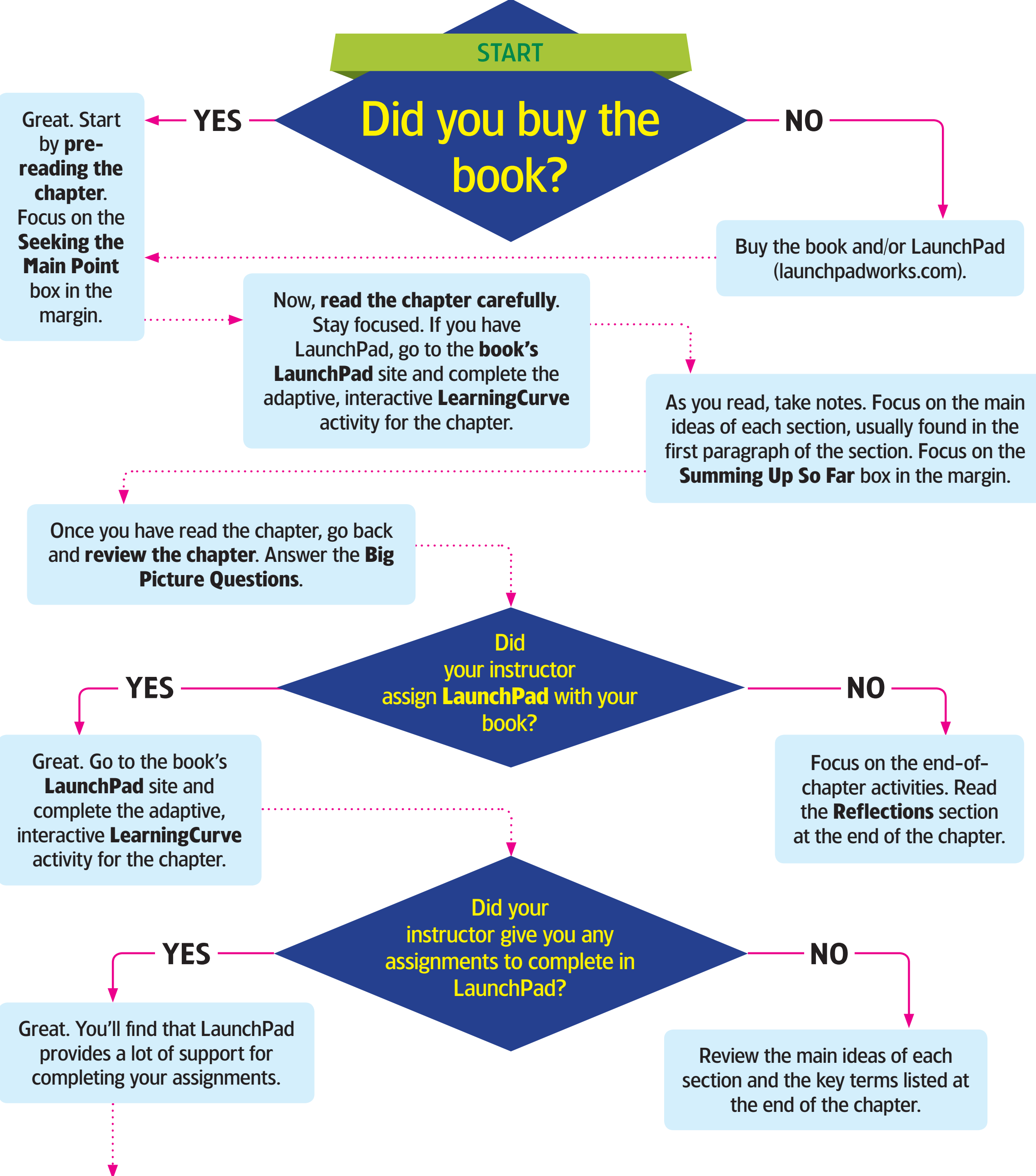
THIRD EDITION

Ways of the World

A BRIEF GLOBAL HISTORY WITH SOURCES

Robert W. Strayer
Eric W. Nelson

How to Improve Your Grade in Your History Class



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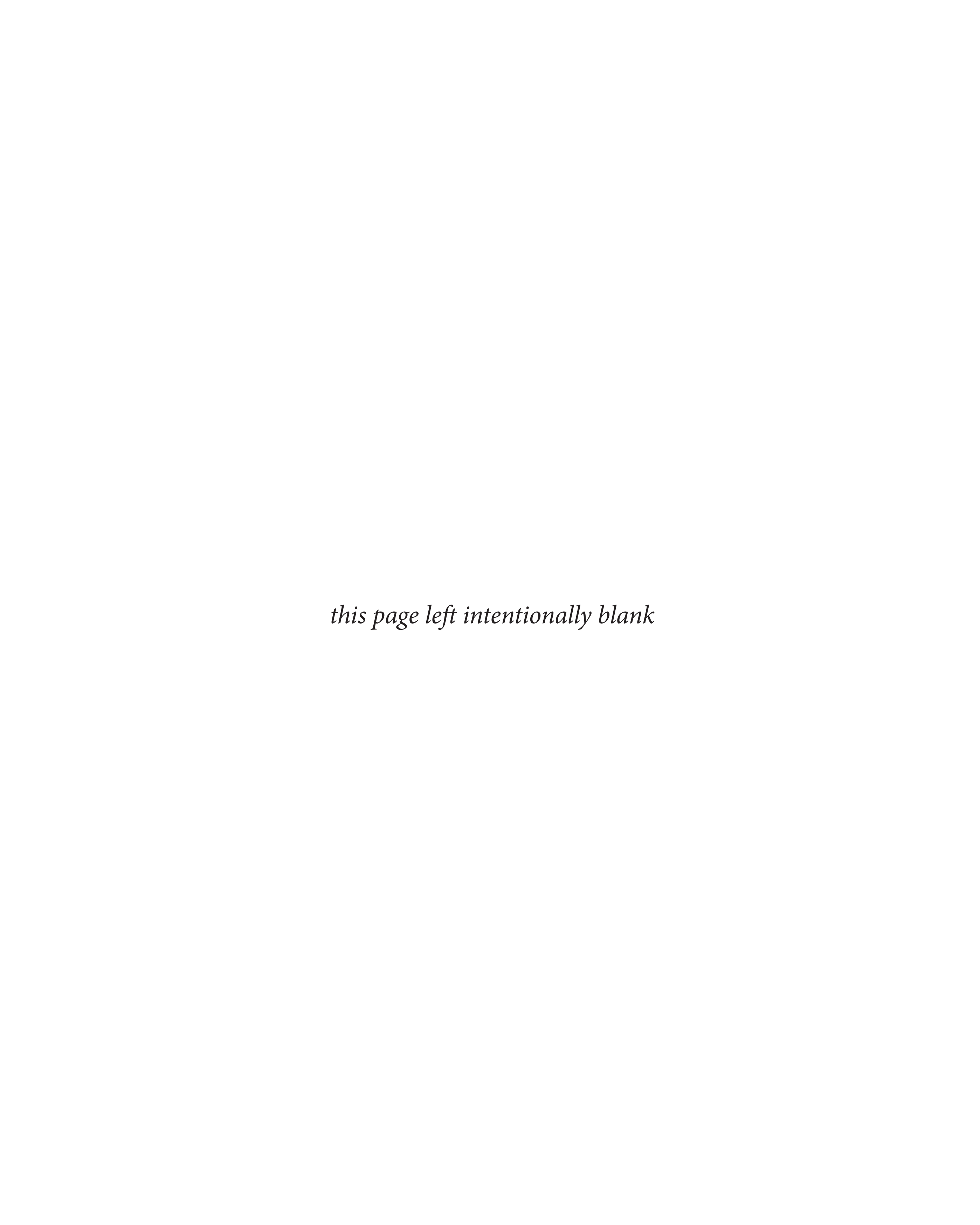
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Preface

Why This Book This Way

Publishing this third edition of *Ways of the World* feels to me, its original author, a little like sending a child off to college or into the world. This familiar but changed and enhanced book is, I hope, more mature than it was at its birth in the first edition or in its growing-up years in the second. Much of this maturing of *Ways of the World* derives from its recent acquisition of a coauthor, Eric Nelson, a professor of history at Missouri State University, where he teaches world history and early modern European history. With a D.Phil. from the University of Oxford, Eric has written several books about sectarian conflict and religious peacemaking in early modern France. And he is known as an enormously popular and skilled teacher, winning numerous awards, including the CASE/Carnegie Endowment for the Advancement of Teaching Professor of the Year in Missouri Award for 2012. Furthermore, he has become a national leader in online course design and pedagogy. More personally, Eric has been a delight to work with as we have collaborated in every dimension of preparing *Ways of the World* for its third edition. So henceforth and with great pleasure, the authorial "I" becomes a "we."

Over the years following its initial appearance in 2008, *Ways of the World* has changed, or "grown up," in other ways as well. Most substantially, since 2010 it has become not simply a textbook but also a "docutext" or sourcebook, containing chapter-based sets of written and visual primary sources. Reflected in the subtitle of the book, *A Brief Global History with Sources*, this addition has provided a "laboratory" experience located within the textbook, enabling students to engage directly with the evidence of documents and images—in short to "do history" even as they are reading history. Following the narrative portion of each chapter is a set of primary sources, either documentary or visual. Each collection is organized around a particular theme, issue, or question that derives from the chapter narrative. As the title of these features suggests, they enable students to "**work with evidence**" and thus begin to understand the craft of historians as well as their conclusions. They include brief headnotes that provide context for the sources, and they are accompanied by a series of probing Doing History questions appropriate for in-class discussion and writing assignments.

