

**World History
1000-1800 (more or less)**



History 2B
UCSB Winter 2019
T Th 12:30-1:45
Isla Vista Theater I

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Office hours: W 1:00-2:00
Th 2:00-3:00

Teaching Assistants and Sections:

get a new perspective on the world!

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Course description and objectives

*“It should be known that history is a discipline that has a great number of approaches.
Its useful aspects are very many. Its goal is distinguished.”*

--Ibn Khaldun 1377

This course has two main goals: One is to introduce you to aspects of our world history roughly in the era 1000 AD to 1800 AD. Everything cannot be “covered”--instead, you will get only twenty drops from a great ocean of fascinating history, and we will look at a small selection of topics in the history of the world at this time and introduce you to the many possibilities of doing history.

The other goal is to introduce you to basic historian’s methods of reading and interpreting documents. It all comes down to answering the question, “Who is writing to whom, when, where and why?” The issue of perspective in writing history and in understanding is central. History is certainly about the facts of the past, but facts can never be presented without a point of view. History texts today and in the past inevitably justify certain points of view and kinds of understanding related to the values of that historian, and so you should ask of the historian’s writings the same questions: Who is writing to whom, when, where and why? We will look at and learn how to analyze many histories written by people from around the world to explore why they wrote the histories that they did. What did they describe? How did they describe

it? What did they leave out? Why did they make these choices? We will also look at and ask the same questions of documents such as the descriptive writings of travelers, because many of the same issues are relevant. You will emerge from this class with a better understanding of the historian's craft, its value, and with ideas for how to express yourself historically.

I have two specific goals for this class in addition to the above: 1. to present the history and voices of men and women equally and to consider gender roles historically. 2. To consider and combat Eurocentrism in the way we view history. Each week's lectures will cover two regions and most weeks will have an interpretive theme. I have divided the world into East Asia, South Asia, Southwest Asia and North Africa, Europe, SubSaharan Africa, the Americas, and finally the Pacific. Overall my goal is to present you with a relatively balanced view of the world. But what *am* I actually doing? In the end I hope you can articulate and analyze my biases, and figure out your own as you learn from and write history. When you can do that, I think you have reached history's distinguished goal.

Requirements and Grading

Do all readings by the time of your section meeting or the first lecture of the week, whichever comes first. Read the questions I provide each week below before doing the assigned readings. Then I recommend reading the assigned textbook pages first and next the short readings so you will understand the short readings better. Also use the index of your textbook to help you answer questions. Bring your i-clicker to class lecture and use it. From week 2 i-clicker participation will be graded as part of your grade.

Discussion sections are an essential, required part of the educational plan of this course, which will emphasize analysis of the readings and will have its own assignments. You will have to write one 8 page historical paper. You will also have a map, a midterm and a cumulative final examination. There will be some memorization and map questions but the exams will emphasize your facility with the interpretive skills we will be learning over the quarter. I will post to Gauchospace a thorough study guide one week prior to each exam.

Grading: Section (25%*), i-clicker questions (throughout course: 10%), map (Th. Jan. 17: 5%), mid-term exam (Th. Feb. 7: 15%), one 1800 word (8 page) page essay plus footnotes and bibliography (Th. Feb 28: 25%*) we will distribute assignment sheets in week 3, final exam (Mon. Mar. 18: 20%). Exams will include map, short answer questions and essay and be based on a comprehensive study guide distributed one week before the exam.

*3 unexcused absences from section means zero credit for section grade. This course satisfies the university's writing requirement and you must write the paper of passing quality in order to pass the class. Late deductions affecting grade do not count toward this quality assessment.

Late policy for map and essay: Both are due on paper in class on the due date (unless your TA has a policy of Gauchospace electronic submission). Assignments turned in after class time are already counted 1 day late. The grade is reduced by 3.33% (in a progression of 3,7,10, 13 etc. points off) per day up to 7 days late. After that, the deduction is 50% off. Late papers may be turned in on paper to my office (slide under my door if I am not there) by 5:00 PM to be counted as turned in on that day, or directly to the hands of your TA. Email submissions are not accepted.

