch. 40 -- No Borders?
Seminar
CP, Lesson 12

5.   StudentAssessment

1. Two exams	50%
2. Seminars	10%
3. Research Essay	
Proposal	5%
Article Review	10%
Paper	25%

1. The exams will be non-cumulative and cover both lecture and seminar material. There will be both short-answer and essay-type questions. Guide questions and materials will be provided.

2. For each seminar, student attendance will be monitored, with more than three absences resulting in a failing grade for the seminar portion of course requirements. For each of the Primary sources, answer the following

> i *Who created the source, and why?*
> ii. What are the author's likely biases and assumptions?
> iii. Who was the source's intended audience?
> iv. How does each source connect with the others

3. Students will do one research projects/essays, due Mar. 26, on one of the following topics. While using the research and citing techniques of the traditional term paper, the student will adopt an alternate format to deliver the thesis and relevant supporting information. Read carefully the selections from Marius and Page on researching and presenting information. Each paper must have an identifiable thesis and supporting documentation. Late work will not be accepted.

Letter (or correspondence between two people)
--Mercator
--Rousseau
--Mary Wolstonecraft
--Mehmed II
--Montezuma
--Machiavalli
--Gandhi
--Thatcher
--Peter the Great
--Tecumseh
--Shaka
Diary
--John Ludd
--everyday life anywhere
--Linnaeus
--Simone de Beauvoir
--Hung-wu
--Akhbar
--Luther
--Che Gueverra
--Matahari
--Bolivar
--Dowager Empress

Travel Account
--Magellan
--trans-Siberian railway
--James Cook
--Ibn Batuta
--Zheng He
--Lewis and Clark
--Vasco da Gama

Television/Movie Script. (documentary)
--major war
--revolution
--any event (approval by Jan 20)

Architecture
--Great Zimbabwe
--Suleymaniye Mosque/Topkapi Palace
--Forbidden City
--skyscrapers
--St Petersburg
--Versailles

Apology/Sermon
--any ideology, religion, or doctrine (approval before submission date). Examples: Marxism, liberalism, conservatism, anarchism, Maoism, imperialism, nationalism, totalitarianism, feminism, environmentalism, etc.

Comparisons (specify times and places)

--work
--technology
--religions
--military strategy
--nomadic societies

Assignment and Marking Conditions and Standards

1. Each essay will be no longer than 2500 words (approx. 8 pp). The above are examples; students may choose a topic and approach of their own making. However, it must be approved by the instructor. Hence, make sure you check ahead of time to make sure you are on the right track.

2. Topics must be chosen by **Jan. 24**. Students will submit a proposal with a list of sources (minimum of five books and two academic (journal) articles, specific to the topic*). The proposal will introduce the topic (who, what, when, where – not how or why), explain what the paper will answer, and lay out the approach/style of presentation. There is no need to formulate a thesis at this point; theses are to be generated by research rather than the other way around.

   **Attached will be a photocopy of the first two pages of each source and a short summary explaining why that source is appropriate for the paper.

3. The student will write a review of one of the two academic articles chosen for the essay, due **Feb. 26**. Each review will be 300 words and consist of three paragraphs:

--paragraph one will define the theme;

--paragraph two will discuss style, sources, and method;

--paragraph three will give your opinion on the basis of the information in paragraphs one and two.

   **Attached will be the article.

4. The final product, due **Mar. 26**, must contain a minimum of 20 footnotes -- the citing of specific information, ideas (paraphrase or themes), or quotes. The paper will include a title page and proper footnote and bibliographical style (for details on History style, see the Humanities web page). Margins must be justified.

   **Attached to the back will be a copy of the original proposal, along with the article review.

5. Two copies of the essay must be handed in, one to be kept on file for five years.

6. Grammar, spelling, and syntax are critical to a good paper. Marks will be lost for deficiencies in these areas.

7. The final grade will be determined on the basis of quality of work and presentation, use of sources, a clear and strong thesis, consistent argument, proper transitions, and originality of approach.

