

Our Lady of Mercy AP World Summer Assignment Cover Sheet

Our Lady of Mercy Catholic High School

861 Highway 279, Fayetteville, GA 30214

Phone (770) – 461 – 2202

Course	AP World History: Modern
Assignment Title	AP World History Summer Assignment
Date Assigned	June 1, 2020
Date Assessed	Within the first two weeks of school.
Objective/Purpose of Assignment	In lieu of reading a text, I have designed the following assignment for you to assist you with the AP Exam.
Grade Value of Assignment	Assessment of Summer Reading is 100 points.

Name _____

Date _____

AP World History Summer Assignment

Course Description

The AP course in World History invites students to take a global view of historical processes and contacts between people in different societies, with an emphasis on the past thousand years. The class will, however, spend the first portion of the year in a “foundations” period reviewing major themes you learned in your World History I course and introducing new ones. Students will learn selective factual knowledge in addition to certain analytical skills. Major interpretative issues among historians will be explored, as well as the techniques used in interpreting both primary historical evidence and secondary sources. The basic approach will be chronological. Students will pay particular attention to change and continuity over time, characteristics and values of societies, and the way these values were affected as a result of contacts among peoples.

This yearlong course will be both rigorous and rewarding. Attention will also be given to preparing students with the skills necessary to engage the AP World History Examination given in May. An extensive list of outside readings, including the textbook, and writing different types of essays will be the hallmarks of this course. The ultimate benefits of this course will be an informed view of how the world has developed through the 21st century, stimulating intellectual growth and promoting important “habits of mind”.

Summer Assignment Overview

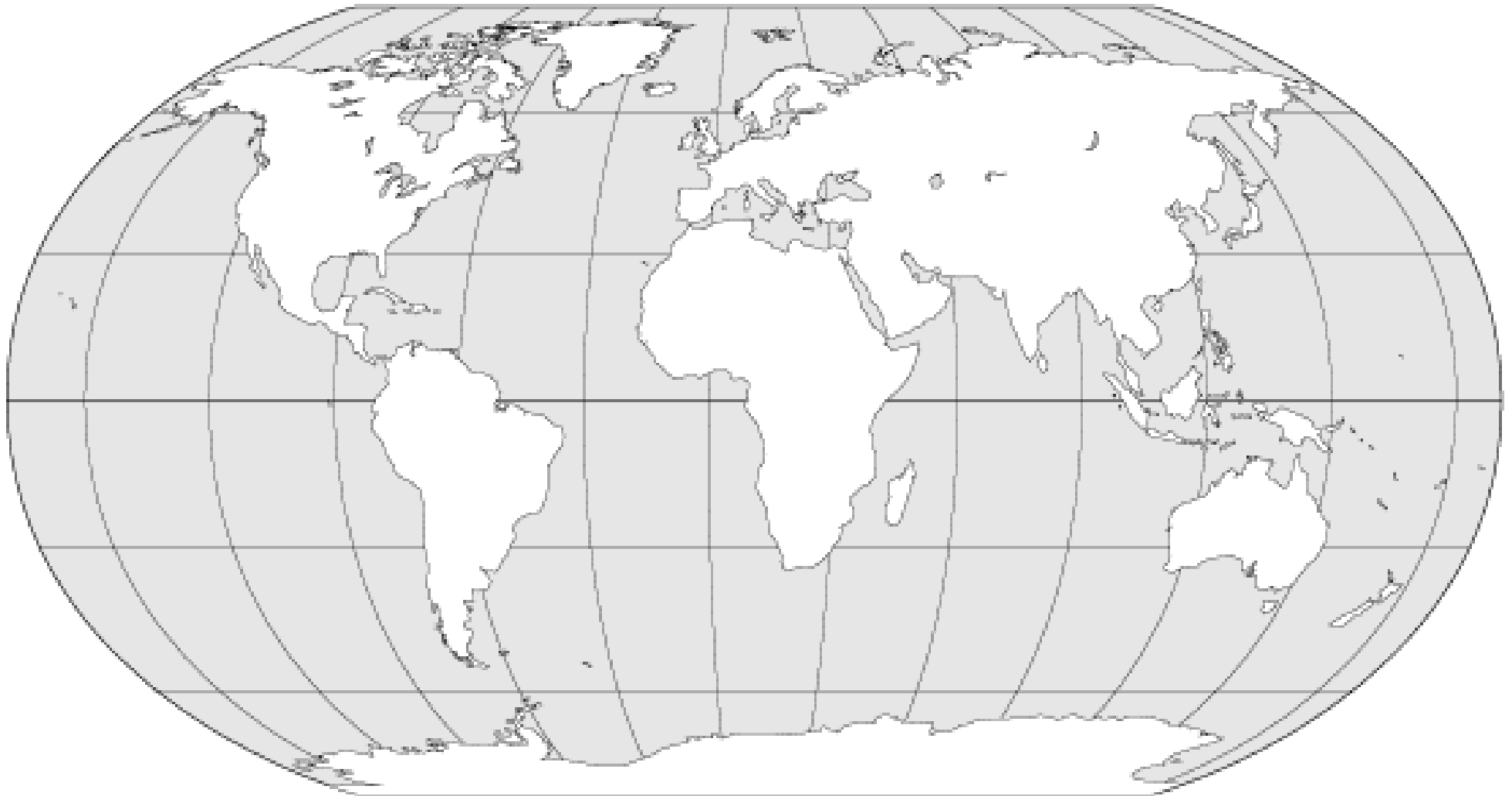
All students enrolled to take AP World History in the upcoming school year will be required to complete the summer assignment, which will serve as the student’s first grade for the year. The assignment serves the dual purposes of both reviewing material learned and previewing material that will be learned in the AP World History course. It is essential that all students complete the assignment, and do so in a thorough and punctual manner.

- The assessment for this information will occur within the first two weeks of school.