I strongly recommend that you take notes in class by hand. If it is very important for you to use a computer to take notes, then please sit in the back two rows of class to minimize the distraction for others. Surfing, email and games are not permitted. Smartphone use during classtime is prohibited. If you wish to use your phone, do not attend class.

There will be zero tolerance of all academic dishonesty such as plagiarism and cheating on exams. We will report all cases of dishonesty to the dean.

Required texts and Items

an i-clicker (Frequency AB for this classroom)

Robert Tignor et. al., *Worlds Together Worlds Apart, Vol. B, 600-1850*, paperback available at UCSB Bookstore, and \$40 e-book version at <http://books.wwnorton.com/books/webad.aspx?id=4294995503> We will be using chapters 10-14 Numerous short readings and documents available on the Gauchospace History 2B course website open to all registered students.

Weekly Readings and Lecture Topics

Part I Two Worlds: Afro-Eurasia and the Americas

Week 1 Introduction

T Jan 8	Introduction to Course and What is History?
Th Jan 10	China and Indian Ocean Trade

Readings: *Worlds* textbook read pp. 356-375. CLASS WEBSITE: Various Chinese scholars' writings on good government and history writing. From Sources of Chinese Tradition pp. 652-666, Luke Roberts, unpublished 2005 essay,

“History of the World According to U.S. History Departments.”

This week's text book reading introduces the topic of the high level of commerce and travel across the Afro-Eurasian continents in the early part of the millennium. The authors call this process "Becoming 'the World'" but I am not sure I agree. Next week when you read the whole chapter ask how does this framing affects the history that they tell in chapter 10? Pay particular attention to the textbook pages on the Song Dynasty to give you a background for the Chinese primary documents for this week (and if you have time additionally read pp. 331-340 from chapter 9 on the Tang dynasty). The Chinese documents are the writings of various historians from The Tang (618-907) and Song (960-1279) Dynasties, with modern introductory commentary in the smaller font. What do they think is the purpose of history writing? How should it be done? What is the relation of history writing to good government, and how is this related to who their imagined audience is? Which of their ideas do you think makes good history? Why? I also am having you read an essay of mine that I researched and wrote in 2005. What are the ways that your historical knowledge is shaped by your education, and what are the reasons behind this shape? Thinking about these reasons, do you think things have changed some if at all by 2019?

Week 2 Travelers and Historians from some Centers in Eurasia

T Jan 15	The Mongol Empire and Eurasian Land Trade
Th Jan 17	Scholarship in Southwest Asia and North Africa

MAP ASSIGNMENT DUE

Readings: *Worlds* pp. 375-401, CLASS WEBSITE:, Marco Polo, The Travels of Marco Polo, pp. 120-121, 171-173, 183-196; Ibn Battuta, The Travels of Ibn Battuta pp. 888-910; Ibn Khaldun, The Muqaddimah, pp. 35-43, 138-146.

The textbook provides a general overview of the connections across Afro-Eurasia. The primary document readings are from travelers and an historian. Two early long distance travelers; the Venetian Christian Marco Polo (1254-1324), and the Moroccan Muslim Ibn Battuta (1304-1368). I have excerpted from them two views of China during the Mongol (Yuan) Dynasty. What can you learn of the authors from their texts? How do their views of the same places compare? What accounts for the similarities and differences? What evidence is there for extensive pan-Afro-Eurasian interaction? This week our writing of an historian is from the Tunisian scholar Ibn Khaldun (1332-1406). What does he think is the purpose of history writing? He thinks that he is developing a new kind of history writing. How is it like modern academic history writing? What does he say are the causes of inaccuracy in history writing? What does he think of Ibn Battuta?

Week 3 Aristocratic Women from the Opposite Ends of Eurasia

T Jan 22	Western Europe
Th Jan 24	Heian Japan

Readings: *Worlds* pp. 402-409 and review Europe and Japan sections of 10, note especially the Primary Source on p. 373. 2B CLASS WEBSITE: Richard Bowring, “The Female Hand in Heian Japan;” Murasaki Shikibu, The Diary of Lady Murasaki, pp. 53-59; “Murasaki Shikibu: On the Art of Fiction” from Sources of Japanese Tradition from Earliest Times to 1600, 2nd ed., pp. 201-202; Akazome Emon, A Tale of Flowering Fortunes, pp. 217-250; Beatrice Gottlieb, “The Problem of Feminism in the Fifteenth Century;” Christine de Pizan, The Book of the City of Ladies, pp. 5-7, 16-33, 126-131, 194-198.