All work is due in class, before the class meets, on the assigned date. Attendance in that class is mandatory. Failure to follow these rules forfeits the mark.

6. Grading System

Percentage	Grade	Description	Grade Point Equivalency
95-100	A+		9
90-94	A		8
85-89	A-		7
80-84	B+		6
75-79	B		5
70-74	B-		4
65-69	C+		3
60-64	C		2
50-59	D		1
0-49	F	Minimum level has not been achieved.	0

Temporary Grades

Temporary grades are assigned for specific circumstances and will convert to a final grade according to the grading scheme being used in the course. See Grading Policy at **camosun.ca** or information on conversion to final grades, and for additional information on student record and transcript notations.

Temporary Grade	Description

I	*Incomplete*: A temporary grade assigned when the requirements of a course have not yet been completed due to hardship or extenuating circumstances, such as illness or death in the family.
IP	*In progress*: A temporary grade assigned for courses that are designed to have an anticipated enrollment that extends beyond one term. No more than two IP grades will be assigned for the same course.
CW	*Compulsory Withdrawal:* A temporary grade assigned by a Dean when an instructor, after documenting the prescriptive strategies applied and consulting with peers, deems that a student is unsafe to self or others and must be removed from the lab, practicum, worksite, or field placement.

Temporary grades are assigned for specific circumstances and will convert to a final grade according to the grading scheme being used in the course. See Grading Policy E-1.5 at **camosun.ca** for information on conversion to final grades, and for additional information on student record and transcript notations.

7. Recommended Materials or Services to Assist Students to Succeed Throughout the Course

LEARNING SUPPORT AND SERVICES FOR STUDENTS

> There are a variety of services available for students to assist them throughout their learning. This information is available in the College calendar, at Student Services or the College web site at camosun.ca.

STUDENT CONDUCT POLICY

> There is a Student Conduct Policy **which includes plagiarism**.
> It is the student's responsibility to become familiar with the content of this policy. The policy is available in each School Administration Office, at Student Services and on the College web site in the Policy Section.

Study Guide Questions

Part V -- The Early Modern Era (pp. 602-3)
1. What distinguishes the Early Modern Period (1500–1800) from both the previous era (1000-1500) and the following Modern era (1750-1914)? Explain the extent and limits of European dominance during this era.
2. Name 3 global processes that touched people in all parts of the world in this era.

Chapter 23
1. List the motivations for Europeans venturing out in ships and explain the technology that enabled them to do so.
2. Summarize the roles (dates and places) of the Portuguese, Spanish, English, and Dutch traders during this period. How did the efforts of these countries lead to global trade networks?
3. Describe the Columbian Exchange and evaluate its consequences.

Chapter 24
1. How and why did Western Christendom fracture? What were the consequences?
2. What led to the creation of new sovereign states? Which were the major ones and what were they like?
3. Explain the theory and practice of early capitalism in Europe.

4. What was radical about both the scientific revolution and the enlightenment? Summarize the major ideas of both.

Chapter 25
1. Describe the collision of worlds resulting from the Spanish invasion of the Americas.
2. Describe the various settler societies established by Europeans in the Americas. What was the impact on the established peoples of the Americas?
3. What role did slavery play in the Americas? Summarize the roles of the Portuguese, Spanish, French, and English with respect to these issues.

Chapter 26
1. Name and describe the major west, east, central and south African states in the early modern era.
2. Explain the origins and course of the slave trade in the early modern era. What survival techniques and responses emerged from the enslaved?

Chapter 27
1. How did the Ming and Qing dynasties restore and maintain the traditional glories and values of China's past?
2. Assess China's relative economic, military, and technological strength compared to Europe's. Evaluate the state of Chinese cultural practices and traditions in this era.
3. How was Japan unified in this era? Explain its relationship with Europeans.

Chapter 28
1. Compare/contrast the origins and nature of the 3 Islamic empires. How were they similar/different?

PART VI Age of Revolution, Industry, and Empire (1750-1914)
1. Explain the three developments that propelled Europe into global dominance in this era
2. What were some of the responses to/impacts on non-Europeans?