Furthermore, the organization of the narrative has been tightened and its content enhanced by integrating both the gender and the environmental material more fully. Coverage of particular areas of the world, such as Southeast Asia, Latin America, and Pacific Oceania, has been strengthened. And the book has more often

highlighted individual people and particular events, which sometimes get lost in the broad sweep of world history. Finally, *Ways of the World* has acquired a very substantial electronic and online presence with a considerable array of pedagogical and learning aids.

Despite these changes, *Ways of the World* is also recognizably the same book that it was in earlier versions—it has the same narrative brevity, the same big picture focus, the same thematic and comparative structure, the same clear and accessible writing, and the same musing or reflective tone. All of this has attracted for *Ways of the World* a remarkable, and somewhat surprising, audience. Even before this third edition appeared, the book had been adopted by world history instructors at over 600 colleges and universities, and more than 275,000 students have used the book.

Tools for the Digital Age

Because the teaching of history is changing rapidly, we are pleased to offer online novel interactive complements to the new edition of *Ways of the World* via Bedford's learning platform, known as **LaunchPad**. Available for packaging with the book, LaunchPad's course space and interactive e-book are ready to use as is, or can be edited and customized with your own material and assigned right away. Developed with extensive feedback from history instructors and students, LaunchPad includes the complete narrative e-book, as well as abundant primary documents, assignments, and activities. Key learning outcomes are addressed via formative and summative assessment, short-answer and essay questions, multiple-choice quizzing, and **LearningCurve**, an adaptive learning tool designed to get students to read before they come to class. With LearningCurve, students move through the narrative text at their own pace and accumulate points as they go, in a game-like fashion. Feedback for incorrect responses explains why the answer is incorrect and directs students back to the text to review before they attempt to answer the question again. The end result is a better understanding of the key elements of the text.

In addition to LearningCurve, we are delighted to offer 23 new online **primary source projects called Thinking through Sources**, one for each chapter of the book. These features, available only in LaunchPad, extend and substantially amplify the Working with Evidence source projects provided in the print book and also available in LaunchPad. They explore in greater depth a central theme from each chapter, and they integrate both documentary and visual sources. Most importantly, these LaunchPad features are uniquely surrounded by a distinctive and sophisticated pedagogy of self-grading exercises. Featuring immediate substantive feedback for each rejoinder, these exercises help students learn even when they select the wrong answer. More broadly, such exercises guide students in assessing their understanding of the sources, in organizing those sources for use in an essay, and in drawing useful conclusions from them. In this interactive learning environ-

ment, students will enhance their ability to build arguments and to practice historical reasoning. Thus this LaunchPad pedagogy does for skill development what LearningCurve does for content mastery and reading comprehension.

More specifically, a short **quiz after each source** offers students the opportunity to check their understanding of materials that often derive from quite distant times and places. Some questions focus on audience, purpose, point of view, limitations, or context, while others challenge students to draw conclusions about the source or to compare one source with another. Immediate substantive feedback for each rejoinder and the opportunity to try again create an active learning environment where students are rewarded for reaching the correct answer through their own process of exploration.

Two activities at the end of each Thinking through Sources exercise ask students to make supportable inferences and draw appropriate conclusions from sources with reference to a **Guiding Question**. In the **Organize the Evidence activity**, students identify which sources provide evidence for a topic that would potentially compose part of an answer to the guiding question. In the **Draw Conclusions from the Evidence activity**, students assess whether a specific piece of evidence drawn from the sources supports or challenges a conclusion related to the guiding question. Collectively these assignments create an active learning environment where reading with a purpose is reinforced by immediate feedback and support. The guiding question provides a foundation for in-class activities or a summative writing assignment.

These guiding questions challenge students to assess what the sources collectively reveal, drawing on documents and images alike. The Thinking through Sources feature linked to Chapter 5, for instance, presents a range of sources dealing with expressions of patriarchy in the Mediterranean, Indian, and Chinese civilizations. Its guiding question asks students to compare them, while its Organize the Evidence activity invites students to identify in turn those sources that shed light on marriage, the confinement of women, the authority of men, and opposition to patriarchal norms. The feature related to Chapter 21 offers both written and visual sources probing the nature of the Stalinist phenomenon with a guiding question that asks students to identify various postures—both positive and critical—toward it. The Draw Conclusions from the Evidence activity attached to this feature challenges students to identify whether specific pieces of evidence drawn from the sources support particular conclusions: that some individuals found opportunities for personal advancement in Stalin's Soviet Union; that socialist ideals and values were betrayed during his rule; and that the Soviet Union accomplished some of the fundamental goals of Stalinism.

In a further set of features available only in LaunchPad, the text's narrative is enhanced through **Author Preview Videos (with Bob Strayer)**, which imaginatively introduce each chapter, and **Another Voice Podcasts (with Eric Nelson)**, which enrich the treatment of particular issues and sometimes gently argue with the narrative text. Both the videos and the podcasts make extensive use of visuals.

LaunchPad also provides a simple, user-friendly platform for individual instructors to add their own voice, materials, and assignments to the text, guiding their students' learning outside of the traditional classroom setting.

Available with training and support, LaunchPad can help take history teaching and learning into a new era. To learn more about the benefits of LearningCurve and LaunchPad and the different versions to package with LaunchPad, visit **macmillanhighered.com/strayersources/catalog** and see the Versions and Supplements section on page xix.

What Else Is New in the Third Edition?

In addition to the new online Thinking through Sources exercises and Eric Nelson's Another Voice Podcasts described above, further substantive changes to this third edition include the following:

- A much-enhanced treatment of **environmental issues** in world history throughout the book, including a more thorough account of environmentalism and climate change during the past century.
- A more frequent and thorough **inclusion of Pacific Oceania** within the narrative, especially in Chapter 6, where it takes its rightful place as a distinctive cultural region alongside other such regions in Africa and the Americas.
- A new feature called **Zooming In** calls attention twice in each chapter to particular people, places, and events, situating them in a larger global context. It incorporates many of the biographical "portraits" from the second edition, while adding many new examples as well. These include the remarkable archeological sites of Göbekli Tepe and Caral, the Buddhist "university" of Nalanda, an account of the camel, tales of the Islamic folk character Mullah Nasruddin, the Ottoman devshirme, the Russian Decembrists, the Cuban Revolution, the civil war in Mozambique, and many more.
- The **map program** in the book has been revised and strengthened.
- The **source-based features** in the print book (Working with Evidence) include a number of new entries such as Australian Dreamtime stories in Chapter 1 and conflicting views of Islam and women's dress in Chapter 22. An entirely new feature in Chapter 3 probes outsiders' accounts of Persia and Egypt, the Germanic peoples of Central Europe, and the Xiongnu living to the north of China. And in Chapter 17, students will now encounter a variety of socialist voices from an industrializing Europe.

Promoting Active Learning

As all instructors know, students can often "do the assignment" or read the required chapter and yet have little understanding of it when they come to class. The problem, frequently, is passive studying—a quick once-over, perhaps some highlighting

of the text—but little sustained involvement with the material. A central pedagogical problem in all teaching is how to encourage more active, engaged styles of learning. We want to enable students to manipulate the information of the book, using its ideas and data to answer questions, to make comparisons, to draw conclusions, to criticize assumptions, and to infer implications that are not explicitly disclosed in the text itself.

Ways of the World seeks to promote active learning in various ways. Most obviously, the source-based features in the book itself (Working with Evidence) and those housed separately on LaunchPad (Thinking through Sources) invite students to engage actively with documents and images alike, assisted by abundant questions to guide that engagement. The wrap-around pedagogy that accompanies the Thinking through Sources activities virtually ensures active learning, if it is required by instructors. So do the LearningCurve quizzes that help students actively rehearse what they have read and foster a deeper understanding and retention of the material.

Another active learning element involves motivation. A **contemporary vignette** opens each chapter with a story that links the past and the present to show the continuing resonance of history in the lives of contemporary people. Chapter 6, for example, begins by describing the inauguration in 2010 of Bolivian president Evo Morales at an impressive ceremony at Tiwanaku, the center of an ancient Andean empire, and emphasizing the continuing importance of this ancient civilization in Bolivian culture. At the end of each chapter, a short **Reflections** section raises provocative, sometimes quasi-philosophical, questions about the craft of the historian and the unfolding of the human story. We hope these brief essays provide an incentive for our students' own pondering and grist for the mill of vigorous class discussions.

A further technique for encouraging active learning lies in the provision of frequent contextual markers. Student readers need to know where they are going and where they have been. Thus part-opening **Big Picture essays** preview what follows in the subsequent chapters. A **chapter outline** opens each chapter, while **A Map of Time** provides a chronological overview of major events and processes. In addition, a **Seeking the Main Point** question helps students focus on the main theme of the chapter. Each chapter also has at least one **Summing Up So Far** question that invites students to reflect on what they have learned to that point in the chapter. **Snapshot boxes** present succinct glimpses of particular themes, regions, or time periods, adding some trees to the forest of world history. A **list of terms** at the end of each chapter invites students to check their grasp of the material. As usual with books published by Bedford/St. Martin's, a **rich illustration program** enhances the narrative.

Active learning means approaching the text with something to look for, rather than simply dutifully completing the assignment. *Ways of the World* provides such cues in abundance. A series of **questions in the margins**, labeled "change," "comparison," or "connection," allows students to read the adjacent material with

a clear purpose in mind. **Big Picture Questions** at the end of each chapter deal with matters not directly addressed in the text. Instead, they provide opportunities for integration, comparison, analysis, and sometimes speculation.