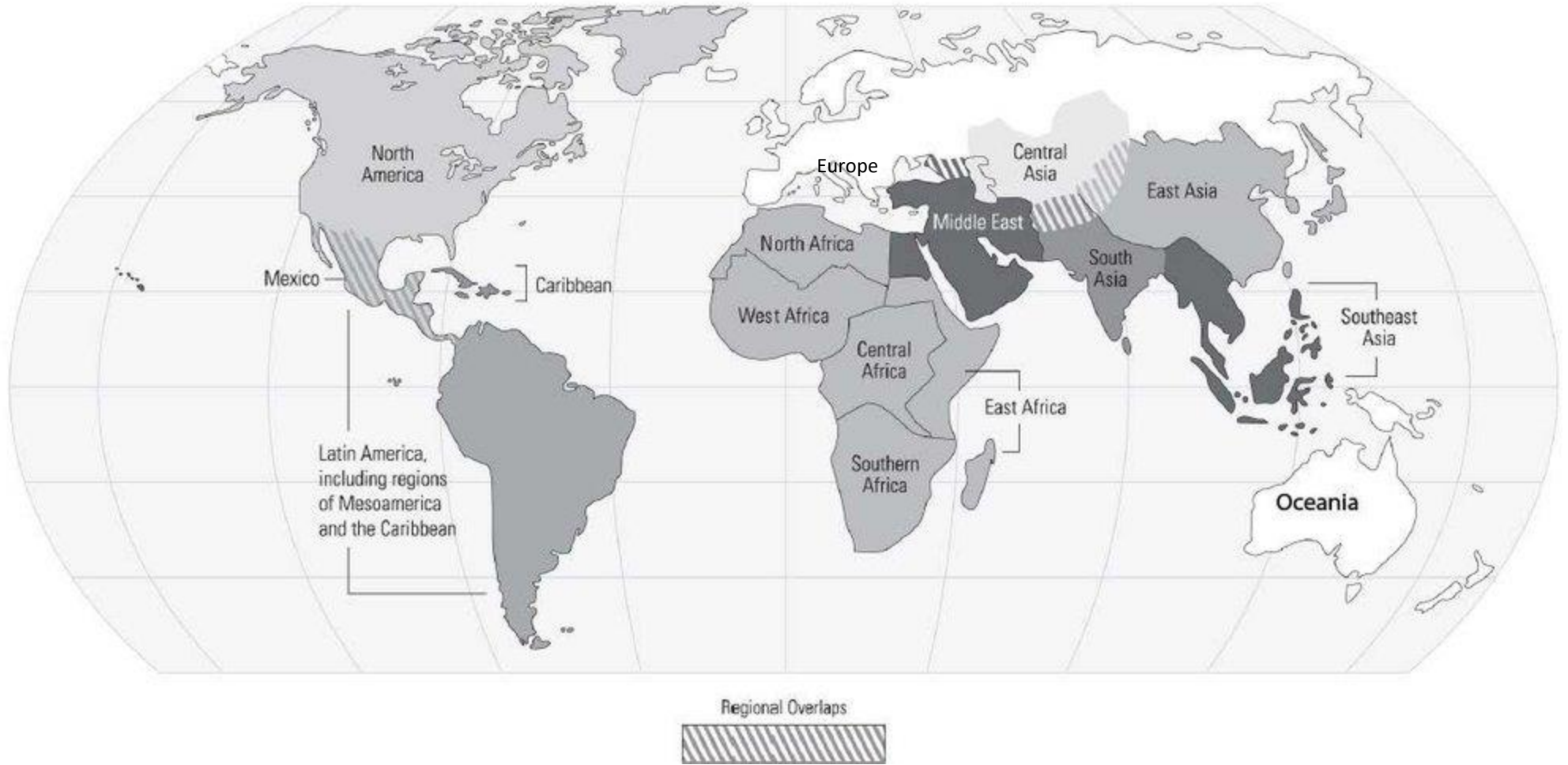
Be familiar with the religion and be prepared to be assessed on them through a written assignment.

Label the blank map of the world below with the civilizations listed below. (Use the corresponding letters instead of trying to squeeze the names on the map.) STUDY the completed map and be prepared to be assessed on it when you return to school.

- | | | | | | |
|------------------|----------------|----------------------|---------------------|---------------------|---------------------|
| A. Egypt | B. Mesopotamia | C. India | D. China | E. Greece | F. Rome |
| G. Israel | H. France | I. Islamic Empire | J. Aztecs | K. Maya | L. Inca |
| M. United States | N. England | O. Iberian Peninsula | P. Byzantine Empire | Q. Byzantine Empire | R. Japan |
| S. Korea | T. Vietnam | U. Ghana | V. South Africa | W. Russia | X. Byzantine Empire |



Know the map below and be ready to be assessed on it when you return to school.



Know the following terms and be prepared to be assessed on them when you return to school in the fall. You can use the attached reading AND the internet to define the terms.

Technological and Environmental Transformations, To c. 600 B.C.E.

1. Agrarian
2. Autonomy
3. Daoism
4. Deity
5. Dharma
6. Empire
7. Filial Piety
8. Legalism
9. Nobility
10. Nomads
11. Pastoral
12. Social Hierarchy
13. Textiles

Organization and Reorganization of Human Societies

- | | | | |
|-----------------|----------------------------|-----------------|-------------|
| 14. Animism | 17. Centralized government | 19. Diplomacy | 22. Tribute |
| 15. Bantus | 18. Diaspora | 20. Martyr | |
| 16. Bureaucracy | | 21. Sovereignty | |

Regional and Transregional Interactions, c. 600 C.E. to 1450

- | | | | |
|------------------|-----------------|--------------------|------------------|
| 23. Caliphate | 26. Dowry | 29. Monasticism | 32. Shogun |
| 24. Daimyos | 27. Khanate | 30. Scholar Gentry | 33. Sinification |
| 25. Dar-Al-Islam | 28. Manorialism | 31. Serfdom | |

- The following contains two summaries: Early & Classical Civilizations and Post-Classical Civilizations.
- Please read, highlight, and study the following information.
- You will be assessed when you return to school with Short Answer Questions and an Essay.

HOW CIVILIZATION BEGAN

APWH Class

ENVIRONMENTAL AND PERIODIZATION ISSUES

The ability to settle was based almost entirely on successful cultivation of crops and domestication of animals. People used to get food through hunting and gathering. These societies had less differences in gender roles. The ability to settle down led to extra resources because farming allowed them to focus on other things besides only looking for food. These drastic changes in human life are known collectively as the Neolithic Revolution that almost certainly happened independently in different places over a large span of time. Although the Neolithic Revolution was one of the most significant Marker Events in world history, it occurred gradually and probably by trial and error.

