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Stephen Morillo
See pg. 51

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See pg. 10

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See pg. 57

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Mark A. Burkholder and Lyman L. Johnson
See pg. 35

Modern Latin America, Eighth Edition
Thomas E. Skidmore, Peter H. Smith, and James N. Green
See pg. 36
# History

## TABLE OF CONTENTS

### U.S. HISTORY

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>U.S. History Survey</td>
</tr>
<tr>
<td>12</td>
<td>U.S. Women's History</td>
</tr>
<tr>
<td>14</td>
<td>American Revolution</td>
</tr>
<tr>
<td>16</td>
<td>Colonial America</td>
</tr>
<tr>
<td>16</td>
<td>Civil War and Reconstruction</td>
</tr>
<tr>
<td>16</td>
<td>Gilded Age and Progressive Period</td>
</tr>
<tr>
<td>17</td>
<td>Twentieth-Century American History</td>
</tr>
<tr>
<td>18</td>
<td>Immigration History and Ethnic History</td>
</tr>
<tr>
<td>19</td>
<td>U.S. Since 1945</td>
</tr>
<tr>
<td>22</td>
<td>Origins of the Cold War / Cold War America</td>
</tr>
<tr>
<td>22</td>
<td>America in the Sixties</td>
</tr>
<tr>
<td>23</td>
<td>Vietnam War</td>
</tr>
<tr>
<td>23</td>
<td>African-American History</td>
</tr>
<tr>
<td>25</td>
<td>Environmental History</td>
</tr>
<tr>
<td>26</td>
<td>U.S. Constitutional History</td>
</tr>
<tr>
<td>29</td>
<td>U.S. Foreign Policy</td>
</tr>
<tr>
<td>31</td>
<td>Individual States</td>
</tr>
<tr>
<td>31</td>
<td>U.S. Social and Cultural History</td>
</tr>
<tr>
<td>32</td>
<td>History Methods</td>
</tr>
</tbody>
</table>

### LATIN AMERICAN HISTORY

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>35</td>
<td>Survey of Latin America</td>
</tr>
<tr>
<td>35</td>
<td>Colonial Latin America</td>
</tr>
<tr>
<td>36</td>
<td>Modern Latin America</td>
</tr>
<tr>
<td>37</td>
<td>Latin America and the U.S.</td>
</tr>
<tr>
<td>38</td>
<td>Geography of Latin America and the Caribbean</td>
</tr>
<tr>
<td>38</td>
<td>Politics of Latin America</td>
</tr>
<tr>
<td>41</td>
<td>History of the Caribbean</td>
</tr>
<tr>
<td>41</td>
<td>History of Mexico</td>
</tr>
<tr>
<td>43</td>
<td>History of Cuba</td>
</tr>
</tbody>
</table>

### WORLD HISTORY

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>44</td>
<td>World History Survey</td>
</tr>
<tr>
<td>53</td>
<td>World History To 1500</td>
</tr>
<tr>
<td>54</td>
<td>World History Since 1500</td>
</tr>
<tr>
<td>57</td>
<td>Western Civilization</td>
</tr>
<tr>
<td>58</td>
<td>Medieval Europe</td>
</tr>
<tr>
<td>60</td>
<td>Renaissance</td>
</tr>
<tr>
<td>61</td>
<td>Scientific Revolution</td>
</tr>
<tr>
<td>62</td>
<td>Twentieth-Century Europe</td>
</tr>
<tr>
<td>63</td>
<td>Twentieth-Century World History</td>
</tr>
<tr>
<td>67</td>
<td>Genocide</td>
</tr>
</tbody>
</table>

### SERIES

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>84</td>
<td>Critical Historical Encounters series</td>
</tr>
<tr>
<td>85</td>
<td>Dialogues in History series</td>
</tr>
<tr>
<td>86</td>
<td>Graphic Histories</td>
</tr>
<tr>
<td>88</td>
<td>New Narratives in American History series</td>
</tr>
<tr>
<td>89</td>
<td>Index</td>
</tr>
<tr>
<td>91</td>
<td>Very Short Introduction series</td>
</tr>
<tr>
<td>92</td>
<td>Pages from History series</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Author</th>
<th>Title</th>
<th>Publisher</th>
<th>Pub Date</th>
<th>Page Count</th>
<th>Price</th>
</tr>
</thead>
</table>