For this week's readings I have picked examples of writings and histories written by aristocratic women from medieval Europe and Japan, and also two brief articles by modern historians to help you situate them. How do their writings reflect an aristocratic perspective? A woman's perspective? What do they include and leave out in their writings? The two key readings are by Akazome Emon and Christine de Pizan. Akazome Emon takes as her inspiration “womanly” writing from tales such as those produced by Murasaki Shikibu, and Christine de Pizan utilizes a “masculine” scholastic tradition of argumentation to present her histories. How are the purposes of each style different?

Week 4 Poetry and Oral Epics as History

T Jan 29	India
Th Jan 31	West African Empires

Readings: *Worlds* pp. 409-427; CLASS WEBSITE: Rajeshwari V. Pandharipande, “Janābāī: A Woman Saint of India;” D.T. Niane, Sundiata: An Epic of Old Mali, Preface and pp. 1-3, 54-59; Ibn Battuta, from Said Hamdun and Noel King, Ibn Battuta in Black Africa, pp. 43-59.

This week we will explore locations in India and Africa while we think about “difficult sources” such as poetry and oral history. First is a chapter about a woman Hindu poet/saint of central India. She was of low status and lived as a household servant. Her poetry is not very historical but how does the author use the poetic sources for historical information and what judgments does she make? Sundiata was a king and a dynasty founder of the empire of Mali in West Africa. I have included a section of his history as written by a modern “griot,” a term that identifies the historian in West Africa. How has this history been conveyed over the ages? What do you see of the roles and functions of the griot? How does the role of the griot compare to that described by the Chinese historians in week 1 of this class? The third reading is a selection from the travelogue of Ibn Battuta when he visited the kingdom founded by Sundiata about a century after Sundiata lived. What does he think of griots? What can you learn of Mali and of Ibn Battuta from his record?

Week 5 In the Americas

T Feb 5 Mexicas and Incas

Th Feb 7 MIDTERM EXAM

Readings: *Worlds* review pp. 388-391, and read 450-451, 453-454 (the “Aztec Society” and “The Incas” section). CLASS WEBSITE: Anonymous, “The Origins of the Aztecs,” and Inga Clendinnen, “The Cost of Courage in Aztec Society,” pp. 57-78 in Gilbert M. Joseph and Timothy J. Henderson, The Mexico Reader; Garcilaso de la Vega, “The Origins of the Incas,” and John Murra, “Cloth, Textile, and the Inca Empire,” pp. 49-69 from The Peru Reader.

This week we will explore two empires of the Americas in the time before the European invasions. Most written sources from before the invasion were destroyed so this makes it difficult for us. There is a brief indigenous history of the Aztecs. What are its concerns? What part of this is relevant to your concerns? The Aztecs (Mexicas) were famous as a warrior society, the article by Inga Clendinnen explores what it was like to grow up male in this society. What are the meanings they attach to justify violence? For the Incas of Peru we have an indigenously written history by a man who was mestizo--both Inca and Spanish. He is writing to please both heritages. Which elements are for which do you think? The Murra article approaches understanding the Inca through an examination of one key economic item: cloth. What are the strengths of this kind of economic history?

Part II Most of the Worlds’ Regions in Sustained Interaction

Week 6 Conquest, Violence and Economy

T Feb 12 Invasion of the Americas

Th Feb 14 The Big Picture: World Trade in the 16th-18th centuries

Readings: *Worlds* pp. 438-475, 483-495; CLASS WEBSITE: Hans Köning, Columbus: His Enterprise, pp. 69-79; Bernal Diaz, The Conquest of New Spain, 85-87, 121-125, 228-237; Kenneth Pomeranz and Steven Topik, “The Economics of Violence,” pp. 147-166.