The changes that resulted include:

- **Increase in reliable food supplies** - Agricultural skills allowed people to control food production, and domestication of animals both helped to make agricultural production more efficient and increased the availability of food.
- **Rapid increase in total human population** - Reliable food supplies meant that people were less likely to starve to death. With increasing life spans came increasing reproduction, and more children meant that there were more people to tend the land and animals.
- **Job specialization** - Other occupations than farming developed, since fewer people were needed to produce food. Some early specialized jobs include priests, traders, and builders.
- **Widening of gender differences** - Status distinctions between men and women increased, as men took over most agricultural cultivation and domestication of animals. Women were responsible for raising children, cooking food, and keeping the house, but in virtually all of the early civilizations men became more and more dominant. A patriarchal system commonly developed, with men holding power in the family, the economy, and the government.
- **Development of distinction between settled people and "nomads"** - All people did not settle into communities but remained as hunters and gatherers. As more settled communities developed, the distinction between agriculturalists and hunters and gatherers grew.

THE CIVILIZATION CONTROVERSY

Advantages of Civilization	Disadvantages of Civilizations
Development of specialized skills, inventions, arts, and literature	Increase in class and gender distinctions, creating oppression for some
Building of economically and politically coordinated cities	Overproduction of land, depletion of soil, eventual destruction caused by increase in population
Increased ability to protect people from dangers both inside and outside the city	Increased attacks from outsiders attracted to wealth; internal crime promoted by crowded conditions
Growth of prosperity, improving quality of life	Creation of life-threatening congestion, pollution, disease, and decrease in sanitation

TRAITS OF CIVILIZATION

People eventually began gathering around rivers because the rivers made it easier to set up farms for food production.

COMMON CHARACTERISTICS OF THE RIVER-VALLEY CIVILIZATIONS

Each early civilization developed its own unique ways of life, but they all shared some common characteristics:

- **Location in river valleys** - Rivers provided water for crops, as well as the easiest form of transportation. All four river valleys of the earliest civilizations had very fertile soil called loess, or alluvial soil carried and deposited as river water traveled downstream.
- **Complex irrigation systems** - Controlling the flow of the rivers was a major issue for all of the civilizations, and all of them channeled the water for agricultural use through irrigation systems.
- **Development of legal codes** - The most famous set of laws was Hammurabi's Code, but all wrote and implemented laws as political organization and long-distance trade grew more complex.
- **Use of money** - Long distance trade made the barter system (trading one type of good for another) impractical, so all the civilizations developed some form of money for economic exchanges.
- **Elaborate art forms and/or written literature** - These took different forms, but all civilizations showed advancements in these areas. For example, Egyptians built pyramids and concentrated on decorate arts, and Mesopotamians wrote complex stories like the Epic of Gilgamesh.
- **More formal scientific knowledge, numbering systems, and calendars** - Developments in these areas varied from civilization to civilization, but all formalized knowledge in at least some of these areas.
- **Intensification of social inequality** - In all river valley civilizations, gender inequality grew, and all practiced some form of slavery. Slaves were often captives in war or hereditary, and they were used for household work, public building projects, and agricultural production.

GLOBAL TRADE AND CONTACT

During the classical era the major civilizations were not entirely isolated from one another. Migrations continued, and trade increased, diffusing technologies, ideas, and goods from civilization centers to more parts of the world. However, the process was slow. Chinese inventions such as paper had not yet reached societies outside East Asia by the end of the classical era. The Western Hemisphere was not yet in contact with the Eastern Hemisphere. Nevertheless, a great deal of cultural diffusion did take place, and larger areas of the world were in contact with one another than in previous eras.

One very important example of cultural diffusion was Hellenization, or the deliberate spread of Greek culture. The most important agent for this important change was Alexander the Great, who conquered Egypt, the Middle East, and the large empire of Persia that spread eastward all the way to the Indus River Valley. Alexander was Macedonian, but he controlled Greece and was a big fan of Greek culture. His conquests meant that Greek architecture, philosophy, science, sculpture, and values diffused to large areas of the world and greatly increased the importance of Classical Greece as a root culture.

Trade routes that linked the classical civilizations include:

- **The Silk Road** - This overland route extended from western China, across Central Asia, and finally to the Mediterranean area. Chinese silk was the most desired commodity, but the Chinese were willing to trade it for other goods, particularly for horses from Central Asia. There was no single route, but it consisted of a series of passages with common stops along the way. Major trade towns appeared along the way where goods were exchanged. No single merchant traveled the entire length of the road, but some products (particularly silk) did make it from one end to the other.
- **The Indian Ocean Trade** - This important set of water routes became even more important in later eras, but the Indian Ocean Trade was actively in place during the classical era. The trade had three legs: one connected eastern Africa and the Middle East with India; another connected India to Southeast Asia; and the final one linked Southeast Asia to the Chinese port of Canton.
- **Saharan Trade** - This route connected people that lived south of the Sahara to the Mediterranean and the Middle East. The Berbers, nomads who traversed the desert, were the most important agents of trade. They carried goods in camel caravans, with Cairo at the mouth of the Nile River as the most important destination. There they connected to other trade routes, so that Cairo became a major trade center that linked many civilizations together.
- **Sub-Saharan Trade** - This trade was probably inspired by the Bantu migration, and by the end of the classical era people south of the Sahara were connect to people in the eastern and southern parts of Africa. This trade connected to the Indian Ocean trade along the eastern coast of Africa, which in turn connected the people of sub-Saharan Africa to trade centers in Cairo and India.

TRADE DURING THE CLASSICAL ERA (1000 BCE to 600 CE)

Route	Description	What traded?	Who participated?	Cultural diffusion
Silk Road	Overland from western China to the Mediterranean Trade made possible by development of a camel hybrid capable of long dry trips	From west to east - horses, alfalfa, grapes, melons, walnuts From east to west - silk, peaches, apricots, spices, pottery, paper	Chinese, Indians, Parthians, central Asians, Romans Primary agents of trade - central Asian nomads	Chariot warfare, the stirrup, music, diversity of populations, Buddhism and Christianity, wealth and prosperity (particularly important for central Asian nomads)
Indian Ocean Trade	By water from Canton in China to Southeast Asia to India to eastern Africa and the Middle East; monsoon controlled	Pigments, pearls, spices, bananas and other tropical fruits	Chinese, Indians, Malays, Persians, Arabs, people on Africa's east coast	Lateen sail (flattened triangular shape) permitted sailing far from coast Created a trading class with mixture of cultures, ties to homeland broken
Saharan Trade	Points in western Africa south of the Sahara to the Mediterranean; Cairo most important destination Camel caravans	Salt from Sahara to points south and west Gold from western Africa Wheat and olives from Italy Roman manufactured goods to western Africa	Western Africans, people of the Mediterranean Berbers most important agents of trade	Technology of the camel saddle - important because it allowed domestication and use of the camel for trade
Sub-Saharan Trade	Connected Africans south and east of the Sahara to one another; connected in the east to other trade routes	Agricultural products, iron weapons	Diverse peoples in sub-Saharan Africa	sub-Saharan Africa Bantu language, "Africinity"

