

	<p><i>School of Arts & Science</i> HUMANITIES DEPARTMENT HIST 103-001 World Civilizations 2: Post 1450 2012W</p>
---	--

Instructor Information

Instructor:	Clarence Bolt - cbolt@camosun.bc.ca		
Office Hours:	MW – 10:30-12:20		
Location:	Y323		
Phone:	3347		

Course Description

Continues the survey initiated in History 102, by bringing it up to the present. Western notions of industry, business, and power emerge to encounter and challenge older cultural traditions. The basis for the global interconnectedness of the 21st century is established.

Required Materials

There are two lectures each week, one each, at 9:30 on Monday and Wednesday. At registration, each student will select an 8:30 seminar, either on Monday or Wednesday.

Books and Resources:

-*Traditions and Encounters, Vol. 2*, by Jerry H. Bentley and Herbert Ziegler as background readings for lectures. Outlines for each chapter (see below) as well as emailed study questions form the basis for your lectures and the tests.

-*Globalization, A Very Short Introduction*, by Manfred B. Steger – to be reviewed.

-*A Pocket Guide to Writing in History*, by Mary Lynn Rampolla Recommended - contains helpful advice on research, writing, doing exams, and anything else needed to be a successful history student. This can become a virtual Bible for not only doing research in history but research generally.

-*Style Guide* is a shorter version: http://camosun.ca/learn/programs/history/style_guide.pdf

-**Online material** related to this text, including Chapter Outlines which are the basis for lectures: http://highered.mcgraw-hill.com/sites/0024122010/student_view0/

-**Pincode cards** which you received with the text to access a self-study site:

<http://connect.mcgraw-hill.com/selfstudy>

Seminars will be based primarily on the Primary Sources in each chapter, links in the syllabus, or selections to be emailed ahead of time. You will be required to hand in answers to the questions at the end of each selection for each seminar.

Course Content and Schedule

Part IV - The Origins of Global Interdependence, 1500 - 1800

Week One (Jan. 7 & 9)

Lectures

Bentley and Ziegler

--Lecture One – Introduction to Course and Requirements

--Lecture Two – ch. 22 - Transoceanic Encounters and Global Connections

Seminar

No seminar

Week Two (Jan. 14 & 16)

Lectures

Bentley and Ziegler – See also attachment to your syllabus.

--Lecture One – The Background to the Modern Era – Read **Introduction: Early Human Societies** – attached to your syllabus.

--Lecture Two - ch. 23 -- Europe Transformed

Seminar

Galileo on science and scriptures

<http://law2.umkc.edu/faculty/projects/ftrials/galileo/lettercastelli.html>

Hume on miracles

<http://www.fordham.edu/halsall/mod/hume-miracles.html>

John Locke, p. 518

How do these writings reflect a challenge on older Christian, European ways of thinking?

Week Three (Jan. 21 & Jan. 23)

Lectures

Bentley and Ziegler

--Lecture One -- ch. 24 – New Worlds

--Lecture Two – chs. 25 – Africa and the Atlantic World

Seminar

Pp. 474, 526, 544

The Great debate in Spain – to be emailed

What arguments do both sides raise?

Week Four (Jan 28 & Jan. 30)

Lectures

--Lecture One - ch. 26 – Tradition and Change in East Asia

--Lecture Two - ch. 27 -- The Islamic Empires

Seminar

Pp. 581, 591, 599, 602

See also

<http://www.fordham.edu/halsall/mod/1550sultanavisit.html>

What do we learn about the Ottoman Empire here?

Paper/Project Proposal Due on January 30

Week Five (Feb. 4 & 6)

Lectures

Bentley and Ziegler

--Lecture One – **Quiz One**

--Lecture Two - ch. 28 - The Atlantic World (1)

Seminar

Pp. 628, 640, and link to American Declaration of Independence

<http://www.ushistory.org/declaration/document/>

Why did the American, French, and Latin American Revolutions take such different courses? Examine the roles of ideology, ethnicity, and world position/status in each. What is the key element in these differences?

Journal (1) Due on February 6

Part VI

An Age of Revolution, Industry, and Empire

Week Six (Feb. 11 & 13)

Lectures

Bentley and Ziegler

--Lectures One - Family Day

--Lecture Two – ch. 28 – The Atlantic World (2)

Seminar

Free for all

Week Seven (Feb. 18 & 20)

Lectures

Bentley and Ziegler

--Lectures One and Two – Ch. 29, Steger chs. 1,2 - Industrial Societies (2)

Seminar

Pp. 664, 670

Communist Manifesto, emailed selections

What view of history do they have? How do they interpret the modern era? What started it? What will end it?