What's in a Title?

The title of a book should evoke something of its character and outlook. The main title *Ways of the World* is intended to suggest at least three dimensions of the text.

The first is **diversity** or **variation**, for the "ways of the world," or the ways of being human in the world, have been many and constantly changing. This book seeks to embrace the global experience of humankind in its vast diversity, while noticing the changing location of particular centers of innovation and wider influence.

Second, the title *Ways of the World* invokes major **panoramas**, **patterns**, or **pathways** in world history, as opposed to highly detailed narratives. Many world history instructors have found that students often feel overwhelmed by the sheer quantity of information that a course in global history can require of them. In the narrative sections of this book, the larger patterns or the "big pictures" of world history appear in the foreground on center stage, while the still-plentiful details, data, and facts occupy the background, serving in supporting roles.

A third implication of the book's title lies in a certain **reflective** or **musing quality** of *Ways of the World*, which appears especially in the Big Picture essays that introduce each part of the book and in a Reflections section at the end of each chapter. These features of the book offer many opportunities for pondering larger questions. The Reflections section in Chapter 4, for example, explores how historians and religious believers sometimes rub each other the wrong way, while that of Chapter 12 probes the role of chance and coincidence in world history. The Chapter 21 Reflections asks whether historians should make judgments about the societies they study and whether it is possible to avoid doing so. The Big Picture introductions to Parts Three and Six raise questions about periodization, while that of Part Five explores how historians might avoid Eurocentrism when considering an era when Europe was increasingly central in world history. None of these issues can be easily or permanently resolved, but the opportunity to contemplate them is among the great gifts that the study of history offers us.

The Dilemma of World History: Inclusivity and Coherence

The great virtue of world history lies in its inclusivity, for its subject matter is the human species itself. No one is excluded, and all may find a place within the grand narrative of the human journey. But that virtue is also the source of world history's greatest difficulty—telling a coherent story. How can we meaningfully present the

planet's many and distinct peoples and their intersections with one another in the confines of a single book or a single term? What prevents that telling from bogging down in the endless detail of various civilizations or cultures, from losing the forest for the trees, from implying that history is just "one damned thing after another"?

Less Can Be More

From the beginning, *Ways of the World* set out to cope with this fundamental conundrum of world history—the tension between inclusion and coherence—in several ways. The first is the relative brevity of the narrative. This means leaving some things out or treating them more succinctly than some instructors might expect. But it also means that the textbook need not overwhelm students or dominate the course. It allows for more creativity from instructors in constructing their own world history courses, giving them the opportunity to mix and match text, sources, and other materials in distinctive ways. Coherence is facilitated as well by a themes and cases approach to world history. Most chapters are organized in terms of broad themes that are illustrated with a limited number of specific examples.

The Centrality of Context: Change, Comparison, Connection

A further aid to achieving coherence amid the fragmenting possibilities of inclusion lies in maintaining the centrality of context, for in world history nothing stands alone. Those of us who practice world history as teachers or textbook authors are seldom specialists in the particulars of what we study and teach. Rather, we are "specialists of the whole," seeking to find the richest, most suggestive, and most meaningful contexts in which to embed those particulars. Our task, fundamentally, is to teach contextual thinking.

To aid in this task, *Ways of the World* repeatedly highlights three such contexts, what I call the "**three Cs**" of world history: **change/continuity**, **comparison**, and **connection**. The first "C" emphasizes large-scale **change**, both within and especially across major regions of the world. Examples include the peopling of the planet, the breakthrough to agriculture, the emergence of "civilization," the rise of universal religions, the changing shape of the Islamic world, the linking of Eastern and Western hemispheres in the wake of Columbus's voyages, the Industrial Revolution, the rise and fall of world communism, and the acceleration of globalization during the twentieth century. The flip side of change, of course, is continuity, implying a focus on what persists over long periods of time. And so *Ways of the World* seeks to juxtapose these contrasting elements of human experience. While civilizations have changed dramatically over time, some of their essential features—cities, states, patriarchy, and class inequality, for example—have long endured.

The second "C" involves frequent **comparison**, a technique of integration through juxtaposition, bringing several regions or cultures into our field of vision at the same time. It encourages reflection both on the common elements of the human experience and on its many variations. Such comparisons are pervasive throughout the book, informing both the chapter narratives and many of the docutext features. *Ways of the World* explicitly examines the difference, for example, between the Agricultural Revolution in the Eastern and Western hemispheres; between the beginnings of Buddhism and the early history of Christianity and Islam; between patriarchy in Athens and in Sparta; between European and Asian empires of the early modern era; between the Chinese and the Japanese response to European intrusion; between the Russian and Chinese revolutions; and many more. Many of the primary source features are also broadly comparative or cross-cultural. For example, a document-based feature in Chapter 11 explores perceptions of the Mongols from the perspective of Persians, Russians, Europeans, and the Mongols themselves. Likewise, an image-based feature in Chapter 15 uses art and architecture to examine various expressions of Christianity in Reformation Europe, colonial Bolivia, seventeenth-century China, and Mughal India.

The final "C" emphasizes **connection**, networks of communication and exchange that increasingly shaped the character of the societies that participated in them. For world historians, cross-cultural interaction becomes one of the major motors of historical transformation. Such connections are addressed in nearly every chapter and in many docutext features. Examples include the clash of the ancient Greeks and the Persians; the long-distance commercial networks that linked the Afro-Eurasian world; the numerous cross-cultural encounters spawned by the spread of Islam; the trans-hemispheric Columbian exchange of the early modern era; and the growth of a genuinely global economy.

Organizing World History: Time, Place, and Theme

All historical writing occurs at the intersection of time, place, and theme. **Time** is the matrix in which history takes shape, allowing us to chart the changes and the continuities of human experience. **Place** recognizes variation and distinctiveness among societies and cultures as well as the importance of the environmental setting in which history unfolds. **Theme** reflects the need to write or teach about one thing at a time—the creation of empires, gender identity, the development of religious traditions, or cross-cultural trade, for example—even while exploring the linkages among them. Organizing a world history textbook involves balancing these three principles of organization in a flexible format that can accommodate a variety of teaching approaches and curricular strategies. In doing so, we have also drawn on our own sense of "what works" in the classroom and on best practice in the field.

This book addresses the question of time or chronology by dividing world history into six major periods. Each of these six "parts" begins with a **Big Picture essay** that introduces the general patterns of a particular period and raises questions about the problems historians face in periodizing the human past.

Part One (to 500 B.C.E.) deals in two chapters with beginnings—of human migration and social construction from the Paleolithic era through the Agricultural Revolution and the development of the First Civilizations. These chapters pursue such important themes on a global scale, illustrating them with regional examples treated comparatively.

Part Two examines the millennium of second-wave civilizations (500 B.C.E.–500 C.E.) and employs the thematic principle in exploring the major civilizations of Eurasia (Chinese, Indian, Persian, and Mediterranean), with separate chapters focusing on their empires (Chapter 3), their religious and cultural traditions (Chapter 4), and their social organization (Chapter 5). These Afro-Eurasian chapters are followed by a single chapter (Chapter 6) that examines regionally the second-wave era in sub-Saharan Africa, the Americas, and Pacific Oceania.

Part Three, embracing the thousand years between 500 and 1500 C.E., reflects a mix of theme and place. Chapter 7 focuses topically on commercial networks across the world, while Chapters 8, 9, and 10 deal regionally with the Chinese, Islamic, and Christian worlds respectively. Chapter 11 treats pastoral societies as a broad theme and the Mongols as the most dramatic illustration of their impact on the larger stage of world history. Chapter 12, which bridges the two volumes of the book, presents an around-the-world tour in the fifteenth century, which serves both to conclude Volume 1 and to open Volume 2.

Part Four considers the early modern era (1450–1750) and treats each of its three chapters thematically. Chapter 13 compares European and Asian empires; Chapter 14 lays out the major patterns of global commerce and their consequences; and Chapter 15 focuses on cultural patterns, including the globalization of Christianity and the rise of modern science.

Part Five takes up the era of maximum European influence in the world, from 1750 to 1914. It charts the emergence of distinctively modern societies, devoting separate chapters to the Atlantic revolutions (Chapter 16) and the Industrial Revolution (Chapter 17). Chapters 18 and 19 focus on the growing impact of those European societies on the rest of humankind—first on the world of formal colonies and then on the still-independent states of China, the Ottoman Empire, and Japan.

Part Six, which looks at the most recent century (1914–2015), is perhaps the most problematic for world historians, given the abundance of data and the absence of time to sort out what is fundamental and what is peripheral. Its four chapters explore themes of global significance. Chapter 20 focuses on the descent of Europe into war, depression, and the Holocaust, and the global outcomes of this collapse. Chapter 21 examines global communism—its birth in revolution, its efforts to create socialist societies, its role in the cold war, and its abandonment by

the end of the twentieth century. Chapter 22 turns the spotlight on the African, Asian, and Latin American majority of the world's inhabitants, describing their exit from formal colonial rule and their emergence on the world stage as the developing countries. Chapter 23 concludes this account of the human journey by assessing the economic, environmental, and cultural dimensions of what we know as globalization.

"It Takes a Village"

In any enterprise of significance, "it takes a village," as they say. Bringing *Ways of the World* to life in this new edition, it seems, has occupied the energies of several villages. Among the privileges and delights of writing and revising this book has been the opportunity to interact with our fellow villagers.