THE LATE CLASSICAL ERA: THE FALL OF EMPIRES (200 TO 600 CE)

Recall that all of the river-valley civilization areas experienced significant decline and/or conquest in the time period around 1200 BCE. A similar thing happened to the classical civilizations between about 200 and 600 CE, and because the empires were larger and more connected, their fall had an even more significant impact on the course of world history. Han China was the first to fall (around 220 CE), then the Western Roman Empire (476 CE), and finally the Gupta in 550 CE.

SIMILARITIES

Several common factors caused all three empires to fall:

- Attacks from the Huns - The Huns were a nomadic people of Asia that began to migrate south and west during this time period. Their migration was probably caused by drought and lack of pasture, and the invention and use of the stirrup facilitated their attacks on all three established civilizations.
- Deterioration of political institutions - All three empires were riddled by political corruption during their latter days, and all three suffered under weak-willed rulers. Moral decay also characterized the years prior to their respective falls.
- Protection/maintenance of borders - All empires found that their borders had grown so large that their military had trouble guarding them. A primary example is the failure of the Great Wall to keep the Huns out of China. The Huns generally just went around it.
- Diseases that followed the trade routes - Plagues and epidemics may have killed off as much as half of the population of each empire.

BELIEF SYSTEMS

Belief systems include both religions and philosophies that help to explain basic questions of human existence, such as "Where did we come from?" Or "What happens after death?" or "What is the nature of human relationships or interactions?" Many major beliefs systems that influence the modern world began during the Foundations Era (8000 BCE to 600 CE). These are usually seen by the world as religion.

POLYTHEISM

The belief in multiple Gods or spirits.

HINDUISM

The beginnings of Hinduism are difficult to trace, but the religion originated with the polytheism that the Aryans brought as they began invading the Indian subcontinent sometime after 2000 BCE. Hinduism assumes the eternal existence of a universal spirit that guides all life on earth. A piece of the spirit called the atman is trapped inside humans and other living creatures. The most important desire of the atman is to be reunited with the universal spirit, and every aspect of an individual's life is governed by it. When someone dies, their atman may be reunited, but most usually is reborn in a new body. A person's caste membership is a clear indication of how close he or she is to the desired reunion. Some basic tenets of Hinduism are

- Reincarnation - Atman spirits are reborn in different people after one body dies. This rebirth has no beginning and no end, and is part of the larger universal spirit that pervades all of life.

- Karma - This widely used word actually refers to the pattern of cause and effect that transcends individual human lives. Whether or not an individual fulfills his/her duties in one life determines what happens in the next.
- Dharma - Duties called dharma are attached to each caste position. For example, a warrior's dharma is to fight honorably, and a wife's duty is to serve her husband faithfully. Even the lowliest caste has dharma attached to it. If one fulfills this dharma, the reward is for the atman to be reborn into a higher caste.
- Moksha - Moksha is the highest, most sought-after goal for the atman. It describes the reunion with the universal spirit.

BUDDHISM

Buddhism began in India in the Ganges River area during the 6th century BCE. Its founder was Siddhartha Guatama, who later became known as the Buddha, or the "Enlightened One." Siddhartha was the son of a wealthy Hindu prince who grew up with many advantages in life. However, as a young man he did not find answers to the meaning of life in Hinduism, so he left home to become an ascetic, or wandering holy man. His Enlightenment forms the basic tenets of Buddhism:

- **The Four Noble Truths** - 1) All of life is suffering; 2) Suffering is caused by false desires for things that do not bring satisfaction; 3) Suffering may be relieved by removing the desire; 4) Desire may be removed by following the Eightfold Path.

Note that Hinduism supported the continuation of the caste system in India, since castes were an outer reflection of inner purity. For example, placement in a lower caste happened because a person did not fulfill his/her dharma in a previous life. Buddhists believed that changes in thought processes and life styles brought enlightenment, not the powers of one's caste.

CONFUCIANISM – became popular due to internal conflict in China

Confucius contemplated why China had fallen into chaos, and concluded that the Mandate of Heaven had been lost because of poor behavior of not only the Chinese emperor, but all his subjects as well. His plan for reestablishing Chinese society profoundly affected the course of Chinese history and eventually spread to many other areas of Asia as well. He emphasized the importance of harmony, order, and obedience and believed that if five basic relationships were sound, so would society be sound.

Because Confucianism focused on social order and political organization, it is generally seen as a philosophy rather than a religion. Religions are more likely to emphasize spiritual topics, not society and politics.

DAOISM

The founder of Daoism is believed to have been Laozi, a spiritualist who probably lived in the 4th century BCE. The religion centers on the Dao (sometimes referred to as the "Way" or "Path"), the original force of the cosmos that is an eternal and unchanging principle that governs all the workings of the world. The Dao is passive - not active, good nor bad - but it just is. It cannot be changed, so humans must learn to live with it. According to Daoism, human strivings have brought the world to chaos because they resist the Dao. The main belief is to live simply, in harmony with nature.

Both Confucianism and Daoism encourage self-knowledge and acceptance of the ways things are. However,

Confucianism is activist and extroverted, and Daoism is reflective and introspective. The same individual may believe in the importance of both belief systems, unlike many people in western societies who think that a person may only adhere to one belief system or another.

LEGALISM

Legalism is concerned with rule of law. According to legalism, laws should be administered objectively, and punishments for offenders should be harsh and swift. If you break the law, there will be consequences. Legalism became a popular philosophy due to many wars occurring in China and people were tired of laws being broken.