The authors believe that they have understood the story of humanity - it's one of exploitation by those who own the means of production and those who work for the owners. Thus, the only way to understand people is to understand history, and they have developed a view of how the past has unfolded.

In the CM, "the discovery of America", as they call it, is key to understanding the modern, capitalist industrial stage of history. Pay particular attention to what follows after this phrase near the beginning of the Manifesto. What steps follow? Be precise in laying out the steps they see as the inevitable unfolding of what this "discovery" provided the world.

Week Eight (Feb. 25 & Feb. 27)

Lectures

Bentley and Ziegler

--Lecture One – ch. 30 – The Americas in the Age of Independence

--Lecture Two -- ch. 31 – Societies at Crossroads - 1

Seminar

Pp. 711, 719

What do the following reveal about Japanese self-perception at this time?

<http://www.fordham.edu/halsall/mod/1908okuma.html>

<http://www.fordham.edu/halsall/mod/1905portarthur.html>.

All Article Reviews Due on February 27

Week Nine (Mar. 4 & 6)

Lecture (Mar. 1)

Bentley and Ziegler

--Lecture One – ch. 31 – Societies at Crossroads - 2

--Lecture Two -- ch. 32 – The Building of Global Empires

Seminar

Read selections on pp. 735, 744

Is this attitude still evident today or is it a relic of the past?

What does the following show about the German leaders' views of the time?

<http://www.fordham.edu/halsall/mod/1901kaiser.html>

Journal (2) Due on Mar. 4

Part VII

Contemporary Global Realignment

Week Ten (Mar. 11 & 13)

Lectures

- Bentley and Ziegler
- Lecture One – **Quiz 2**
- Lecture Two - ch. 33 – The Great War

Seminar

- Pp. 801, 805
- Mussolini's Fascism
- <http://www.historyguide.org/europe/duce.html>
- Hitler's *Mein Kampf* (to be emailed)
- Compare contrast the approaches to the issues of the interwar period

Week Eleven (Mar. 18 & 20)

Lectures

- Bentley and Ziegler
- Lecture One - ch. 34 – An Age of Anxiety (1)
- Lecture Two - ch. 34 – An Age of Anxiety (2)

Seminar

- 817, 824
- What 3 principles formed the basis for Sun Yat Sen's vision of China's future?
- <http://academic.brooklyn.cuny.edu/core9/phalsall/texts/sunyat.html>

Week Twelve (Mar. 25 & 27)

Lectures

- Bentley and Ziegler
- Lecture One -- ch. 35 – National and Political Identities in Asia, Africa, and Latin America
- Lecture Two -- ch. 36 – New Conflagrations

Seminar

- Read 847, 851, 869, 877
- Nkrumah on neo-colonialism
- <http://www.marxists.org/subject/africa/nkrumah/neo-colonialism/introduction.htm>

Paper/Project due on Mar. 27)

Week Thirteen (Apr. 1 & 3)

Lectures

- Bentley and Ziegler
- Lecture One – Easter Monday
- Lecture Two – ch. 37 – The End of Empire

Seminar (Open)

Week Fourteen (Apr. 8 & 10)

Lectures

Bentley and Ziegler

--Lecture One - ch. 38 – No Borders

--Lecture Two – Globalization and its Meaning - Steger

Seminar

p. 906

Text of Bin Laden speech after Sept. 11, 2001

Steger Review due Apr. 8

Final Journal Presentation, April 10

Quiz Three Exam Period

Student Assessment

1. Three quizzes	40%
2. Seminars	10%
3. A. Research Project	
Proposal	5%
Article Review	10%
Paper	25%
Or	
B. Journal	30%
Article Review	10%
4. Review on Steger	10%

1. Quizzes

They will be non-cumulative, cover both lecture and seminar material, and will include both short-answer and essay-type questions. Guide questions are attached to the course syllabus. The first is worth 10 marks, the second and third 15.

2. Seminars

Student attendance will be monitored. More than 3 unexcused absences results in a failing grade for this portion of course requirements. Contact me if you are unable to attend.

For each of the Primary sources, consider 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?

Each week's seminar will have questions which can be found at the end of each selection in the textbook or in the syllabus. For each seminar, before the session starts, hand in a short answer to each question.

3. Project or Journal

Option A.

The research project/essay is due, before the lecture, on **March 27**, on one of the topics listed below. While incorporating research and citing techniques of the traditional term paper, as well as delivering a clearly identifiable thesis and supporting information, the paper may be presented in an alternate style. Read Rampolla or the Camosun *Style Guide* carefully to understand standards for researching and writing essays. **Late work will not be accepted without prior arrangement.**

The essay will contain between 1500 and 2000 words (i.e., 6-8 pages). Topics must be chosen by **January 30**.