We are grateful to the community of fellow historians who contributed their expertise to this revision. Carter Findley, Humanities Distinguished Professor at Ohio State University, carefully read the sections of the book dealing with the Islamic world, offering us very useful guidance. Gregory Cushman from the University of Kansas provided us with an extraordinarily detailed analysis of places where our coverage of environmental issues might be strengthened. He also gave us a similarly comprehensive review of our Latin American and Pacific Oceania material. We also extend a special thanks to Stanley Burstein, emeritus at California State University–Los Angeles, who has been a wonderfully helpful mentor on all matters ancient, and to Edward Gutting and Suzanne Sturn for original translations of particular documents. We are grateful for their contributions.

The largest of these communities consists of the many people who read earlier editions and made suggestions for improvement. We offer our thanks to the following reviewers: Maria S. Arbelaez, University of Nebraska–Omaha; Veronica L. Bale, Mira Costa College; Christopher Bellitto, Kean University; Monica Bord-Lamberty, Northwood High School; Ralph Croizier, University of Victoria; Edward Dandrow, University of Central Florida; Peter L. de Rosa, Bridgewater State University; Amy Forss, Metropolitan Community College; Denis Gainty, Georgia State University; Steven A. Glazer, Graceland University; Sue Gronewald, Kean University; Andrew Hamilton, Viterbo University; J. Laurence Hare, University of Arkansas; Michael Hinckley, Northern Kentucky University; Bram Hubbell, Friends Seminary; Ronald Huch, Eastern Kentucky University; Elizabeth Hyde, Kean University; Mark Lentz, University of Louisiana–Lafayette; Kate McGrath, Central Connecticut State University; C. Brid Nicholson, Kean University; Donna Patch, Westside High School; Jonathan T. Reynolds, Northern Kentucky University; James Sabathne, Hononegah High School; Christopher Sleeper, Mira Costa College; Ira Spar, Ramapo College and Metropolitan Museum of Art; Kristen Strobel, Lexington High School; Michael Vann, Sacramento State University; Peter Winn, Tufts University; and Judith Zinsser, Miami University of Ohio.

We extend our thanks to the contributors to the supplements: Lisa Tran, California State University–Fullerton; Michael Vann, Sacramento State University; and John Reisbord. We would also like to offer a special thanks to Mike Fisher and Eric Taylor for their time and expertise producing the Another Voice Podcasts.

The Bedford village has been a second community sustaining this enterprise and the one most directly responsible for the book's third edition. It would be difficult for any author to imagine a more supportive and professional publishing team. Our chief point of contact with the Bedford village has been Leah Strauss, our development editor. She has coordinated the immensely complex task of assembling a new edition of the book and has done so with great professional care, with timely responses to our many queries, and with sensitivity to the needs and feelings of authors, even when she found it necessary to decline our suggestions.

Others on the team have also exhibited that lovely combination of personal kindness and professional competence that is so characteristic of the Bedford way. Editorial director Edwin Hill and publisher Michael Rosenberg have kept an eye on the project amid many duties. Jane Knetzger, director of development, provided overall guidance as well as the necessary resources. Christina Horn, our production editor, managed the process of turning a manuscript into a published book and did so with both grace and efficiency. Operating behind the scenes in the Bedford village, a series of highly competent and always supportive people have shepherded this revised edition along its way. Photo researcher Bruce Carson identified and acquired the many images that grace this new edition of *Ways of the World* and did so with a keen eye and courtesy. Copy editor Jennifer Brett Greenstein polished the prose and sorted out our many inconsistent usages with a seasoned and perceptive eye. Sandra McGuire has overseen the marketing process, while Bedford's sales representatives have reintroduced the book to the academic world. Jen Jovin supervised the development of ancillary materials to support the book, and William Boardman ably coordinated research for the lovely covers that mark *Ways of the World*. Eve Lehman conducted the always-difficult negotiations surrounding permissions with more equanimity than we could have imagined. And our editorial assistant Tess Fletcher handled the thousand and one details of this process so well that we were hardly aware that they were being handled.

Yet another "village" that contributed much to *Ways of the World* is the group of distinguished scholars and teachers who worked with Robert Strayer on an earlier world history text, *The Making of the Modern World*, published by St. Martin's Press (1988, 1995). They include Sandria Freitag, Edwin Hirschmann, Donald Holsinger, James Horn, Robert Marks, Joe Moore, Lynn Parsons, and Robert Smith. That collective effort resembled participation in an extended seminar, from which I benefited immensely. Their ideas and insights have shaped my own understanding of world history in many ways and greatly enriched *Ways of the World*.

A final and much smaller community sustained this project and its authors. It is that most intimate of villages that we know as a marriage. Sharing that village with me (Robert Strayer) is my wife, Suzanne Sturn. It is her work to bring ideas

and people to life onstage, even as I try to do so between these covers. She knows how I feel about her love and support, and no one else needs to. And across the street, I (Eric Nelson) would also like to thank two new residents of this village: my wife, Alice Victoria, and our little girl, Evelyn Rhiannon, to whom this new edition is dedicated. Without their patience and support, I could not have become part of such an interesting journey.

To all of our fellow villagers, we offer deep thanks for an immensely rewarding experience. We are grateful beyond measure.

Robert Strayer, La Selva Beach, California, Summer 2015
Eric Nelson, Springfield, Missouri, Summer 2015

Versions and Supplements

Adopters of *Ways of the World* and their students have access to abundant print and digital resources and tools, including documents, assessment and presentation materials, the acclaimed Bedford Series in History and Culture volumes, and much more. The LaunchPad course space provides access to the narrative with all assignment and assessment opportunities at the ready. See below for more information, visit the book's catalog site at **macmillanhighered.com/strayersources/catalog**, or contact your local Bedford/St. Martin's sales representative.

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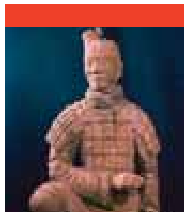

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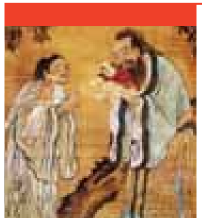

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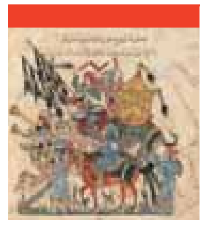

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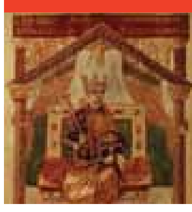

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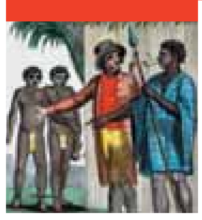

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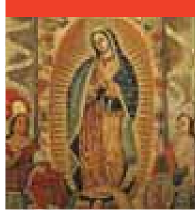

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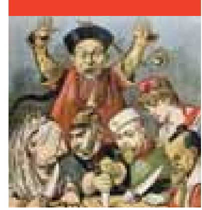

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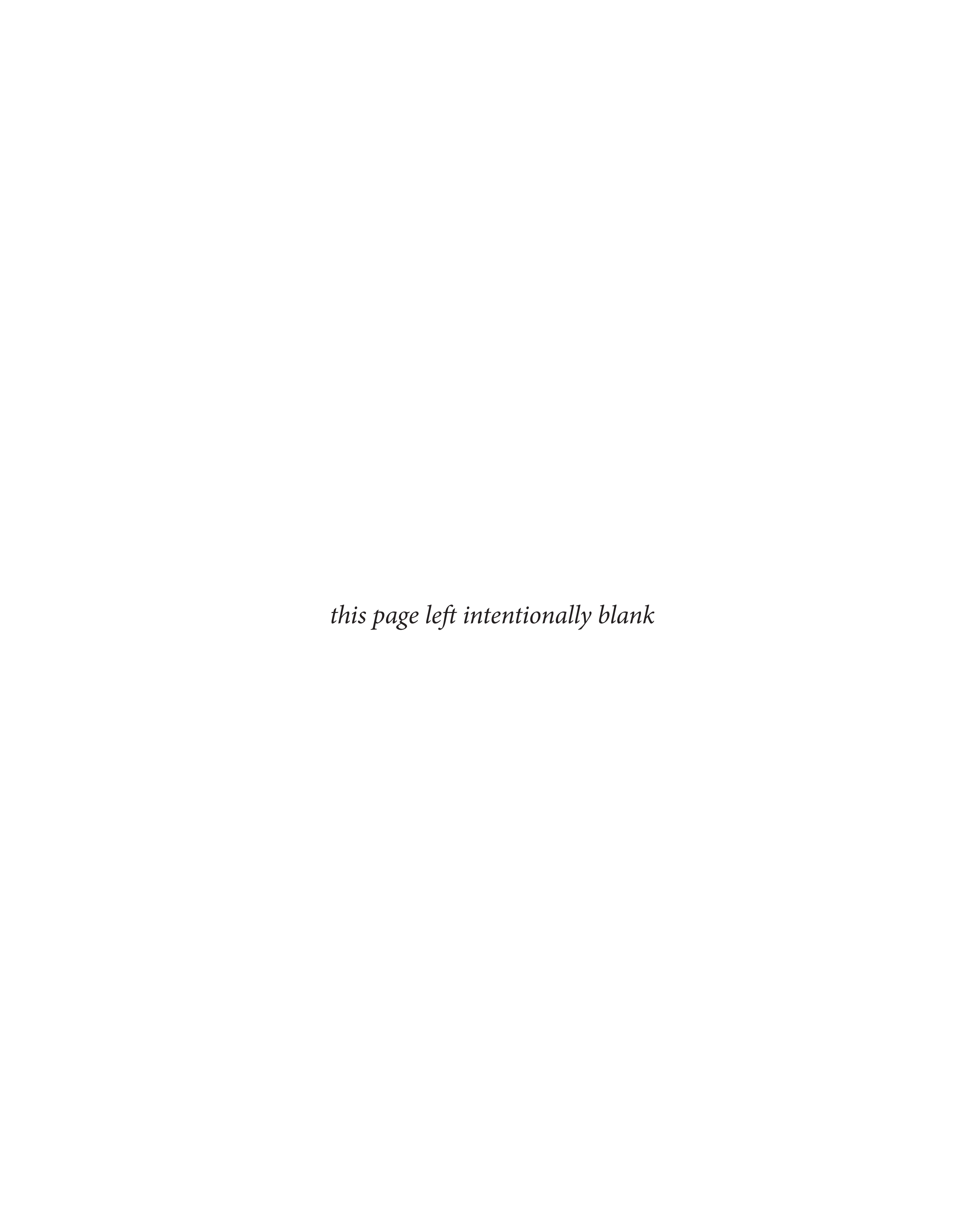
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Working with Evidence