JUDAISM

As noted earlier, Judaism was the first clearly monotheistic religion. At the heart of the religion was a belief in a Covenant, or agreement, between God and the Jewish people, that God would provide for them as long as they obeyed him. The Ten Commandments set down rules for relationships among human beings, as well as human relationships to God. Because they were specially chosen by God, Jews came to see themselves as separate from others and did not seek to convert others to the religion. As a result, Judaism has remained a relatively small religion. However, its influence on other larger religions, including Zoroastrianism, Christianity, and Islam is vast, and so it remains as a very significant "root religion."

Zoroastrianism

Zoroastrianism is an early monotheistic religion that almost certainly influenced and was influenced by Judaism, and it is very difficult to know which one may have emerged first. Both religions thrived in the Middle East, and adherents of both apparently had contact with one another. Zoroastrianism was the major religion of Persia, a great land-based empire that was long at war with Ancient Greece and eventually conquered by Alexander the Great.

CHRISTIANITY

Christianity grew directly out of Judaism, with its founder Jesus of Nazareth born and raised as a Jew in the area just east of the Mediterranean Sea. During his lifetime, the area was controlled by Rome as a province in the empire. Christianity originated partly from a long-standing Jewish belief in the coming of a Messiah, or a leader who would restore the Jewish kingdom to its former glory days. Jesus' followers saw him as the Messiah who would cleanse the Jewish religion of its rigid and haughty priests and assure life after death to all that followed Christian precepts. In this way, its appeal to ordinary people may be compared to that of Buddhism, as it struggled to emerge from the Hindu caste system. Christianity's broad appeal of the masses, as well as deliberate conversion efforts by its early apostles, meant that the religion grew steadily and eventually became the religion with the most followers in the modern world.

Christianity grew steadily in the Roman Empire, but not without clashes with Roman authorities. Eventually in the 4th century CE, the Emperor Constantine was converted to Christianity and established a new capital in the eastern city of Byzantium, which he renamed Constantinople. As a result, the religion grew west and north from Rome, and also east from Constantinople, greatly extending its reach.

This section will investigate these major shifts and continuities by addressing several broad topics:

- The Islamic World - Islam began in the Arabian Peninsula in the 7th century CE, impacting political and economic structures, and shaping the development of arts, sciences and technology.
- Interregional networks and contacts - Shifts in and expansion of trade and cultural exchange increase the power of China, connected Europe to other areas, and helped to spread the major religions. The Mongols first disrupted, then promoted, long-distance trade throughout Asia, Africa, and Europe.
- China's internal and external expansion - During the Tang and Song Dynasties, China experienced an economic revolution and expanded its influence on surrounding areas. This era also saw China taken over by a powerful nomadic group (the Mongols), and then returned to Han Chinese under the Ming Dynasty.
- Developments in Europe - European kingdoms grew from nomadic tribes that invaded the Roman Empire in the 5th century C.E. During this era, feudalism developed, and Christianity divided in two - the Catholic Church in the west and the Eastern Orthodox Church in the east. In both cases, the Church grew to have a great deal of political and economic power.
- Social, cultural, economic patterns in the Amerindian world - Major civilizations emerged, building on the base of smaller, less powerful groups from the previous era. The Maya, Aztec, and Inca all came to control large amounts of territory and many other native groups.

THE SPREAD OF ISLAM

Religious zeal certainly played an important role in the rapid spread of Islam during the 7th and 8th centuries C.E.

However, several other factors help to explain the phenomenon:

- Well-disciplined armies - For the most part the Muslim commanders were able, war tactics were effective, and the armies were efficiently organized.
- Weakness of the Byzantine and Persian Empires - As the Islamic armies spread north, they were aided by the weakness of the empires they sought to conquer. Both the Byzantine and Persian Empires were weaker than they had been in previous times, and many of their subjects were willing to convert to the new religion.
- Treatment of conquered peoples - The Qur'an forbid forced conversions, so conquered people were allowed to retain their own religions. Muslims considered Christians and Jews to be superior to polytheistic people, not only because they were monotheistic, but also because they too adhered to a written religious code. As a result, Muslims called Christians and Jews "people of the book." Many conquered people chose to convert to Islam, not only because of its appeal, but because as Muslims they did not have to pay a poll tax.

THE SUNNI-SHI'A SPLIT

The Arab tribes had fought with one another for centuries before the advent of Islam, and the religion failed to prevent serious splits from occurring in the caliphate. The two main groups were:

Sunni - In the interest of peace, most Muslims accepted the Umayyads' rule, believing that the caliph should continue to be selected by the leaders of the Muslim community. This group called themselves the Sunni, meaning "the followers of Muhammad's example."

Shi'a - This group thought that the caliph should be a relative of the Prophet, and so they rejected the Umayyads' authority. "Shi'a" means "the party of Ali," and they sought revenge for Ali's death.

THE CHANGING STATUS OF WOMEN

The patriarchal system characterized most early civilizations, and Arabia was no exception. However, women enjoyed rights not always given in other lands, such as inheriting property, divorcing husbands, and engaging in business ventures (like Muhammad's first wife, Khadijah.) The Qur'an emphasized equality of all people before Allah, and it outlawed female infanticide, and provided that dowries go directly to brides. However, for the

most part, Islam reinforced male dominance. The Qur'an and the shari'a recognized descent through the male line, and strictly controlled the social and sexual lives of women to ensure the legitimacy of heirs. The Qur'an allowed men to follow Muhammad's example to take up to four wives, and women could have only one husband.

Muslims also adopted the long-standing custom of veiling women. Upper class women in Mesopotamia wore veils as early as the 13th century BCE, and the practice had spread to Persia and the eastern Mediterranean long before Muhammad lived. When Muslims conquered these lands, the custom remained intact, as well as the practice of women venturing outside the house only in the company of servants or chaperones.

ARTS, SCIENCES, AND TECHNOLOGIES

Because Islam was always a missionary religion, learned officials known as ulama ("people with religious knowledge") and qadis ("judges") helped to bridge cultural differences and spread Islamic values throughout the dar al-Islam, as Islamic lands came to be known. Formal educational institutions were established to help in this mission. By the 10th century CE, higher education schools known as madrasas had appeared, and by the 12th century they were well established. These institutions, often supported by the wealthy, attracted scholars from all over, and so we see a flowering of arts, sciences, and new technologies in Islamic areas in the 12th through 15th centuries.