Chapter 29
1. What was the intellectual foundation of the political upheavals after 1750?
2. Compare/contrast the French and American revolutions.
3. Summarize global responses to revolution, both in terms of ideologies and tests of the limits of revolutionary ideals.
4. What is nationalism? What was its impact on Europe? the rest of the world?

Chapter 30
1. Define industrialization and explain why it occurred. What were its main features?
2. How did industrialization influence capitalism? What is capitalism?
3. Explain the social impact of industrialization.
4. What is socialism and how did it challenge the order of the time?
5. What were the global impacts of industrialization?

Chapter 31
Compare the stories of the US, Canada, and Latin America in founding independent societies, in politics, economics, and cultural/ethnic policies.

Chapter 32
1. Describe the Ottoman empire's decline. How did it attempt to save/reform itself?
2. What was the nature of the decline of the Russian empire? How did it try to meet the problem of decline?
3. Describe the Chinese empire's decline. Why did reform not happen?
4. Describe Japan's response to the rise of Europe.

Chapter 33
1. What were the motives for the 19th century wave of imperialism?
2. What were the major imperial domains of the major European imperial powers? What happened in Africa? Why?
3. Explain the rise of the two non-European empires in this era.
4. What were the legacies of empire? Did they sow the seeds of their own destruction?

PART VII
1. Explain how and why Europe was globally dominant in 1914. How and why did the two world wars impact this dominance?
2. What new alignment resulted, and what 2 developments caused it?

Chapter 34
1. List 6 major factors leading to the Great War.
2. What made this war so brutal? What is meant by 'total war?'
3. Why was there a revolution in Russia?
4. Explain the process and impacts of the Paris Peace Conference.

Chapter 35
1. What is meant by the 'age of anxiety?' Note and explain such developments as 'postwar pessimism,' revolution in thought, and experimentation in art and architecture.
2. What were the causes and results of the Great Depression?
3. Contrast the communist and fascist/Nazi challenges to liberalism. Why were they 'challenges?'
4. How did India, China, and Japan deal with the new realities of the postwar period?

Chapter 36
1. Compare/contrast the paths to autonomy in the Asian states. Note the differences in Indian, Chinese, and Japanese approaches. What worked?
2. What was Africa's fate in the interwar era? Chart the developments/reactions and successes/failures.
3. What was neo-colonialism in Latin America? How did the US deal with the region, and how did the region react?

Chapter 37
1. Explain the Asian and European sources of WW II.
2. Compare the 'total war' impact of WW I and II.
3. What was the human toll of this war? How did people respond (1035ff)?
4. How and why did the cold war start?

Chapter 38
1. What is meant by a bipolar world? How and where did this condition mostly clearly manifest itself? How did this play out in both the US and the USSR (domestically)?
2. List and evaluate the challenges to superpower dominance.
3. How and why did the cold war end?

Chapter 39
1. What was decolonization? Explain India's role in this process.
2. What was/is the problem in southwest Asia (middle east)?
3. How did decolonization play out in Africa?
4. What were typical post-colonial legacies? Note China, India, Islamism, Latin America, Africa.

Chapter 40
1. What is new about current globalization trends? How have economic and cultural globalization played out?
2. List and explain 4 major problems produced by globalization.
3. What traditional 'boundaries' is globalization challenging?

Introduction
Early Human Societies

According to anthropologists (see distribution maps), human beings, similar to those of today, inhabited the earth at least as early as 40,000 years ago. Hunting and gathering were the predominant modes of survival. By 15,000 years ago, because of demographic pressure on resources and the environment, they had spread to all major continents and many island groups.

This pressure necessitated new approaches to dealing with nature. By 12,000 years ago, domestication of animals had occurred, and by about 9,000 years ago, the first agriculturists were plying their trade with both animal and plant life, selectively breeding to increase output. Climate change, ever larger numbers of people, increasing knowledge of growing patterns of wild grains and foods, and other such factors likely led to the so-called **agricultural revolution,** a change which transformed the way that human beings interacted with each other and with the natural environment. Control over both nature and (re)production has characterized any and all societies which switched from being primarily focussed on hunting and gathering to agriculture. Agriculture, and its attendant exploitation of the natural environment, particularly of animals and plants, allowed for dramatic increases in the number of people that could inhabit any given region. It was occasionally resisted because it required people to settle down and have their activities coordinated, giving them far less freedom of movement.