At the end of each chapter of *Ways of the World* is a set of primary sources called **Working with Evidence** that represent the kind of evidence that historians use in drawing their conclusions about the past. In addition, there are primary source activities surrounded by a distinctive and sophisticated pedagogy of self-grading exercises called **Thinking through Sources** available only in LaunchPad, the interactive course space for this book. (For more information about LaunchPad, visit **launchpadworks.com**, or to arrange a demo, contact us at **history@macmillan.com**.) Some of the primary sources are written—inscriptions, letters, diaries, law codes, official records, sacred texts, and much more. Others are visual—paintings, sculptures, engravings, photographs, posters, cartoons, buildings, and artifacts. Collectively they provide an opportunity for you to practice the work of historians in a kind of guided "history laboratory." In working with this evidence, you are "doing history," much as students conducting lab experiments in chemistry or biology courses are "doing science."

Since each feature explores a theme of the chapter, the chapter narrative itself provides a broad context for analyzing these sources. Furthermore, brief introductions to each feature and to each document or image offer more specific context or background information, while questions provide specific elements to look for as you examine each source. Other more integrative questions offer a focus for using those sources together to probe larger historical issues. What follows are a few more specific suggestions for assessing these raw materials of history.

Working with Written Sources

Written sources or documents are the most common type of primary source that historians use. Analysis of documents usually begins with the basics:

- Who wrote the document?
- When and where was it written?
- What type of document is it (for example, a letter to a friend, a political decree, an exposition of a religious teaching)?

Sometimes the document itself will provide answers to these questions. On other occasions, you may need to rely on the introductions.

Once these basics have been established, a historian is then likely to consider several further questions, which situate the document in its particular historical context:

- Why was the document written, for what audience, and under what circumstances?

- What point of view does it reflect? What other views or opinions is the document arguing against?

Inspiration and intention are crucial factors that shape the form and content of a source. For instance, one might examine a document differently depending on whether it was composed for a private or a public readership, or whether it was intended to be read by a small elite or a wider audience.

Still another level of analysis seeks to elicit useful information from the document.

- What material in the document is believable, and what is not?
- What might historians learn from this document?
- What can the document tell us about the individual who produced it and the society from which he or she came?

In all of this, historical imagination is essential. Informed by knowledge of the context and the content of the document, your imagination will help you read it through the eyes of its author and its audience. You should ask yourself: how might this document have been understood at the time it was written? But in using your imagination, you must take care not to read into the documents your own assumptions and understandings. It is a delicate balance, a kind of dance that historians constantly undertake. Even documents that contain material that historians find unbelievable can be useful, for we seek not only to know what actually happened in the past but also to grasp the world as the people who lived that past understood it. And so historians sometimes speak about reading documents "against the grain," looking for meanings that the author might not have intended to convey.

While each source must be read and understood individually, historians typically draw their strongest conclusions when they analyze a number of such sources together. The document features in *Ways of the World* are designed to explore sets of primary sources that address a central theme of the chapter by drawing on several related texts. In the documents for Chapter 11, for example, you can reflect on the Mongol Empire by reading several accounts written by Mongols themselves and several others composed by Russian or Persian victims of Mongol aggression. And in Chapter 22, you will encounter a debate among Muslims about the relationship between their faith and the modern world, with positions ranging from those that advocate the removal of Islam from public life to those that seek to embed Islamic law in the social and cultural fabric of their countries.

Working with Visual Sources

Visual sources derive from the material culture of the past—religious icons or paintings that add to our understanding of belief systems, a family portrait that provides insight into presentations of self in a particular time and place, a building or sculpture that reveals how power and authority were displayed in a specific

empire. These kinds of evidence represent another category of primary source material that historians can use to re-create and understand the past. But such visual sources can be even more difficult to interpret than written documents. The ideas that animated the creators of particular images or artifacts are often not obvious. Nor are the meanings they conveyed to those who viewed or used them. The lovely images from the Indus River valley civilization contained in the visual sources feature for Chapter 2, for example, remain enigmatic although still engaging to twenty-first-century viewers.

Despite the difficulties of interpretation, visual sources can provide insights not offered by written documents. Various images of the Buddha shown in Chapter 4 effectively illustrate how the faith that he initiated changed as it spread beyond India to other parts of Asia. And the posters from Mao Zedong's China in Chapter 21 convey an immediate emotional sense about the meanings attached to communism at the time, at least to its supporters. Indeed, for preliterate societies, such as those described in Chapter 1, archeological and artistic evidence is almost all that remains of their history.

To use visual sources, we must try as best we can to see these pieces of evidence through the eyes of the societies that produced them and to decode the symbols and other features that imbue them with meaning. Thus context is, if anything, even more crucial for analyzing visual evidence than it is for documents. Understanding scenes from the life of Muhammad, featured in Chapter 9, depends heavily on some knowledge of Islamic history and culture. And the images in Chapter 16, illustrating various perceptions of the French Revolution, require some grasp of the unfolding of that enormous upheaval.

A set of basic questions, similar to those you would ask about a written document, provides a starting point for analyzing visual sources:

- When and where was the image or artifact created?
- Who made the image or artifact? Who paid for or commissioned it? For what audience(s) was it intended?
- Where was the image or artifact originally displayed or used?

Having established this basic information about the image or artifact, you may simply want to describe it, as if to someone who had never seen it before.

- If the source is an image, who or what is depicted? What activities are shown? How might you describe the positioning of figures, their clothing, hairstyles, and other visual cues?
- If the source is an object or building, how would you describe its major features?

Finally, you will want to take a stab at more interpretive issues, making use of what you know about the context in which the visual source was created.

- What likely purpose or function did the image or artifact serve?
- What message(s) does it seek to convey?

- How could it be interpreted differently depending on who viewed or used it?
- What are the meanings of any symbols or other abstract features in the visual source?
- What can the image or artifact tell us about the society that produced it and the time period in which it was created?

Beyond analyzing particular images or objects, you will be invited to draw conclusions from sets of related visual sources that address a central theme in the chapter. What can you learn, for example, about the life of Chinese elites from the visual sources in Chapter 8? And what do the images in the Working with Evidence feature of Chapter 15 disclose about the reception of Christianity in various cultural settings?

Primary sources — documentary and visual alike — are the foundation for all historical accounts. To read only secondary sources, such as textbooks or articles, is to miss much of the flavor and texture of history as it was actually experienced by people in the past. But immersing yourself in the documents and visual sources presented here allows you to catch a glimpse of the messiness, the ambiguity, the heartaches, and the achievements of history as it was lived.

Using these sources effectively, however, is no easy task. In fact, the work of historians might well be compared with that of Sisyphus, the ancient Greek king who, having offended the gods, was condemned to eternally roll a large rock up a mountain, only to have it ceaselessly fall back down. Like Sisyphus, historians work at a mission that can never be completely successful — to recapture the past before it is lost forever in the mists of time and fading memory. The evidence available is always partial and fragmentary. Historians and students of history alike are limited and fallible, for we operate often at a great distance — in both time and culture — from those we are studying. And we rarely agree on important matters, divided as we are by sex, nationality, religion, race, and values, all of which shape our understandings of the past.

Despite these challenges, scholars and students alike have long found their revisiting of the past a compelling project — intensely interesting, personally meaningful, and even fun — particularly when working with "primary" or "original" sources, which are the building blocks of all historical accounts. Such sources are windows into the lives of our ancestors, though these windows are often smudged and foggy. We hope that working with the evidence contained in these sources will enrich your own life as you listen in on multiple conversations from the past, eavesdropping, as it were, on our ancestors.

Prologue

From Cosmic History to Human History

History books in general, and world history textbooks in particular, share something in common with those Russian nested dolls in which a series of carved figures fit inside one another. In much the same fashion, all historical accounts take place within some larger context, as stories within stories unfold. Individual biographies and histories of local communities, particularly modern ones, occur within the context of one nation or another. Nations often find a place in some more encompassing civilization, such as the Islamic world or the West, or in a regional or continental context such as Southeast Asia, Latin America, or Africa. And those civilizational or regional histories in turn take on richer meaning when they are understood within the even broader story of world history, which embraces humankind as a whole.

Change
What have been the major turning points in the pre-human phases of "big history"?