Assignment and Marking Conditions/Standards

Step 1

By **January 30**, you will submit a proposal (Annotated Bibliography) with a list of sources -- a minimum of three books and two academic articles, specific to the topic*.

The proposal will follow the following **4-part format**:

A. Paragraph with Topic Proposal

This paragraph

- will introduce the topic (who, what, when, where – not how or why)
- will explain which question the paper will answer
- will lay out the approach/style of presentation.

There is no need to formulate a thesis at this point. Theses should be generated by research rather than the other way around. While reference works are important to define a topic, sources used for the essay must be academic books/articles focused on the topic. Your textbook is not an academic source. It is a reference work.

Before choosing books or articles, use reference works to define the topic: encyclopedias, handbooks, and textbooks, as well as numerous sources in the library's reference section. Reference works are not to be listed in the Bibliography below. They are only used to initiate a project, not for the actual research itself.

B. Bibliography (see examples below)

Author. *Title*. Place: Publisher, Date.

e.g., a book

Ellis, Deborah. *Three Wishes, Palestinian and Israeli Children Speak*. Toronto: House of Anansi, 2004

e.g., article

LaViolette, Forrest. "Missionaries and the Potlatch." *Queen's Quarterly* 58 (1951):237-51.

Entries must be alphabetical, double-spaced, and second-line indented. Consult the Rampolla or the History Style Guide if you need assistance.

Some suggestions on finding books and articles:

Using the **Camosun library**, find **six books and four articles** either completely devoted to your topic or with substantial references to it. If you have difficulty finding this number, you may wish to widen your topic or select a different one. Since content may not live up to what the titles suggest, it is helpful to look up more titles than you need, locate them in the stacks or on-line, skim them for content, and then select those that best fit the topic. [Camosun has an e-book collection]

C. Once you have narrowed this number down to three books and two articles, write out a summary that will

...explain why your choices will be useful for an essay on this topic. Usefulness/value is determined by both the author's argument and the work's content. Your mark will be determined by the work's usefulness and your assessment of why it is so. Do not say that you simply liked the book or that it covered the topic. Figure out the author's point. This explains why the work is useful. This summary may be written directly underneath the bibliographic entry.

To find academic articles, use the indexes noted in class. JSTOR and EBSCO are especially useful. An academic journal is peer-reviewed, well documented (footnotes and bibliography). *National Geographic*, news magazines, *Life*, *Reader's Digest*, and popular magazines **are not** appropriate. **Articles must be from respected and established journals/periodicals.**

D. Attachments

1. a photocopy of the title page; and the table of contents of each book
2. the 1st page of the articles.

Papers will not be considered unless a proposal is submitted. Late work is not accepted without permission from the instructor.

Note the following. I will entertain proposals that deviate from the above, ones that may include Primary Sources. Maintain regular communication with me to keep on track.

Step Two

In a 300 word essay, you will review one of the two chosen articles. A sample review will be provided. The review will consist of 3 paragraphs (**due February 27**):

- the first will state the theme of the argument (author's argument)
- the second will explain the style, structure, and sources
- the third will evaluate the article's thesis and delivery

Include a Bibliographic citation as well as one of the following: the article itself, a link, or the first two and last page of the body of the article.

Step Three

The final product, **due March 27**,

- A. Will include the original proposal, as marked.
- B. Must contain a minimum of 20 foot (end) notes -- citing of specific information, ideas, & quotes.
- C. Will
 - include a title page with your name, student number, title, course name
 - be double-spaced,
 - have justified margins and indented paragraphs
 - have page numbers
 - no headings
 - use proper Chicago Manual of Style citation for footnotes or endnotes and its bibliography. *Attached will be a copy of the original proposal.*
- D. Two copies of the essay, one copy handed in to be graded by the instructor and to be handed back to the student, the other to be emailed to the instructor to be kept on file.
- E. Good grammar, spelling, and syntax. Marks will be lost for deficiencies in these areas.
- F. The final grade will be based on the quality of work and presentation, use of sources, a clear and strong thesis, consistent argument, proper transitions, and originality of approach.

Regular consultation with the instructor will keep the project on target.

****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.**

Option B.

1. You may choose to keep a journal, responding after each chapter to one of the questions from the Study Guide, under the heading, JOURNAL REFLECTION. For each chapter, there are one or more issues to which you may respond. Choose one.