From about 10,000 years ago to the present, humans have been organizing themselves into ever larger groups and units, based primarily on ever-increasing agricultural yields. The first city, likely Jericho, emerged about 7,000 years ago. The agricultural revolution has not ended. All the major changes in production, governance, and social relations as a consequence of this millennia-old shift are still being experienced today.

Because writing does not seem to have been part of societies prior to about 5500 years ago, the period prior to this date is often referred to as **pre-history**. However, this does not mean that people before this time had no history or were less human. They merely lacked written methods for detailing their feelings, religious practices, social and political arrangements, and so forth. The sources used to understand these times are **material;** archeology is best suited to interpret them. The label '**historical period**,' merely marks the beginning of recording the past (history) in the fashion with which we are accustomed.

Early Complex Societies -- Up to 500 BCE

Human beings appear always to have displayed common responses to life's situations. For one thing, they live in **societies**, defined as any organizations into which people group themselves, examples being kin groups, tribes, towns, cities, corporations, churches, or private organizations. Societies can be classified on a continuum of **simple** to **complex**. These labels do not connote value. Simple societies (e.g., kin and tribal groups) have less differentiated social and political structures, a smaller population, less complicated technology, and, often (but not necessarily), a more interactive relationship to nature.

The first complex societies, based on an earlier foundation of agriculture, emerged about 5,000 - 5,500 years ago. Increasing specialization of labour changed relationships between men and women, usually to the disadvantage of women. Complex societies required most people to work harder as they harnessed human resources on a far larger scale than did smaller societies. It fundamentally altered the human relationship with the natural environment. Such societies had common characteristics:
  --agricultural surplus
  --irrigation and water control (key to all early complex societies) to generate this surplus
  --urban centers
  --writing/commerce-trade/law codes and codes of conduct
  --formal education
  --organized religious systems
  --class division [elites (monarchs, aristocrats, priests), merchants, artisans, peasants, slaves]
  --specialization of labour
  --specialized military
  --government bureaucracy
  --more developed systems of technology and communication

Locations of the First Major Complex Societies.
There were five major areas (according to current understanding) where such societies emerged, oriented to rivers and water bodies, and scattered throughout the world.

A. **Mesopotamia** (Sumer), along the Tigris and Euphrates Rivers, was the first of many Middle Eastern complex societies that flourished from 5500 to 3000 thousand years ago (3500-1000 BCE). From this area came law codes and Judaism, the religion which is the foundation of two major world religions.

B. In the Mediterranean area, **Egypt and Nubia**, along the Nile River, both had complex societies, the Egyptian one lasting dating from 3100 BCE.

C. India, along the Indus River valley in present-day Pakistan, around 4,500 years ago (2500 BCE), produced the **Harappan** civilization that was superseded by an Aryan society that took over approximately 1500 BCE. The combination produced Hinduism, remarkable architecture and art, and science and mathematics. Harappan society covered a vast area of Asia, the largest empire the world had seen until that point.

D. The first major **Chinese** complex societies coalesced around 1500 BCE, in the Shang kingdom, giving rise to numerous dynasties that ran China until the early 20th century.

E. The Americas, particularly from **Mexico through Central America down to Peru**, witnessed numerous complex societies which moved to their own rhythms (i.e., with virtually no known contact with the complex societies of the above regions). Collectively, they made remarkable achievements in metallurgy and gold-working, writing, weaving, architecture, mathematics, astronomy, and so forth. Animal and plant domestication took place, and the Americas produced such foods as corn, peppers, squash, beans and potatoes, many of which spread throughout the hemisphere. The first complex societies were the Olmecs (1200 BCE to 400 CE), followed by the Zapotecs (500 BCE - 750 CE), the Chavin (900-300 BCE) and the Maya (300 BCE - 900 CE).   The use of iron and of the wheel remained unknown until the 16th century.