In recent decades, some world historians have begun to situate that remarkable story of the human journey in the much larger framework of both cosmic and planetary history, an approach that has come to be called "big history." It is really the "history of everything" from the big bang to the present, and it extends over the enormous, almost unimaginable timescale of some 13.7 billion years, the current rough estimate of the age of the universe.[1]

The History of the Universe

To make this vast expanse of time even remotely comprehensible, some scholars have depicted the history of the cosmos as if it were a single calendar year (see Snapshot). On that cosmic calendar, most of the action took place in the first few milliseconds of January 1. As astronomers, physicists, and chemists tell it, the universe that we know began in an eruption of inconceivable power and heat. Out of that explosion of creation emerged matter, energy, gravity, electromagnetism, and the "strong" and "weak" forces that govern the behavior of atomic nuclei. As gravity pulled the rapidly expanding cosmic gases into increasingly dense masses, stars formed, with the first ones lighting up around 1 to 2 billion years after the big bang, or the end of January to mid-February on the cosmic calendar.

Hundreds of billions of stars followed, each with its own history, though following common patterns. They emerge, flourish for a time, and then collapse and die. In their final stages, they sometimes generate supernovae, black holes, and pulsars—phenomena at least as fantastic as the most exotic of earlier creation stories. Within the stars, enormous nuclear reactions gave rise to the elements that are

SNAPSHOT The History of the Universe as a Cosmic Calendar[2]

Big bang	January 1	13.7 billion years ago
Stars and galaxies begin to form	End of January / mid-February	12 billion years ago
Milky Way galaxy forms	March / early April	10 billion years ago
Origin of the solar system	September 9	4.7 billion years ago
Formation of the earth	September 15	4.5 billion years ago
Earliest life on earth	Late September / early October	4 billion years ago
Oxygen forms on earth	December 1	1.3 billion years ago
First worms	December 16	658 million years ago
First fish, first vertebrates	December 19	534 million years ago
First reptiles, first trees	December 23	370 million years ago
Age of dinosaurs	December 24–28	329–164 million years ago
First human-like creatures	December 31 (late evening)	2.7 million years ago
First agriculture	December 31: 11:59:35	12,000 years ago
Birth of the Buddha / Greek civilization	December 31: 11:59:55	2,500 years ago
Birth of Jesus	December 31: 11:59:56	2,000 years ago
Aztec and Inca empires	December 31: 11:59:59	500 years ago

reflected in the periodic table known to all students of chemistry. Over eons, these stars came together in galaxies, such as our own Milky Way, which probably emerged in March or early April, and in even larger structures called groups, clusters, and superclusters. Adding to the strangeness of our picture of the cosmos is the recent and controversial notion that perhaps 90 percent or more of the total mass of the universe is invisible to us, consisting of a mysterious and mathematically predicted substance known to scholars only as "dark matter."

The contemplation of cosmic history has prompted profound religious or philosophical questions about the meaning of human life. For some, it has engendered a sense of great insignificance in the face of cosmic vastness. In disputing the earth- and human-centered view of the cosmos, long held by the Catholic Church, the eighteenth-century French thinker Voltaire wrote: "This little globe, nothing more than a point, rolls in space like so many other globes; we are lost in this immensity."[3] Nonetheless, human consciousness and our awareness of the mystery of this immeasurable universe render us unique and generate for many people feel-

ings of awe, gratitude, and humility that are almost religious. As tiny but knowing observers of this majestic cosmos, we have found ourselves living in a grander home than ever we knew before.

The History of a Planet

For most of us, one star, our own sun, is far more important than all the others, despite its quite ordinary standing among the billions of stars in the universe and its somewhat remote location on the outer edge of the Milky Way galaxy. Circling that star is a series of planets, formed of leftover materials from the sun's birth. One of those planets, the third from the sun and the fifth largest, is home to all of us. Human history—our history—takes place not only on the earth but also as part of the planet's history.

That history began with the emergence of the entire solar system about two-thirds of the way through the history of the universe, some 4.7 billion years ago, or early September on the cosmic calendar. Geologists have learned a great deal about the history of the earth: the formation of its rocks and atmosphere; the movement of its continents; the collision of the tectonic plates that make up its crust; and the constant changes of its landscape as mountains formed, volcanoes erupted, and erosion transformed the surface of the planet. All of this has been happening for more than 4 billion years and continues still.

The most remarkable feature of the earth's history—and so far as we know unrepeated elsewhere—was the emergence of life from the chemical soup of the early planet. It happened rather quickly, only about 600 million years after the earth itself took shape, or late September on the cosmic calendar. Then for some 3 billion years, life remained at the level of microscopic single-celled organisms. According to biologists, the many species of larger multicelled creatures—all of the flowers, shrubs, and trees as well as all of the animals of land, sea, and air—have evolved in an explosive proliferation of life-forms over the past 600 million years, or since mid-December on the cosmic calendar. The history of life on earth has, however, been periodically punctuated by massive die-offs, at least five of them, in which very large numbers of animal or plant species have perished. The most widespread of these "extinction events," known to scholars as the Permian mass extinction, occurred around 250 million years ago and eliminated some 96 percent of living species on the planet. That catastrophic diminution of life-forms on the planet has been associated with massive volcanic eruptions, the release of huge quantities of carbon dioxide and methane into the atmosphere, and a degree of global warming that came close to extinguishing all life on the planet. Much later, around 65 million years ago, another such extinction event decimated about 75 percent of plant and animal species, including what was left of the dinosaurs. It too, some scientists believe, involved another wave of volcanic eruptions and drastic climate change, exacerbated this time by the impact of a huge asteroid, perhaps six miles in diameter,

which landed near the Yucatán peninsula off the coast of southern Mexico. Many scholars believe we are currently in the midst of a sixth extinction event, driven, like the others, by major climate change, but which, unlike the others, is the product of human actions.

So life on earth has been and remains both fragile and resilient. Within these conditions, every species has had a history as its members struggled to find resources, cope with changing environments, and deal with competitors. Egocentric creatures that we are, however, human beings have usually focused their history books and history courses entirely on a single species—our own, *Homo sapiens*, humankind. On the cosmic calendar, *Homo sapiens* is an upstart primate whose entire history occurred in the last few minutes of December 31. Almost all of what we normally study in history courses—agriculture, writing, civilizations, empires, industrialization—took place in the very last minute of that cosmic year. The entire history of the United States occurred in the last second.

Yet during that very brief time, humankind has had a career more remarkable and arguably more consequential for the planet than any other species. At the heart of human uniqueness lies our amazing capacity for accumulating knowledge and skills. Other animals learn, of course, but for the most part they learn the same things over and over again. Twenty-first-century chimpanzees in the wild master the same skills as their ancestors did a million years ago. But the exceptional communication abilities provided by human language allow us to learn from one another, to express that learning in abstract symbols, and then to pass it on, cumulatively, to future generations. Thus we have moved from stone axes to lasers, from spears to nuclear weapons, from "talking drums" to the Internet, from grass huts to the pyramids of Egypt, the Taj Mahal of India, and the skyscrapers of modern cities.

This extraordinary ability has translated into a human impact on the earth that is unprecedented among all living species.[4] Human populations have multiplied far more extensively and have come to occupy a far greater range of environments than has any other large animal. Through our ingenious technologies, we have appropriated for ourselves, according to recent calculations, some 25 to 40 percent of the solar energy that enters the food chain. We have recently gained access to the stored solar energy of coal, gas, and oil, all of which have been many millions of years in the making, and we have the capacity to deplete these resources in a few hundred or a few thousand years. Other forms of life have felt the impact of human activity, as numerous extinct or threatened species testify. Human beings have even affected the atmosphere and the oceans as carbon dioxide and other emissions of the industrial age have warmed the climate of the planet in ways that broadly resemble the conditions that triggered earlier extinction events. Thus human history has been, and remains, of great significance, not for ourselves alone, but also for the earth itself and for the many other living creatures with which we share it.

The History of the Human Species . . . in a Single Paragraph

The history of our species has occupied roughly the last 250,000 years, conventionally divided into three major phases, based on the kind of technology that was most widely practiced. The enormously long Paleolithic age, with its gathering and hunting way of life, accounts for 95 percent or more of the time that humans have occupied the planet. People utilizing a stone-age Paleolithic technology initially settled every major landmass on the earth and constructed the first human societies (see Chapter 1). Then beginning about 12,000 years ago with the first Agricultural Revolution, the domestication of plants and animals increasingly became the primary means of sustaining human life and societies. In giving rise to agricultural villages and chiefdoms, to pastoral communities depending on their herds of animals, and to state- and city-based civilizations, this agrarian way of life changed virtually everything and fundamentally reshaped human societies and their relationship to the natural order. Finally, around 1750 a quite sudden spurt in the rate of technological change, which we know as the Industrial Revolution, began to take hold. That vast increase in productivity, wealth, and human control over nature once again transformed almost every aspect of human life and gave rise to new kinds of societies that we call "modern."

Here then, in a single paragraph, is the history of humankind—the Paleolithic era, the agricultural era, and, most recently and briefly, the modern industrial era. Clearly this is a big picture perspective, based on the notion that the human species as a whole has a history that transcends any of its particular and distinctive cultures. That perspective—known variously as planetary, global, or world history—has become increasingly prominent among those who study the past. Why should this be so?

Why World History?

Not long ago—in the mid-twentieth century, for example—virtually all college-level history courses were organized in terms of particular civilizations or nations. In the United States, courses such as Western Civilization or some version of American History served to introduce students to the study of the past. Since then, however, a set of profound changes has pushed much of the historical profession in a different direction.

Change
Why has world history achieved an increasingly prominent place in American education in recent decades?