Note: a journal for a history course is not the same as a personal one. Instead, your entries must be analytical, intellectual responses and based on:

--the course material, the texts, the seminar readings/discussions, and the lectures.

--your previous knowledge, intuitive reactions, and feelings about the material

With respect to the latter, it is not simply enough to say that you like or do not like something. Each entry should be about a page long, that is, no more than 500 words. Be precise and to the point but do not over-edit.

Your grade will be based on the following:

--engagement of material

--depth of response

--use of course material

--quality of writing (but not expected to be literary masterpieces)

The entries may be handwritten or printed but hard copies are due on these assigned dates – **Feb. 6, Mar. 4, and Apr. 10.**

2. For those choosing this option, you will also submit, by **Feb. 27,** a review of an academic journal article. It will be based on one of your journal topics which has especially caught your interest. *Consult with your instructor when you have a topic that interests you.* Find an article. See **Step 2** above for how an article review must be set up.

Possible topics for Paper/Project

Letter (or correspondence between two people)

--Mercator

--Rousseau

--Mary Wolstonecraft

--Mehmed II

--Montezuma

--Machiavelli

--Gandhi

--Thatcher

--Peter the Great

--Tecumseh

--Shaka

Diary

--John Ludd

--everyday life anywhere

--Linnaeus

--Simone de Beauvoir

--Hung-wu

--Luther

--Che Gueverra

--Matahari

--Bolivar

--Dowager Empress

Travel Account

--Magellan

--trans-Siberian railway

--James Cook

--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

Comparisons (specify times and places)

--work

--technology

--religions

--military strategy

--nomadic societies

Apology/Sermon

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

4. Review on Steger

What is Steger’s thesis? Is he correct? Is his theory valid? Use evidence from the course, from all parts of the world (the Americas, Asia, Europe, southwest Asia, Africa, the Islands), including the ‘peripheral’ people, to support your thesis.

You are to produce a solid thesis, supporting evidence (which means dealing with potential objections), and a strong conclusion. Use the citation method from our Humanities Web Page *History Guide*. Further details on the review will follow.

Maximum of 1000 words, **due Apr 8.**

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.

Grading System

Percentage	Grade	Description	Grade Equivalency	Point
90-100	A+		9	
85-89	A		8	
80-84	A-		7	
77-79	B+		6	
73-76	B		5	
70-72	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 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	<i>Incomplete:</i> 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	<i>In progress:</i> 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	<i>Compulsory Withdrawal:</i> 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.

Recommended Materials or Services to Assist Students to Succeed Throughout the Course This information is available in the College calendar, at Student Services or the College web site.

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 the 'Classical' era were found in 4 areas -- **Persia, the Mediterranean, China, and India**. Although they extended far beyond the river valleys from which they arose, 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 4 dominant areas dispersed ideas, disease, and trade goods over ever greater distances. Still, there was continuity with the past. 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. 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.. One of the early great Persian empires, led by the Cyrus, succeeded largely because of its acceptance of the cultural ways of others (multi-culturalism).. The Qin and Han dynasties in China, on the other hand, succeed because of forced assimilation, whether of language, culture, or standards for every day life.

8. Universalistic religions emerged and effectively unified people of varying backgrounds and cultures. These countered traditional religions based on specific, localized philosophies and value systems. Persia developed Zoroastrianism, India produced Hinduism and Buddhism, China created Confucianism and Daoism, and Rome used Christianity and Greek philosophy. People united around universal ideas and images, those relevant to all humans through time and space, rather than to specific people, in specific times, in specific places.

While the similarities among the regions were significant, there were some significant differences in food crops, architectural styles, and religions/philosophical systems. Classical China and India, e.g., depended on rice, 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 end 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/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 classical domains persisted. 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 along 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**. The 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 across the globe.

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; Byzantium (the eastern half of the Roman empire), which had continued as a world dominant power for nearly 1000 years after Rome had collapsed, disappeared into the Islamic Ottoman Empire in 1453. China dominated East Asia. India, usually a series of strong regional states, continued to sponsor trade and cultural development on the Indian sub-continent and southeast Asia. The leading edge of art, politics, commerce, wealth, and great cities of the post-classical era were in these centers. In the Americas, the Aztec and Inca societies achieved high levels of complexity but, unlike in the Eurasian orbit, lacked contact with significant similar societies (see below).

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 lacked sustained contact with the above, and engaged in no apparent technological, cultural, biological, social, or religious exchange with them. These included societies in the Americas and the Polynesian islands.

This era ended 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. In the subsequent centuries, often referred to as the Modern Era, no significant part of the world would remain isolated.