Islamic states in northern India also adapted mathematics from the people they conquered, using their Hindi numerals, which Europeans later called "Arabic numerals." The number system included a symbol for zero, a very important concept for basic calculations and multiplication. Muslims are generally credited with the development of mathematical thought, particularly algebra. Muslims also were interested in Greek philosophy, science, and medical writings. Some were especially involved in reconciling Plato's thoughts with the teachings of Islam. The greatest historian and geographer of the 14th century was Ibn Khaldun, a Moroccan who wrote a comprehensive history of the world.

THE CHRISTIAN CRUSADES (LATE 11TH THROUGH 13TH CENTURIES C.E.)

Pope Urban II called for the Christian Crusades in 1095 with the urgent message that knights from western Europe must defend the Christian Middle East, especially the Holy Lands of the eastern Mediterranean, from Turkish Muslim invasions.

The Eastern Orthodox Byzantine emperor called on Urban for help when Muslims were right outside Constantinople. What resulted over the next two centuries was not the recovery of the Middle East for Christianity, but many other unintended outcomes. By the late 13th century, the Crusades ended, with no permanent gains made for Christians. Indeed, Constantinople eventually was destined to be taken by Muslims in 1453 and renamed Istanbul.

Instead of bringing the victory that the knights sought, the Crusades had the ultimate consequence of bringing Europeans squarely into the major world trade circuits. The societies of the Middle East were much richer than European kingdoms were, and the knights encountered much more sophisticated cultures there. They brought home all kinds of trading goods from many parts of the world and stimulated a demand in Europe for foreign products, such as silk, spices, and gold. Two Italian cities - Venice and Genoa - took advantage of their geographic location to arrange for water transportation for knights across the Mediterranean to the Holy Lands. On the return voyages, they carried goods back to European markets, and both cities became quite wealthy from the trade. This wealth eventually became the basis for great cultural change in Europe, and by 1450, European kingdoms were poised for the eventual control of long-distance trade that they eventually gained during the 1450-1750 era.

THE IMPORTANCE OF THE MONGOLS

The Mongol invasions and conquests of the 13th century are arguably among the most influential set of events in world history. This nomadic group from Central Asia swept south and east, just as the Huns had done several centuries before. They conquered China, India, the Middle East, and the budding kingdom of Russia. If not for the fateful death of the Great Khan Ogadai, they might well have conquered Europe as well. As it is, the Mongols established and ruled the largest empire ever assembled in all of world history. Although their attacks at first disrupted the major trade routes, their rule eventually brought the Pax Mongolica, or a peace often compared to the Pax Romana established in ancient times across the Roman Empire.

THE RISE OF THE MONGOLS

The Mongols originated in the Central Asian steppes, or dry grasslands. Around 1200 CE, a Mongol khan (clan leader) named Temujin unified the clans under his leadership. His acceptance of the title Genghis Khan, or "universal leader" tells us something of his ambitions for his empire. Over the next 21 years, he led the Mongols in conquering much of Asia. Although he didn't conquer China in his lifetime, he cleared the way for its eventual defeat by Mongol forces. His sons and grandsons continued the conquests until the empire eventually reached its impressive size. Genghis Khan is usually seen as one of the most talented military leaders in world history. He organized his warriors by the Chinese model into armies of 10,000, which were grouped into 1,000 man brigades, 100-man companies, and 10-man platoons. He ensured that all generals were either kinsmen or trusted friends, and they remained amazingly loyal to him. He used surprise tactics, like fake retreats and false leads, and developed sophisticated catapults and gunpowder charges.

THE MONGOL ORGANIZATION

The Mongol invasions disrupted all major trade routes, but Genghis Khan's sons and grandsons organized the vast empire in such a way that the routes soon recovered. They formed four Khanates, or political organizations each ruled by a different relative, with the ruler of the original empire in Central Asia designated as the "Great Khan," or the one that followed in the steps of Genghis. Once the Mongols defeated an area, generally by brutal tactics, they were generally content to extract tribute (payments) from them, and often allowed conquered people to keep many of their customs. The Mongol khans were spread great distances apart, and they soon lost contact with one another. Most of them adopted many customs, even the religions, of the people they ruled. For example, the Il-khan that conquered the last caliphate in the Middle East eventually converted to Islam and was a great admirer of the sophisticated culture and advanced technologies of his subjects. So the Mongol Empire eventually split apart, and the Mongols themselves became assimilated into the cultures that they had "conquered."

CHINA'S HEGEMONY

Hegemony occurs when a civilization extends its political, economic, social, and cultural influence over others. For example, we may refer to the hegemony of the United States in the early 21st century, or the conflicting hegemony of the United States and Russia during the Cold War Era. In the time period between 600 and 1450 CE, it was impossible for one empire to dominate the entire globe, largely because distance and communication were so difficult. Both the Islamic caliphates and the Mongol Empire fell at least partly because their land space was too large to control effectively. So the best any empire could do was to establish regional hegemony. During this time period, China was the richest and most powerful of all, and extended its reach over most of Asia.

THE "GOLDEN ERA" OF THE TANG AND SONG

During the period after the fall of the Han Dynasty in the 3rd century C.E., China went into a time of chaos, following the established pattern of dynastic cycles. During the short-lived Sui Dynasty (589-618 C.E.), China began to restore centralized imperial rule. A great accomplishment was the building of the Grand Canal, one of the world's largest waterworks projects before the modern era. The canal was a series of manmade waterways that connected the major rivers and made it possible for China to increase the amount and variety of internal trade. When completed it was almost 1240 miles long, with roads running parallel to the canal on either side.

PATRIARCHAL SOCIAL STRUCTURES

As wealth and agricultural productivity increase, the patriarchal social structure of Chinese society also tightened. With family fortunes to preserve, elites insured the purity of their lines by further confining women to the home. The custom of foot binding became very popular among these families. Foot binding involved tightly wrapping young girls' feet so that natural growth was seriously impaired. The result was a tiny malformed foot with the toes curled under and the bones breaking in the process. The women generally could not walk except with canes. Peasants and middle class women did not bind their feet because it was impractical, but for elite women, the practice – like wearing veils in Islamic lands - indicated their subservience to their male guardians.

KOREA AND JAPAN

During the 7th century Tang armies conquered much of Korea, resulting in the Korean Silla Dynasty's king recognizing the Tang emperor as his overlord. Tang forces withdrew from the peninsula, and even though Korea paid tribute to China, the Silla rulers were allowed to have a greatly deal of autonomy. Significantly, though, the tributary relationship developed in a great deal of Chinese influence diffusing to Korea.