The world wars of the twentieth century, revealing as they did the horrendous consequences of unchecked nationalism, persuaded some historians that a broader view of the past might contribute to a sense of global citizenship. Economic and cultural globalization has highlighted both the interdependence of the world's peoples and their very unequal positions within that world. Moreover, we are aware as never before that our problems—whether they involve economic well-being, global warming, disease, or terrorism—respect no national boundaries. To many

thoughtful people, a global present seemed to call for a global past. Furthermore, as colonial empires shrank and new nations asserted themselves on the world stage, these peoples also insisted that their histories be accorded equivalent treatment with those of Europe and North America. An explosion of new knowledge about the histories of Asia, Africa, and pre-Columbian America erupted from the research of scholars around the world. All of this has generated a "world history movement," reflected in college and high school curricula, in numerous conferences and specialized studies, and in a proliferation of textbooks, of which this is one.

This world history movement has attempted to create a global understanding of the human past that highlights broad patterns cutting across particular civilizations and countries, while acknowledging in an inclusive fashion the distinctive histories of its many peoples. This is, to put it mildly, a tall order. How is it possible to encompass within a single book or course the separate stories of the world's various peoples? Surely it must be something more than just recounting the history of one civilization or culture after another. How can we distill a common history of humankind as a whole from the distinct trajectories of particular peoples? Because no world history book or course can cover everything, what criteria should we use for deciding what to include and what to leave out? Such questions have ensured no end of controversy among students, teachers, and scholars of world history, making it one of the most exciting fields of historical inquiry.

Change, Comparison, and Connection: The Three Cs of World History

Despite much debate and argument, one thing is reasonably clear: in world history, nothing stands alone. Every event, every historical figure, every culture, society, or civilization gains significance from its inclusion in some larger context. Most world historians would probably agree on three such contexts that define their field of study. Each of those contexts confronts a particular problem in our understanding of the past.

The first context in which the particulars of world history can be situated is that of **change** over time. In world history, it is the "big picture" changes—those that affect large segments of humankind—that are of greatest interest. How did the transition from a gathering and hunting economy to one based on agriculture take place? How did cities, empires, and civilizations take shape in various parts of the world? What lay behind the emergence of a new balance of global power after 1500, one that featured the growing prominence of Europe on the world stage? What generated the amazing transformations of the "revolution of modernity" in recent centuries? How did the lives of women change as a result of industrialization?

A focus on change provides an antidote to a persistent tendency of human thinking that historians call "essentialism." A more common term is "stereotyping." It refers to our inclination to define particular groups of people with an unchanging or essential set of characteristics. Women are nurturing; peasants are conservative;

Americans are aggressive; Hindus are religious. Serious students of history soon become aware that every significant category of people contains endless divisions and conflicts and that those human communities are constantly in flux. Peasants may often accept the status quo, except of course when they rebel, as they frequently have. Americans have experienced periods of isolationism and withdrawal from the world as well as times of aggressive engagement with it. Things change.

But some things persist, even if they also change. We should not allow an emphasis on change to blind us to the continuities of human experience. A recognizably Chinese state has operated for more than 2,000 years. Slavery and patriarchy persisted as human institutions for thousands of years until they were challenged in recent centuries, and in various forms they exist still. The teachings of Buddhism, Christianity, and Islam have endured for centuries, though with endless variations and transformations.

A second major context that operates constantly in world history books and courses is that of **comparison**. Whatever else it may be, world history is a comparative discipline, seeking to identify similarities and differences in the experience of the world's peoples. What is the difference between the development of agriculture in the Middle East and in Mesoamerica? Was the experience of women largely the same in all patriarchal societies? What did the Roman Empire and Han dynasty China have in common? Why did the Industrial Revolution and a modern way of life evolve first in Western Europe rather than somewhere else? What distinguished the French, Russian, and Chinese revolutions from one another? What different postures toward modernity emerged within the Islamic world? Describing and, if possible, explaining such similarities and differences are among the major tasks of world history. Comparison, then, is a recurring theme in this book, with expressions in every chapter.

Comparison has proven an effective tool in efforts to counteract Eurocentrism, the notion that Europeans or people of European descent have long been the primary movers and shakers of the historical process. That notion arose in recent centuries when Europeans were in fact the major source of innovation in the world and did for a time exercise something close to world domination. This temporary preeminence decisively shaped the way Europeans thought and wrote about their own histories and those of other people. In their own eyes, Europeans alone were progressive people, thanks to some cultural or racial superiority. Everyone else was to some degree stagnant, backward, savage, or barbarian. The unusual power of Europeans allowed them for a time to act on those beliefs and to convey such ways of thinking to much of the world. But comparative world history sets European achievements in a global and historical context, helping us to sort out what was distinctive about the development of Europe and what similarities it bore to other major regions of the world. Puncturing the pretensions of Eurocentrism has been high on the agenda of world history.

A third context that informs world history involves the interactions, encounters, and **connections** among different and often distant peoples. World history is less

about what happened within particular civilizations or cultures than about the processes and outcomes of their meetings with one another. Focusing on cross-cultural connections—whether those of conflict or more peaceful exchange—represents an effort to counteract a habit of thinking about particular peoples, states, or cultures as self-contained or isolated communities. Despite the historical emergence of many separate and distinct societies, none of them developed alone. Each was embedded in a network of relationships with both near and more distant peoples.

Moreover, these cross-cultural connections did not begin with Columbus. The Chinese, for example, interacted continuously with the nomadic peoples on their northern border; generated technologies that diffused across all of Eurasia; transmitted elements of their culture to Japan, Korea, and Vietnam; and assimilated a foreign religious tradition, Buddhism, which had originated in India. Though clearly distinctive, China was not a self-contained or isolated civilization.

The growing depth and significance of such cross-cultural relationships, known now as globalization, has been a distinguishing feature of the modern era. The voyages of Columbus brought the peoples of the Eastern and Western hemispheres into sustained contact for the first time with enormous global consequences. Several centuries later, Europeans took advantage of their industrial power to bring much of the world temporarily under their control. The new technologies of the twentieth century have intertwined the economies, societies, and cultures of the world's peoples more tightly than ever before. During the past five centuries, the encounter with strangers, or at least with their ideas and practices, was everywhere among the most powerful motors of change in human societies. Thus world history remains always alert to the networks, webs, and cross-cultural encounters in which particular civilizations or peoples were enmeshed.

Changes, comparisons, and connections—all of them operating on a global scale—represent three contexts or frameworks that can help us bring some coherence to the multiple and complex stories of world history. They will recur repeatedly in the pages that follow.

A final observation about this account of world history: *Ways of the World*, like all other world history textbooks, is radically unbalanced in terms of coverage. The first chapter, for example, takes on some 95 percent of the human story, well over 200,000 years of our history. By contrast, the last century alone occupies four entire chapters. In fact, the six major sections of the book deal with progressively shorter time periods, in progressively greater detail. This imbalance owes much to the relative scarcity of information about earlier periods of our history. But it also reflects a certain "present mindedness," for we look to history, always, to make sense of our current needs and circumstances. And in doing so, we often assume that more recent events have a greater significance for our own lives in the here and now than those that occurred in more distant times. Whether you agree with this assumption or not, you will have occasion to ponder it as you consider the many and various "ways of the world" that have emerged in the course of the human journey and as you contemplate their relevance for your own journey.

Second Thoughts

What's the Significance?

big history, lvi

cosmic calendar, lvi

the three Cs, lxi

comparative world history, lxii

Big Picture Questions

1. How do modern notions of the immense size and age of the universe affect your understanding of human history?
2. What examples of comparison, connection, and change in world history would you like to explore further as your course unfolds?
3. In what larger contexts might you place your own life history?

Next Steps: For Further Study

David Christian, Cynthia Stokes Brown, and Craig Benjamin, *Big History: Between Nothing and Everything* (2013). A thoughtful survey of the emerging field of "big history" by three of its leading practitioners.

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Heidi Roupp, ed., *Teaching World History in the Twenty-First Century: A Resource Book* (2010). A practical resource book for the teaching of world history.

"World History Matters," http://worldhistorymatters.org/. A point of entry to many world history Web sites, featuring numerous images and essays.

Ways of the World

A Brief Global History with Sources

PART ONE

FIRST THINGS FIRST

Beginnings in History to 500 B.C.E.

Contents

Chapter 1. First Peoples; First Farmers: Most of History in a Single Chapter, to 4000 B.C.E.
Chapter 2. First Civilizations: Cities, States, and Unequal Societies, 3500 B.C.E.–500 B.C.E.

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THE BIG PICTURE

TURNING POINTS IN EARLY WORLD HISTORY

Human beings have long been inveterate storytellers. Those who created our myths, legends, fairy tales, oral traditions, family sagas, and more have sought to distill meaning from experience, to explain why things turned out as they did, and to provide guidance for individuals and communities. Much the same might be said of modern historians. They too tell stories—about individuals, communities, nations, and, in the case of world history, of humankind as a whole. Those stories seek to illuminate the past, to provide context for the present, and, very tentatively, to offer some indication about possible futures. All tellers of stories—ancient and modern alike—have to decide at what point to begin their accounts and what major turning points in those narratives to highlight. For world historians seeking to tell the story of "all under Heaven," as the Chinese put it, four major "beginnings," each of them an extended historical process, have charted the initial stages of the human journey.

The Emergence of Humankind

Ever since Charles Darwin, most scholars have come to view human beginnings in the context of biological change on the planet. In considering this enormous process, we operate on a timescale quite different from the billions of years that mark the history of the universe and of the earth. According to archeologists and anthropologists, the evolutionary line of descent leading to *Homo sapiens* diverged from that leading to chimpanzees, our closest primate relatives, some 5 million to 6 million years ago, and it happened in eastern and southern Africa. There, perhaps twenty or thirty different species emerged, all of them members of the Homininae (or hominid) family of human-like creatures. What they all shared was bipedalism, the ability to walk upright on two legs. In 1976, the archeologist Mary Leakey uncovered in what is now Tanzania a series of footprints of three such hominid individuals, preserved in cooling volcanic ash about 3.5 million years ago. Two of them walked side by side, perhaps holding hands.