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1.2. Letters from Alfonso, King of Kongo, to João III, King of Portugal (1526)

1.3. Pedro Menéndez de Ávila, Memorandum to Philip II, King of Spain (1565)

1.4. Visual Document: Texas Fragment, “Arrival of Cortés and Malintzin in Atlihuetzyan” (1530s or 1540s)

**Chapter 2: Colonists on the Margins, 1565–1640**

Conquest Begins and Trade Expands, 1565–1607
- Spain Stakes Claim to Florida
- New Spain into the Southwest
- England Enters Eastern North America
- Imports and a Changing Indian Northeast

European Islands in an Algonquian Ocean, 1607–1625
- Tsenacommacah and Virginia
- New France, New Netherland, New Indian Northeast

Pilgrims and Algonquians
- Seeking God, Seizing Land, Reaping Conflict, 1625–1640

Missionaries and Indians in New France and New Mexico
- Migration and the Expansion of Dutch and English North America

Dissent in the City upon a Hill
- Colonist–Algonquian Wars

---

**Chapter 3: Forging Tighter Bonds, 1640–1700**

Uncivil Wars, 1640–1660
- Smallpox and War Plague the Great Lakes

English Civil Wars and the Remaking of English America
- Planters and Slaves of the Caribbean
- Church and Indians in the Southeast and Southwest

New Imperial Orders, 1660–1680
- The English Colonial Empire and the Conquest of New Netherland

Quebec and the Expansion of French America
- Chesapeake Servitude, Mainland Slavery

The Creation of South Carolina
- Metacom and the Algonquian Battle for New England

Victorious Pueblos, a New Mid-Atlantic, and “Glorious” Revolutions, 1680–1700
- The Pueblo War for Independence
- Royal Charters for New Jersey and Pennsylvania

English North America’s “Glorious” Revolutions
- North America’s Hundred Years’ War Begins

Global Passages: Global Catholicism, Indian Christianity, and Catherine/Kateri Tekakwitha

**U.S. History in Context: Primary Sources**

3.1. “The Trappan’d Maiden” (c. 1600s)

3.2. Committee of the Massachusetts Bay General Court, “A Memorandum of Indian Children Put Forth into Service to the English” (1676)

3.3. Germantown Quaker Meeting, “Reasons Why We Are Against the Traffic of Men-Body” (1688)

3.4. Visual Document: Richard Ford, A New Map of the Island of Barbadoes (1674)

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Turbmoil in Indian North America
- Horses and Violence on the Northern Plains

Spanish Missions in Texas
- Indians, the French, and the Making of Louisiana

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- Iroquois, Hegemony, and Concessions in the Northeast

Migration, Religion, and Empires
- The Africanization of North America
- The “Naturalization” of Slavery and Racism
Chapter 13: A House Dividing, 1844–1860

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The idea of political independence—that colonies could declare themselves to be a state separate from the colonial power—was an innovation in world politics in 1776. But the concept had roots in events and political philosophies that had taken shape in Europe in prior centuries. The Declaration of Independence would also have major global consequences, not the least in its influence on other independence movements, from 1776 until the present day.

The committee of the Continental Congress given the task of drafting the motion of independence in June 1776, led by Thomas Jefferson, was steeped in both European political theory and history. Jefferson was able to draw on both theory and practice in drafting the Declaration. Statements of sovereignty and autonomy stretching back to the Scottish Declaration of Arbroath in 1320 made clear that self-determination could be a major factor in international relations. The idea that a people who held valid grievances against their ruler could declare independence was influenced by several Enlightenment theories about what constituted a legitimate government. Thomas Jefferson drew on the ideas in John Locke's Second Treatise of Government, published in 1690 during the Glorious Revolution, the culmination of almost a century of fighting over who should occupy the British throne. Jefferson employed especially Locke's notion that monarchs and legislative bodies derive at least some of their authority from the consent of those who are governed, and he paraphrased some of Locke's justifications for how tyranny might force the "dissolution" of an corrupt government. Jefferson was also influenced by ideas about natural rights and the obligations of monarchy in essays published by Scottish judge and philosopher Lord Kames, in the mid-18th century. Independence itself was a strong component of national sovereignty as defined by Swiss legal expert Emer de Vattel in the 1758. The Law of Nations. Jefferson may also have been influenced by 16th-century Spanish Jesuit writings on the limits of kingship.