This week we will discuss the European invasion of the Americas, littoral Africa, the Indian Ocean and changing patterns of world trade. The Köning reading is chosen to get you thinking about the issue of perspective and interest in the histories that are written in our era. He first wrote it in 1976 and few people responded, but it became a widely read book when it was published in 1991. Why? What does he discuss? What does he leave out? What are the values by which he judges people’s actions? What about Köning’s context makes him write this way? What do you think of Diaz’s account of the Aztecs/Mexicas? The last reading this week is by a pair of modern historians. What do they say about the relationship between violence and economy? What do you think? Is it still true today?

Week 7 Economic and Military Interactions across the Indian Ocean

T Feb 19 China and Southeast Asia in the World Economy

Th Feb 21 East Africa

Readings: *Worlds* review pp. 386-387, 461-467, read anew pp. 476-483, 496-505; CLASS WEBSITE: S. I. Mudenge, “The Role of Foreign Trade in the Rosvi Empire: A Reappraisal,” pp. 373-391 in *Journal of African History*, XV, 3 (1974).

The textbook will narrate the commercial connections of global commerce, and China and South and SE Asia. The textbook has very little to say on East Africa in our period. What is your image of East Africa from the textbook? I am including an article on one Zimbabwean kingdom known as the Rosvi Empire. The author presents a revisionist history addressing the two questions: What are the economic bases of this empire? What is the role of the military in this empire? What are his answers?

Week 8 Religions and States

T Feb 26 Europe: Catholic Protestant split
Th Feb. 28 Japanese and Iberians PAPER DUE TODAY

Readings: *Worlds*, 456-460, read anew pp. 505-515, 535-548 (note that most of map 13-6 is thoroughly incorrect. Use it for doodles); CLASS WEBSITE: Natalie Z. Davis, "The Rites of Violence: Religious Riot in Sixteenth-Century France," pp. 287-300; Fabian Fucan (George Elison trans.) from George Elison, *Deus Destroyed: The Image of Christianity in early Modern Japan* (Harvard, 1988) pp. 259-291; Michael Cooper, pp. 300, 337, 314-15, 373-381 in *They Came to Japan* (University of California Press, 1965).

This week we will consider religious encounters and revolutions. We begin with the era of the Protestant reformation with a focus on religious violence in France. This was an instance of one religion splitting into two (or more) religions, an event which provoked violent events in most parts of Europe. Why? The modern historian Natalie Davis attempts to look at the French reformation violence as a ritual related to belief. What do you think? The Japan readings are chosen to give you a sense of some of the difficulties of cultural contact between European and East Asian religions in the sixteenth and seventeenth centuries, using the example of Japan around 1600. They present both sides narrating conflicts of belief posed by the encounter.

Week 9 Southwest Asian Empires

T Mar 5 Ottoman empire
Th Mar 7 The Mughals

Readings: *Worlds* review pp, 409-418, read anew pp. 518-528; CLASS WEBSITE: Selections from Gul Badan's *Humayun Nama* pp. 178-195; Jouher (Charles Stewart trans.), *Memoirs of Humāyūn*, pp. 82-100

This week we will explore the two most powerful Islamic empires of the era. For documents we will look at male and female histories of the same events in the creation of the Mughul Empire between 1545 and 1548. Both histories are written from a personal perspective on the 2nd emperor Humayun. One is a selection is by the female historian Gul Badan, one of Humayun's sisters, and the other written by one of Humayun's male servants Joubur. How do these two histories compare? What is each particularly good for; and how does the gender of the author enter into the particular strengths of each?

Week 10 Histories of the Unwritten

T Mar 12 Pacific
Th Mar 14 Review of themes

Readings: *Worlds* pp. 549-551; CLASS WEBSITE: Jared Diamond, *Guns, Germs and Steel*, pp. 53-66, 334-353; Hawai'ian tale told by Samuel Kamakau in 1855, "The Story of Pa'ao."

This week will introduce an example of the many people whose history we barely know because of a paucity of written records. The textbook has next to nothing to say about the peoples of the Pacific. From Diamond's readings what kind of evidence is available? What arguments is he making and how does this influence his choice of evidence and topics? Then consider some Hawai'ian tales told by Samuel Kamakau in 1855 which relate histories of seafaring between Hawai'i and foreign places (called Kahiki).

FINAL EXAM: MONDAY MARCH 18 12:00-3:00