Notes

1. While it is clear that humans in these societies developed unique ways of life as well as diverse views about such issues as death, child-rearing, or governance, they also displayed common responses and shared basic features. Ideas, artifacts, and diseases which arose in one part of the world showed up elsewhere and modified the societies with which they interacted, whether through migration or by ever more frequent contact. There were numerous common ideas and practices concerning such things as organizing a state, dealing with changing technology, understanding and relating to the natural environment, coming to terms with social organization and (in)equality, and worship.

2. These similarities (and often simultaneities) make it possible to categorize and catalogue distinct and discrete periods of world history, delineating eras from the development of agriculture to the present industrial world. Remember -- labels are human creations, useful for understanding but subject to change when greater knowledge and more information becomes available.

3. Complex societies, while initially embracing only small numbers of human beings, have developed over time to include virtually all of humanity. This perspective is a necessary corrective to a long-held view in western education that world history coincided with the rise of western civilization. Of course, Chinese societies, North American societies, African societies, etc. all share similar biases about the cosmic centrality of their histories and traditions.

Classical Societies -- 500 BCE-500 CE

Continuity With the Past

As we approach recent times, there is ever more evidence and many more sources/records that show how societies were organized and how ordinary people lived. The complex societies which emerged during this period have direct links to societies that exist today.

The dominant complex societies of this 'Classical' era were found in four areas -- **Persia, the Mediterranean, China, and India.** Although they extended far beyond the river valleys from which they arose, similar to the early complex societies, the classical ones did not touch all of world's peoples who lived during this time. Living beyond these societies were northern Europeans, central Asians, Africans below the Sahara, and most of the Americas. These areas had their own significant histories and varieties of societies, from small tribal groups to agricultural settlements.

The large empires which emerged in these four dominant areas dispersed ideas, disease, and trade goods over ever greater distances. Still, there was continuity with the past, and they built on the achievements of the agriculturally-based river valley societies: their technologies, their artistic styles, and even their ideas, writing systems, science, and mathematical concepts. They had large populations (by the beginning of CE, China had perhaps 60 million, the Roman Empire 54 million, and India 50 million people), They set in motion institutions and values that continue to shape the world. Each improved on earlier technologies for agriculture, manufacturing, and urban life.

Common Challenges and Responses

Given their relative size, the societies faced common challenges and met many of them in similar ways.

1. Because their territories were vast, they needed advanced methods of transportation and communication. They built roads and supported networks of trade that connected not only the far-flung regions of their own imperial territories but also linked these four societies to each other. The most famous inter-imperial connection was a collection of roads/routes known as the **Silk Roads.**

2. Central governments created elaborate systems of bureaucracy and administration to maintain control over the far reaches of their empires. Common systems of law, citizenship rights, common languages, and common currencies were devised to create uniform political, economic, and social standards throughout their territories.

3. Threats to these empires came from bordering nomadic and migratory peoples who often sought to capitalize on the wealth and surplus production produced by the complex societies.

4. This, in turn, generated new forms of military to defend and even to expand imperial territories in order to secure their borders. The innovative use of iron gave those who had it great military and technological advantages.

5. To finance these roads/communications networks, bureaucracies, and military advancements and campaigns, rulers of these empires created ever more sophisticated systems of taxation and tribute. Many required compulsory, uncompensated military and labour service.

6. Typical of most large societies, they faced issues of equitable wealth and land distribution. Elites who acquired and accumulated wealth and land enjoyed great advantages over those with less. Class conflict often led to uprisings and/or civil war.

7. Because these empires were larger than any previously known political entities, they had to accommodate people of varying religions, linguistic, and cultural backgrounds. They tended to succeed in proportion to levels of toleration for multi-culturalism. One of the early great Persian empires, led by the Cyrus, succeeded largely because of its acceptance of the cultural ways of others.