News of the Declaration of Independence spread unusually fast throughout Europe, with copies appearing in newspapers and translated pamphlets in Britain, Ireland, Holland, France, and the Crown? How would independent former colonies relate to the rest of the world? How would the British colonies conceive of their separation from Parliament in the American Revolutionary Military

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Pietism and Atlantic Protestantism
Imperial Authority and Colonial Resistance
Laying Foundations in British North America
An Industrious Revolution
A Creole Elite Pursues Gentility
The Anglo–Atlantic’s Communications Revolution
Global Passages: New York, Madagascar, and Indian Ocean Piracy
with Sources

U.S. History in Context: Primary Sources
4.1. Excerpts from Saukamappee’s Account of the Advent of Horses and Guns to the Blackfeet, as told to David Thompson (1787–1788)
4.2. Superior Council of Louisiana, Excerpts from Debates on Whether to Intervene in a Chocaw-Chickasaw War (1723)
4.4. Reverend James Mcgregor, Petition to Samuel Shute, Governor of Massachusetts and New Hampshire (1720)

Chapter 5: Battling for Souls, Minds, and the Heart of North America, 1730–1763

Immigrants and Indians
The Arrival of Immigrants in Chains
The Impact of Irish and German Immigrants
Indian Displacement and the Rise of the Sioux, Osage, and Comanche
Slave Resistance and the Creation of Georgia
Minds, Souls, and Wallets

North Americans Engage the Enlightenment
Becoming a Consumer Society
Revivals and the Rise of Evangelical Christianity
African, African American, and Indian Awakenings
The French and Indian War, 1754–1763
The Struggle for the Ohio Valley
War in North America and Europe
Britain Gains Control of Eastern North America
Global Passages: The Birth of Methodism
with Sources

U.S. History in Context: Primary Sources
5.1. Future Residents of Gracia Real de Mose, Florida, Letter to Philip V, King of Spain (1738)
5.2. Canassatego (Onondaga), Excerpts from His Response to a Delaware Complaint Concerning the Walking Purchase (1742)
5.3. Benjamin Franklin, Excerpts from “Observations on the Increase of Mankind” (1751)
5.4. Diary of Hannah Heath, Excerpts from Her Recollections of the Great Awakening (1750a)

Chapter 6: Empire and Resistance, 1763–1776

English and Spanish Imperial Reform
Transatlantic Trade as Engine of Conflict
Grenville’s Program
Pontiac’s Rebellion
Bourbon Reforms
The Enlightenment and Colonial Identity
Stamp Act and Resistance
Parliamentary Action

Protest and Repeal
Empire and Authority
Consumer Resistance
Townshend Duties
The Non-Importation Movement
Men and Women: Tea and Politics
The Boston Massacre
Resistance Becomes Revolution
Boston Tea Party and Coercive Acts
Empire, Control, and the Language of Slavery
Mobilization
War Begins
Declaring Independence
The World’s First Declaration of Independence
Spanish Imperial Consolidation
Ideology and Resistance
Taking Stock of Empire

Global Passages: Independence: Transatlantic Roots, Global Influence
with Sources

U.S. History in Context: Primary Sources
6.1. Charles III, King of Spain, Appointment of José de Gálvez as Visitor General to New Spain (1765)
6.2. Thomas Hutchinson, Excerpts from Letters to Great Britain Describing Popular Unrest (1768, 1769)
6.3. John Dickinson, “The Liberty Song” (1768)
6.4. Abigail Adams, Excerpts from Letters to John Adams about the Battle of Bunker Hill and Conditions in Boston (1775)

Chapter 7: A Revolutionary Nation, 1776–1789

The Revolution Takes Root
Ideology and Transatlantic Politics
Trying Times: War Continues
Alliance with France
The Structure of Authority
State Governments
Articles of Confederation
Military Organization
Diplomacy and International Finance
Securing Independence
War at Sea
War in the South
Loyalists: Resistance and Migration
Indian Warfare
African Americans at War
Peace and Shifting Empires
Restructuring Political and Social Authority
Power in the States
Economic Change
Women and Revolution
Racial Ideology and Questioning Slavery
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Debt and Discontent
Constitutional Convention
Ratification
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Contents in Brief