On the other hand, Chinese armies never invaded Japan, and even Kublai Khan's great forces could not overcome the treacherous straits that lie between Korea and Japan. The straits had isolated Japan since its beginnings, and its many islands and mountainous terrain led to separations among people who lived there. As a result, small states dominated by aristocratic clans developed, with agricultural communities developing wherever they were possible. Some Chinese influence, such as Confucianism, Buddhism, and Chinese writing characters diffused to Japan, but it remained unique in many ways. Two examples are:

- Shintoism - This native religion venerated ancestors, but also had a host of nature spirits and deities. Confucianism and Buddhism did not replace Shintoism, and it remained as an important religion in Japan.
- Separation of imperial power from real political power - Even though a Japanese emperor did emerge to rule the various clans, he served as a ceremonial figurehead and symbol of authority. The family that really ran things from 794 to 1188 were the Fujiwaras - who had military might that allowed them to manipulate the emperor. An important divergence from Chinese influence occurred during the late 11th century when the Minamoto clan seized power and installed their leader as the shogun, a military leader who ruled in place of the emperor.

The Japanese developed a system of feudalism, a political and economic system less developed than those of centralized empires, but more powerful than a purely local government. Feudalism was accompanied by a set of political values that emphasized mutual ties, obligations, and loyalties. The Japanese elites - who came to be known as daimyos - found military talent in the samurai, professional warriors who swore loyalty to them. Samurais lived by a warrior's code - the bushido - that required them to commit suicide (seppuku) by disembowelment if they failed their masters.

DEVELOPMENTS IN EUROPE (500-1450 C.E.)

The era from about 500 to 1000 C.E. is sometimes referred to as the "Dark Ages" in European history, partly because many aspects of the Roman civilization were lost, such as written language, advanced architectural and building techniques, complex government, and access to long-distance trade. For the most part, these early people of Europe could not read or write, and lived much as their nomadic ancestors had. In their isolation, they slowly cleared the forested areas for farming, but their greatest need was for protection. Dangers lay not only from animals in the forests, but also from other people that had settled in nearby areas. However, the need for protection grew to be most important when the Vikings from Scandinavia invaded many areas of Europe in the 8th and 9th centuries, followed by the Magyars, who came from the east in the late 9th century. In response, Europeans established feudalism, with many features similar to Japanese feudalism, but also with many differences.

European feudal institutions revolved around political and military relationships. The feudal political order developed into a complicated network of lord-vassal relationships, with lords having overlords, and overlords owing allegiance to kings. On these foundations early kingdoms, such as England and France, were built, but in other areas, such as modern-day Germany, the feudal organization remained highly decentralized.

COMPARATIVE FEUDALISM - JAPAN AND EUROPE

	JAPAN	EUROPE
Similarities	System was grounded in political values that embraced all participants.	
	The idea of mutual ties and obligations was strong, with rituals and institutions that expressed them.	
	Feudalism was highly militaristic, with values such as physical courage, personal or family alliances, loyalty, ritualized combat, and contempt for non-warriors.	
Differences	Feudalistic ties relied on group and individual loyalties.	Feudalistic ties were sealed by negotiated contracts, with explicit assurances of the advantages of the arrangement.
	Legacy was a group consciousness in which collective decision-making teams were eventually linked to the state.	Legacy was the reliance on parliamentary institutions in which participants could discuss and defend legal interests against the central monarch.

THE DIVISION OF CHRISTENDOM

The Roman Empire was divided into two parts during the 4th century C.E. when imperial power shifted eastward from

Rome to Byzantium. The emperor Constantine moved to the new center, and renamed the city Constantinople. As Christianity spread, it developed religious centers in both Rome and Constantinople, and as the two areas grew more politically independent, Christian practices and beliefs also split in different directions. Even though the church remained officially tied for many years after Rome fell in 476, in effect two different churches developed: the Eastern Orthodox Church in the east and the Roman Catholic Church in the west. The schism became official in 1054, when the Roman Pope and the Patriarch in Constantinople agreed that their religious differences could not be reconciled.

THE BYZANTINE EMPIRE

While the west was falling to the Germanic invasions in the 4th and 5th centuries C.E., the eastern empire remained intact, partly because it withstood fewer attacks. This Byzantine Empire survived for almost a millennium after the western empire collapsed. For a time, it was a powerful Christian Empire, but it came under pressure from Islamic Turkish people by the 11th century, and finally fell to the Ottoman Turks in 1453.

THE CHURCH IN THE WEST

While political and economic decentralization characterized Western Europe between 500 and 1000 C.E., the Catholic Church emerged as a unifying institution with great religious, political, and economic power. The time period is sometimes referred to as the "Age of Faith" because the church was so central to life in Europe.

The Catholic Church established its influence in several ways:

- Development of a church hierarchy - The Pope in Rome came to be the head of the church, with cardinals that reported to him. Under the cardinals were archbishops, who governed bishops that were spread all over Europe. Individual priests lived in villages and towns and were supervised by the bishops.
- Establishment of wandering ministries - Not only did the church have priests attached to almost every village, but it also had wandering priests who represented its influence. Two orders were the Franciscans, known for their vows of poverty and ability to relate to peasants, and the Dominicans, a more scholarly order who ministered more to educational needs.
- The establishment of monasteries- Monasteries also spread all over Europe. These retreats from civilization were inhabited by monks who devoted their lives to study, worship, and hard work. Convents for nuns also were established, and both monasteries and convents served many vital functions:
 - 1) Refuge for those in trouble - The monasteries and convents were seen as safe havens that represented the protection that the church offered to people.
 - 2) Communication to the central church hierarchy - Abbots headed monasteries, and they served as another means of keeping church officials in touch with what was going on.
 - 3) Centers of scholarship, education, and libraries - Monks very often were the only people in Europe that could read and write, and they spent large amounts of time copying ancient manuscripts that otherwise might have been lost in the various invasions. Some monasteries eventually formed the first European universities that began their library collections with books the monks had copied.

THE LATE MIDDLE AGES – 1000 - 1450 C.E.