8. One method of unifying people of varying backgrounds and cultures were universalistic religions (as opposed to ones based on specific, localized, city-states), philosophies, and value systems. Persia developed Zoroastrianism, India produced Hinduism and Buddhism, China created Confucianism and Daoism, and Rome used Christianity and Greek philosophy. These systems unified people around ideas and images rather than local values. They addressed issues relevant to all humans through time and space, rather than those specific to specific people, in specific times, in specific places.

While the similarities are vast, there were a number of significant differences in food crops, architectural styles, and religions/philosophical systems. Classical China and India, e.g., depended on rice, millet, and wheat, while wheat was the staple in Persia and the Mediterranean. China and India used much wood in their construction, while Persia/Mediterranean used brick and stone.

The Classical Age Ends

Around 500, the fall of the western portion of the Roman empire and the ending of empires in China (Han), India (Gupta), and Persia opened a new era of world history. Their demise was hastened by waves of invasions from northern Europe and central and northern Asia. Nomadic and tribal peoples pushed up against these imperial powers and, although the invaders forced the complex societies to undergo fundamental change, in the long run, the legacies of the three classical domains persisted, and their ideas, value-systems, styles of governance, social arrangements, and intellectual/religious/cultural approaches to life eventually assimilated these less complex societies.

The Post-Classical Period -- 500-1450

The collapse of the classical empires (large complex societies) in the Mediterranean area, China, India, and Persia opened a new era of world history. Their demise had been hastened by waves of invasions of nomadic and tribal peoples from northern Europe and central and northern Asia. Nonetheless, the ideas, value-systems, styles of governance, social structures, and intellectual/religious/cultural systems of the complex societies persisted and assimilated simpler societies. Only in India would decentralization remain the rule throughout this period. In China and in the eastern part of the Roman Empire (known afterward as Byzantium), stable centralized authority would continue through this period. In Persia, Islam would take over after the 7th century.

The assimilation of nomadic and tribal peoples and the emergence of new powerful centralized states would create new linkages, producing vast communications networks that, over this 1000 years, would result in unprecedented spread of ideas, goods, and diseases throughout the Eurasian and African continents. Four major themes describe the developments of this era.

1. The Rise of Islam

The creation of Islam and its spread through the explosive expansion of the Arabs in the 7th century brought about the first 'global civilization' after older Mediterranean and Middle Eastern empires had faded. Arab Islamic civilization influenced almost all the leading societies of Asia, Africa, and Europe. Islamic centers produced many of the world's major developments in science, medicine, mathematics, astronomy, literature, architecture and learning from 900 - 1200. These developments would play a major role in the rise of Europe after the 13th century. Arab empires would decline at the end of this era as Turkic nomadic and tribal peoples challenged their power. In turn, these people would convert to Islam and form new empires such as the Ottoman (middle east) and the Mughal (India). The universal nature of Islam and the values it imparted would be lasting.

2 Expansion of the Influence of Complex Societies

During this era, the complex style of social organization would come to many parts of the world previously little touched by it. By the end of the era, at least seven zones could qualify under this designation: Middle East and North Africa, India, China and East Asia, Eastern Europe, Western Europe, sub-Saharan Africa, and the Americas. Japan's rise is also significant.

This expansion of complex societies was built on three factors. **First**, there was the spread of earlier agricultural and complex societies. **Secondly**, after the collapse of the classical empires, surviving, established centers of the old empires sought to compensate for the disruptions around them by looking for new areas of contact and expansion. The Byzantine Empire for example, probed northward as new rivals (Arabs) appeared in the Mediterranean area. **Thirdly**, the era produced a religious fervor which created great missionary movements in three universalistic world religions (see below).

Another major development was the emergence of a European identity. By 1000, Germanic tribalism, Roman Christianity (not Byzantine Orthodox Christianity), and Roman law and political practice had synthesized a new outlook, a world-view eventually labelled 'European civilization.' Between 1000-1300, states and peoples in Western Europe freely borrowed religious, technological, scientific, philosophical, military, and economic aspects from older complex societies. A number of its kingdoms and states became significant, if not major, world players by 1500. In fact, one of the signals that the post-classical era was over were the ocean voyages of western Europeans that would lead to adding the previously isolated Americas to world networks and irrevocably change world dietary patterns.