Chapter 1: Worlds in Motion, 1450–1550
Chapter 2: Colonial Outposts, 1550–1650
Chapter 3: The English Come to Stay, 1600–1660
Chapter 4: Continental Empires, 1660–1720
Chapter 5: The Eighteenth-Century World, 1700–1775
Chapter 6: Conflict on the Edge of Empire, 1713–1774
Chapter 7: Creating a New Nation, 1774–1789
Chapter 8: Contested Republic, 1789–1800
Chapter 9: A Republic in Transition, 1800–1820
Chapter 10: Jacksonian Democracy, 1820–1848
Chapter 11: Reform and Conflict, 1825–1840
Chapter 12: Slavery and the Nation, 1790–1860
Chapter 13: Manifest Destiny, 1830–1848
Chapter 14: The Politics of Slavery, 1844–1860
Chapter 15: A War for Union and Emancipation, 1861–1865
Chapter 16: Reconstructing a Nation, 1865–1877
Chapter 17: The Triumph of Industrial Capitalism, 1850–1890
Chapter 18: Cultural Struggles of Industrial America, 1850–1895
Chapter 19: The Politics of Industrial America, 1870–1892
Chapter 20: Industry and Empire, 1890–1900
Chapter 21: A United Body of Action, 1900–1916
Chapter 22: A Global Power, 1914–1919
Chapter 23: The Modern Nation: 1920–1928
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Contents

Each section ends with Suggestions for Further Reading.

Preface

Acknowledgments

Introduction: Gender and the New Women’s History

Part I. Early America, 1600–1820

Gender Frontiers

Kathleen M. Brown, The Anglo–Indian Gender Frontier


European Settlers: Gender Puzzles, Gender Rules

Mary Beth Norton, “Searchers again Assembled” Gender Distinctions in Seventeenth-Century America

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Gerda Lerner, The Meaning of Seneca Falls, 1848–1908

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Contents
Acknowledgements
Introduction
Chapter 1: Law & Custom in the Colonies
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Religion and Education
Chapter 2: Revolutionary Ideals and Realities
Women in Wartime
Women of the Republic: Debates over Women’s Rights and Equality
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For Further Reading
Index

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Chapter 10. Cooperative Dreams: Populists and Progressives
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Epilogue: The Partridges and the Hippopotamus
Questions for Discussion
Index

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Mexicans
Cubans
Other Latinos
New Asian Immigrants
Middle Easterners
Other Immigrants from the Caribbean
New African Immigrants
Renewed Anxiety over Immigration
Afterword
Selected Bibliography
Index

Contents
Preface
Introduction
Chapter One: The Fruits of War, Hot and Cold, 1945–1965
Chapter Three: The Hart-Celler Act and Immigration from Asia and the Middle East, 1965–1990
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<th>Pub Date</th>
<th>Page Count</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lawrence</td>
<td>The Vietnam War: An International History in Documents</td>
<td>Oxford University Press</td>
<td>2014</td>
<td>240 pp.</td>
<td>$24.95</td>
</tr>
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## Contents
Preface
Introduction
1. Gathering of the Forces
2. Black Ordeal, Black Freedom
3. The New Frontier of American Liberalism
4. Why Did the United States Fight in Vietnam?
5. 1963
6. The Rise of the Great Society
7. 1965
8. The Making of a Youth Culture
9. The New Left
10. The Fall of the Great Society
11. The Conservative Revival
12. 1968
13. Many Faiths: The ‘60s Reformation
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Notes
Index

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5. King Climate in Dixie
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7. Extracting the New South
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Contents

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Tables, Figures, and Illustrations
Preface

PART 1. THEMES
1. Introduction to American Constitutionalism
I. What Is a Constitution?
II. Constitutional Purposes
III. Constitutional Interpretation and Decision Making
IV. Constitutional Authority
V. Constitutional Change
VI. Constitutional Politics and Law

PART 2. DEVELOPMENT
2. The Colonial Era, Before 1776
I. Introduction
II. Judicial Power and Constitutional Authority
William Blackstone, Commentaries on the Laws of England
Massachusetts Assembly Memorial
John Dickinson, Letters from a Farmer in Pennsylvania

III. Powers of the National Government
Thomas Whately, The Regulations Lately Made
Daniel Dulany, Considerations of the Propriety of Imposing Taxes in the British Colonies