Over time, these hominid species changed. Their brains grew larger, as evidenced by the size of their skulls. About 2.3 million years ago, a hominid creature known as *Homo habilis* began to make and use simple stone tools. Others

started to eat meat, at least occasionally. By 1 million years ago, some hominid species, especially *Homo erectus*, began to migrate out of Africa, and their remains have been found in various parts of Eurasia. This species is also associated with the first controlled use of fire.

Eventually all of these earlier hominid species died out, except one: *Homo sapiens*, ourselves. With a remarkable capacity for symbolic language that permitted the accumulation and transmission of learning, we too emerged first in Africa and quite recently, probably no more than 250,000 years ago (although specialists constantly debate these matters). For a long time, all of the small number of *Homo sapiens* lived in Africa, but sometime after 100,000 years ago, they too began to migrate out of Africa onto the Eurasian landmass, then to Australia, and ultimately into the Western Hemisphere and the Pacific islands. The great experiment of human history had begun.

The Globalization of Humankind

Today, every significant landmass on earth is occupied by human beings, but it was not always so. A mere half million years ago our species did not exist, and only 100,000 years ago that species was limited to Africa and numbered, some scholars believe, fewer than 10,000 individuals. These ancient ancestors of ours, rather small in stature and not fast on foot, were armed with a very limited technology of stone tools with which to confront the multiple dangers of the natural world. But then, in perhaps the most amazing tale in all of human history, they moved from this very modest and geographically limited role in the scheme of things to a worldwide and increasingly dominant presence. What kinds of societies, technologies, and understandings of the world accompanied, and perhaps facilitated, this globalization of humankind?

The phase of human history during which these initial migrations took place is known to scholars as the Paleolithic era. The word "Paleolithic" literally means the "old stone age," but it refers more generally to a food-collecting or gathering, hunting, and fishing way of life, before agriculture allowed people to grow food or raise animals deliberately. Paleolithic cultures operated within natural ecosystems, while creatively manipulating the productive capacities of those systems to sustain individual lives and societies. Lasting until roughly 11,000 years ago, and in many places much longer, the Paleolithic era represents over 95 percent of the time that human beings have inhabited the earth, although it accounts for only about 12 percent of the total number of people who have lived on the planet. It was during this time that *Homo sapiens* colonized the world, making themselves at home in every environmental setting, from the frigid Arctic to the rain forests of Central Africa and Brazil, in mountains, deserts, and plains. It was an amazing achievement, accomplished by no other large species. Accompanying this global migration were slow changes in the technological tool kits of early humankind as well as early attempts to

impose meaning on the world through art, ritual, religion, and stories. Although often neglected by historians and history textbooks, this long period of the human experience merits greater attention and is the focus of the initial sections of Chapter 1.

The Revolution of Farming and Herding

In 2014, almost all of the world's 7.2 billion people lived from the food grown on farms and gardens and from domesticated animals raised for their meat, milk, or eggs. But before 11,000 years ago, no one survived in this fashion. Then, repeatedly and fairly rapidly, at least in world history terms, human communities in parts of the Middle East, Asia, Africa, and the Americas began the laborious process of domesticating animals and selecting seeds to be planted. This momentous accomplishment represents another "first" in the human story. After countless millennia of relying on the gathering of wild foods and the hunting of wild animals, why and how did human societies begin to practice farming and animal husbandry? What changes to human life did this new technology bring with it?

This food-producing revolution, also considered in Chapter 1, surely marks the single most significant and enduring transformation of the human condition and of human relationships to the natural world. Now our species learned to exploit and manipulate particular organisms, both plant and animal, even as we created new and simplified ecosystems. The entire period from the beginning of agriculture to the Industrial Revolution around 1750 might be considered a single phase of the human story—the age of agriculture—calculated now on a timescale of millennia or centuries rather than the more extended periods of earlier eras. Although the age of agriculture was far shorter than the immense Paleolithic era that preceded it, farming and raising animals allowed for a substantial increase in human numbers and over many centuries an enduring transformation of the environment. Forests were felled, arid lands irrigated, meadows plowed, and mountains terraced. Increasingly, the landscape reflected human intentions and actions.

In the various beginnings of food production lay the foundations for some of the most enduring divisions within the larger human community. Much depended on the luck of the draw—on the climate and soils, on the various wild plants and animals that were available for domestication. Everywhere communities worked within their environments to develop a consistent supply of food. Some relied primarily on single crops, while others cultivated several crops that collectively met their needs. Root crops such as potatoes were prominent in the Andes, while tree crops such as bananas were important in Africa and grain crops such as wheat, rice, or corn prevailed elsewhere. Many communities engaged heavily in small or large animal husbandry, but others, especially in the Americas, did not. In some regions, people embraced agriculture

on a full-time basis, but many more agricultural communities, at least initially, continued to rely in part on gathering, hunting, or fishing for their dietary needs. These various approaches led to a spectrum of settlement patterns from sedentary villages to fully nomadic communities, and many in between. In general, the most mobile of these societies were those of pastoralists, who depended heavily on their herds of domesticated animals for survival. Such communities, which usually thrived in more arid environments where farming was difficult, had to move frequently, often in regular seasonal patterns, to secure productive pasturelands for their animals. However, not all were fully nomadic, because in some regions pastoralists were able to combine permanent settlements with seasonal migration of animals to grazing areas. Thus the Agricultural Revolution fostered a wide variety of adaptations to the natural environment and an equally wide range of social organizations.

The Turning Point of Civilization

The most prominent and powerful human communities to emerge from this Agricultural Revolution were those often designated as "civilizations," more complex societies that were based in bustling cities and governed by formal states. Virtually all of the world's people now live in such societies, so that states and cities have come to seem almost natural. In world history terms, however, their appearance is a rather recent phenomenon. Not until several thousand years *after* the beginning of agriculture did the first cities and states emerge, around 3500 B.C.E. Well after 1000 C.E., substantial numbers of people still lived in communities without any state or urban structures. Nonetheless, people living in state- and city-based societies or civilizations have long constituted the most powerful and innovative human communities on the planet. They gave rise to empires of increasing size, to enduring cultural and religious traditions, to new technologies, to sharper class and gender inequalities, to new conceptions of masculinity and femininity, and to large-scale warfare.

For all these reasons, civilizations have featured prominently in accounts of world history, sometimes crowding out the stories of other kinds of human communities. The earliest civilizations, which emerged in at least seven separate locations between 3500 and 500 B.C.E., have long fascinated professional historians and lovers of history everywhere. What was their relationship to the Agricultural Revolution? What new ways of living did they bring to the experience of humankind? These are the questions that inform Chapter 2.

Time and World History

Reckoning time is central to all historical study, for history is essentially the story of change over time. Recently it has become standard in the Western world to refer to dates prior to the birth of Christ as B.C.E. (before the Common Era),

replacing the earlier B.C. (before Christ) usage. This convention is an effort to become less Christian-centered and Eurocentric in our use of language, although the chronology remains linked to the birth of Jesus. Similarly, the time following the birth of Christ is referred to as C.E. (the Common Era) rather than A.D. (*Anno Domini*, Latin for "year of the Lord"). Dates in the more distant past are designated in this book as BP ("before the present," by which scholars mean 1950, the dawn of the nuclear age) or simply as so many "years ago." Of course, these conventions are only some of the many ways that human societies have charted time, and they reflect the global dominance of Europeans in recent centuries. But the Chinese frequently dated important events in terms of the reign of particular emperors, while Muslims created a new calendar beginning with Year 1, marking Muhammad's forced relocation from Mecca to Medina in 622 C.E. As with so much else, the maps of time that we construct reflect the cultures in which we have been born and the historical experience of our societies.

World history frequently deals with very long periods of time, often encompassing many millennia or centuries in a single paragraph or even in a single sentence. Such quick summaries may sometimes seem to flatten the texture of historical experience, minimizing the immense complexities and variations of human life and dismissing the rich and distinctive flavor of individual lives. Yet this very drawback of world history permits its greatest contribution to our understanding—perspective, context, a big picture framework in which we can situate the particular events, societies, and individual experiences that constitute the historical record. Such a panoramic outlook on the past allows us to discern patterns and trends that may be invisible from the viewpoint of a local community or a single nation. In the narrative that follows, there will be plenty of particulars—events, places, people—but always embedded in some larger setting that enriches their significance.

MAPPING PART ONE

Human entry to Americas, 30,000–15,000 B.P.
Chapter 1

Ishi
Chapter 1

Clovis culture
Chapter 1

Domestication of corn / Olmec civilization
Chapters 1, 2

Domestication of potato / Norte Chico
Chapters 1, 2

Human settlement by 12,500 B.P.
Chapter 1

Göbekli Tepe / Çatalhüyük
Chapter 1

Lascaux caves
Chapter 1

Central Asian civilization
Chapter 2

Indus Valley civilization
Chapter 2

Agricultural breakthrough / Chinese civilization
Chapters 1, 2

Ancient Egypt
Chapter 2

Nubian civilizations
Chapter 2

Last region settled by humans
Chapter 1

Agricultural breakthrough / Mesopotamian civilization
Chapters 1, 2

Austronesian migration
Chapter 1

Origins of humans 250,000 B.P.
Chapter 1

Human entry to Australia 60,000–40,000 B.P.
Chapter 1

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