3. World Religions

This era witnessed the spread of major world religions across much of Asia, Europe and Africa. While **Hinduism** emerged as the majority religion in India and a few pockets of Southeast Asia, **Buddhism** spread from India to China and other parts of central and East Asia, including Japan and Southeast Asia. **Islam** spread across the Middle East and North Africa and became an important minority religion in India, western China, and parts of sub-Saharan Africa. By the end of the era, it was also making inroads in Southeast Asia (today, the largest population of Muslims is in Indonesia!). **Christianity** spread north to both east (Orthodox) and west Europe (Roman Catholicism) and, in the latter, would become a glue to bind a new European civilization.

Although the major world religions differed significantly, they did focus on an overreaching divine force, spirituality, and the afterlife. Most significantly, all extended beyond local cultures to win the adherence of diverse peoples to a core of beliefs and rituals. In short, they were **universal** religions, and they encompassed both elites and ordinary people. New institutions such as Christian churches, Buddhist monasteries, and Muslim mosques came to the fore. In all, religious abstraction became more widespread, as the universe became envisaged as part of a large divine plan.

The spread was facilitated by a number of factors. **First**, the fall of the classical empires had created change and confusion and many people were searching for new religious structures. **Second**, these religions (Islam, Buddhism, and Christianity) were missionary faiths. **Third**, a vastly expanded system of international trade encouraged the spread of religious ideals along trade routes. **Fourth**, this same system of trade made universal religious systems seem more sensible than local gods and religions. Ideas about common and shared humanity gained popularity.

Nonetheless, there was a failure to find agreement on fundamental beliefs. These religions competed fiercely, often with mutual detestation, particularly on the side of Muslims and Christians. Religion was a driving force behind many of the wars and conflicts of this and later eras.

4. World Network

There was an increasing level of interchange among the major complex societies of Africa, Asia and Europe, even if such contacts included only small numbers of people. Most everyday people did not

have direct relations with people from distant parts of the world, although indirect ones could have huge, even deadly, consequences.

First, increased levels of trade. **New north-south connections** in both eastern and western Europe and the rise of African merchant routes among the east coast and overland through the Sahara. Trade in the Indian Ocean and the South China Seas would lead to the incorporation of the islands of southeast Asia into the older trade networks.

Second, the spread of **technology/knowledge**. The knowledge of paper, in use in China for hundreds of years before its spread to the Middle East by 900, would reach Europe by the 13th century. Ideas about mathematics, medicine, engineering, philosophy, and science circulated throughout the areas. Arab map-making, Chinese navigational (compasses) and military (gunpowder) technology, and western shipbuilding and artillery innovations would disperse.

Third, **disease. T**he most notorious example was the bubonic plague which spread along the Eurasian/African trade routes in the 13th and 14th centuries as a consequence of the Mongol invasion. Serious recovery began in the 15th century.

By 1500, one could identify 3 categories of societies in the Africa, Asian, European orbits.

The first, older complex societies, were essentially the ones that had been dominant in the classical era. Arab society took over much of the Middle East and North Africa. China dominated East Asia. India continued to sponsor trade and cultural development on the Indian sub-continent and southeast Asia, and the Byzantine (eastern half of the Roman empire) took over classical Greece and northeastern parts of the old Roman Empire. The art, politics, commerce, wealth, and great cities of the post-classical era were in these centers.

The second, newer complex societies, were less strongly organized. These included Japan, southeast Asia, Northern Europe, and parts of sub-Saharan Africa. They participated to some degree in the world network, gradually increasing their involvement as the era progressed.

The third set of societies had no link with the above, with whom they had no apparent technological, cultural, biological, social, or religious exchange. These included the Americas and Polynesian islands. The end of this era came about when Europeans ventured out onto the Pacific Ocean and brought the Americas and Oceania into the world networks. The consequences were complex, with the trade networks spreading technology, ideas, and foodstuffs to all parts of the globe but also killer diseases.