Starting around 1000, Europe showed signs of revitalizing, largely because of the results of the Christian Crusades that put Europeans in touch with more sophisticated cultures to the east through the long-distance trade routes. Before about 1300 Europe was populated by serfs, or peasants tied to lands owned by nobility, living in rural areas relatively isolated from others. No large cities existed yet, like the metropolises in China, the Middle East, and northern Africa. Many demographic changes took place that radically altered life in Europe:

- The Agricultural Revolution - Largely through contacts with others, Europeans learned and adapted agricultural techniques and inventions that greatly increased their crop production. They perfected the three-field system, in which they rotated crops, allowing a field to remain fallow every third year. They also used iron plows much better suited to the heavy soils of northern and western Europe. Watermills, horses, and horse harnesses (all in use in other areas of the world) contributed to farming efficiency.
- Population increases - With the increase in crop production came population growth, with more hands available to expand agriculture.
- Revival of trade - This revival started in Venice and Genoa, Italian cities that profited from trade during the Crusades. However, the growing population sparked demand for more products so that trade intensified town to town, and a new trade area in present-day northern France, Belgium, and the Netherlands.
- Growth of towns/new towns - The growing trade, crop production, and population stimulated villages to become towns, and the towns became centers for craftsmen, merchants, and specialized laborers.

- Commercial Revolution - Once European towns connected to the long-distance trade routes, they learned to use financial innovations developed elsewhere, like banks and bills of exchange
- Guilds - Craftsmen formed guilds, or trade associations for their particular craft. These organizations came to be quite powerful, passing laws, levying taxes, and challenging powerful merchants. The guilds set standards for goods, regulated labor, and supervised apprentices as they learned the trade.

EARLY RUSSIA

The Russians adopted the Eastern Orthodox religion, and established the Russian Orthodox Church. The princes of Kiev established firm control over the church, and they made use of the Byzantine legal codes put together by Justinian. Russia, like the rest of Europe, was built on feudalistic ties, and over time the Kievan princes became less powerful than those that ruled Muscovy (Moscow), a province northeast of Kiev. When the Mongols invaded in the 13th century, the Muscovites cast their lot with the inevitable victors, serving the Mongols as collectors of tribute. The Mongols bestowed many favors, and Moscow grew in influence. Once Mongol power weakened, the princes saw their opportunity to rebel, and they seized the territory, calling their leader the "tsar," a derivative of the word "Caesar."

DEMOGRAPHIC AND ENVIRONMENTAL CHANGES

The era from 600 to 1450 C.E. was a time when civilization spread geographically; covering many more parts of the world than previously. However, it was also a time of great migrations of people that had wide impacts on the people in settled areas. Arabs, Vikings, Turks, and Mongols, all moved from one part of the globe to another, instigating change wherever they went.

- Arabs - The most significant effect of the Arab movement from the Arabian Peninsula was the spread of Islam. Arabs invaded, settled, and eventually ruled, the Middle East, northern Africa, and southern Europe. Although the political structure of the caliphate did not survive, Islam held the areas together culturally as it mixed with native customs and religions. Despite the political disunity and the splits between Sunni and Shi'a, the Islamic World emerged as an entire cultural area during this era.
- Turks - The Turkish people were originally Indo-Europeans who migrated into the Middle East during various times of the era. The Seljuk Turks invaded the Byzantine Empire, sparking another great migration from Europe to the Middle East - the Crusaders. The Turks overtook Constantinople in 1453 leading to the creation of the Ottoman Empire.
- Mongols - The Mongol conquests have been depicted as assaults by savage and barbarian people who brought nothing but death and destruction to the areas they attacked. Whereas no one can deny the brutality of the Mongols, their conquests had a much more varied impact on world history than has been acknowledged by many historians in the past. At the peak of their power, the Pax Mongolica meant that once-hostile people lived together in peace in areas where most religions were tolerated. From the Il-Khan in the Middle East to the Yuan Dynasty in China, Mongol rulers established order, and most importantly, provided the stage for intensified international contact. Protected by Mongol might, the trade routes carried new foods, inventions, and ideas from one civilization to the others, with nomadic people acting as intermediaries.

CULTURAL DIFFUSION AND THE 14TH CENTURY PLAGUES

As Eurasians traveled over long distances, they not only exchanged goods and ideas, but they unwittingly helped disease to spread as well. Since people who have had no previous exposure to a disease react to it much more seriously than those that have, the consequences were profound. The bubonic plague erupted in epidemics throughout most of Asia, Europe, and North Africa. Even though it abated in subsequent centuries, it broke out sporadically from place to place well into the seventeenth century. The plague probably originated in southwestern China, where it had been incubating for centuries, but once long-distance trade began, it spread rapidly during the 14th century. The pathogen was spread by fleas that infested rats and eventually humans. Mongol military campaigns helped the plague spread throughout China, and merchants and travelers spread it to

the west. By the 1340s it had spread to Black Sea ports and to Italian cities on the Mediterranean. From there, the plague spread rapidly throughout Europe as far as the British Isles.

Important results of the plague (other than individual death) are:

- Decline in population - In China decreasing population caused by the plague contributed to the decline of the Yuan Dynasty and lent support to the overthrow of Mongol control there. Europe's population dropped by about 25% during the 14th century. In Egypt population levels did not recover to pre-plague days probably until the 19th century.
- Labor shortages - The plague was no respecter of social class, and the affected areas lost craftsmen, artisans, merchants, religious officials, farmers, bureaucrats and rulers. In many areas farms fell into ruin, towns deteriorated, and trade almost came to a standstill. Labor shortages turned into social unrest, and rebellions popped up in many areas.

IMPORTANT ISSUES: 600-1450 C.E.

During this era several major religions spread across large areas, creating cultural regions that unified based on their belief systems. As historians, we may speak of "Islamic lands" or "Christendom" or "Confucian Asia," and these terms are handy for comparisons. They may be used effectively to point out commonalities as well as differences. However, cultural areas are imperfect as units of analysis. Some problems include:

- **Imperfect boundaries between areas** - If you are comparing political units with definite boundaries, the geographic differences are clear. However, in using cultural labels, how do you categorize areas of mixed influence? For example, parts of the Middle East during this era had significant numbers of Muslims, Christians, and Jews, with a mixture of customs from all three religions. Southeast Asia, a crossroads area for trade, had virtually every religion imaginable.
- **Wide differences within the culture zones** - The areas are so broad that the categories often blur important cultural differences within. For example, Christendom's two parts were very different, and Christianity was interpreted in many ways. Muslims in Mali had only limited commonalities with Muslims in Central Asia.