IV. Separation of Powers
Boston List of Infringements
The Declaration of Independence

3. The Founding Era, 1776–1789
I. Introduction
II. Judicial Power and Constitutional Authority
A. Judicial Review
Robert Yates, “Brutus”
The Federalist, No. 78
B. The Absence of a Bill of Rights
James Wilson, State House Yard Speech
The Federalist, No. 84

III. Powers of the National Government
Articles of Confederation
The Virginia Plan
The New Jersey Plan
Article I, Section 8 of the Constitution of the United States
Samuel Adams, Letter to Richard Henry Lee
The Federalist, Nos. 1, 10, and 23
Note: Slavery and the Constitution

IV. Federalism
Representation of State Interests
Debate in the Constitutional Convention
Melancton Smith, Speech to the New York Ratification Convention

Note: Strict Construction
A. General Principles
Chisholm v. Georgia
Note: The Passage of the Eleventh Amendment
B. State Authority to Interpret the Constitution
Virginia and Kentucky Resolutions of 1798
Resolution of the State of Rhode Island and Providence Plantations to Virginia

V. Separation of Powers
Debate in the Constitutional Convention
The Federalist, Nos. 51, 70, and 71
“Centinel,” Letter No. 1

4. The Early National Era, 1789–1828
I. Introduction
Alexander Hamilton, Report on Manufacturers
Thomas Jefferson, First Inaugural Address

II. Judicial Power and Constitutional Authority
A. Judicial Review
Calder v. Bull
Marbury v. Madison
B. Judicial Supremacy
Thomas Jefferson on Departmentalism
C. Federal Review of the States
Martin v. Hunter’s Lessee

III. Powers of the National Government
A. General Principles
Note: Strict Construction
B. Necessary and Proper Clause
Debate on the Bank of the United States
House Debate on the Bank
Thomas Jefferson, Opinion on the Constitutionality of the Bill for Establishing a National Bank
Alexander Hamilton, Opinion as to the Constitutionality of the Bank of the United States
McCulloch v. Maryland
Spencer Roane and John Marshall on McCulloch v. Maryland
Debate on the Military Draft
James Monroe, Proposal for a Military Draft
Daniel Webster, Speech on the Proposed Military Draft

C. Territorial Acquisition and Governance
Senate Debate on the Louisiana Purchase
House Debate on the Missouri Compromise
D. Power to Regulate Commerce
United States v. The William
Josiah Quincy, Speech on Foreign Relations
Gibbons v. Ogden

E. Taxing and Spending Power
House Report on Internal Improvements
James Monroe, “Views of the President of the United States on the Subject of Internal Improvements”

IV. Federalism
A. Sovereign Immunity
Chisholm v. Georgia

Note: The Power to Act beyond the Constitution
B. State Authority to Interpret the Constitution
Virginia and Kentucky Resolutions of 1798
Resolution of the State of Rhode Island and Providence Plantations to Virginia

V. Separation of Powers
Debate in the Constitutional Convention
The Federalist, Nos. 51, 70, and 71
“Centinel,” Letter No. 1

4. The Early National Era, 1789–1828
I. Introduction
Alexander Hamilton, Report on Manufacturers
Thomas Jefferson, First Inaugural Address
IV. Federalism

V. Separation of Powers

A. General Principles
Youngstown Sheet & Tube Co. v. Sawyer
B. Appointment and Removal Powers
Humphrey’s Executor v. United States
C. Nondelegation of Legislative Powers
Schechter Poultry Corp. v. United States

South Dakota v. Dole

United States v. Curtiss-Wright Export Corporation

D. Executive Privilege
William P. Rogers, Senate Testimony on Executive Privilege


I. Introduction
Richard M. Nixon, Speech Accepting the Republican Presidential Nomination

Jimmy Carter, Inaugural Address

II. Judicial Power and Constitutional Authority

A. Constitutional Litigation
Powell v. McCormack

Laird v. Tatum

Rehnquist Memo in Laird v. Tatum

III. Powers of the National Government

IV. Federalism

A. State Immunity from Federal Regulation
National League of Cities v. Usery

B. Interstate Travel
Shapiro v. Thompson

V. Separation of Powers

A. Presidential War and Foreign Affairs Powers
Leonard C. Meeker, The Legality of the United States’ Participation in the Defense of Vietnam

J. William Fulbright, Congress and Foreign Policy

The War Powers Act of 1973

Richard Nixon, Veto of the War Powers Resolution

United States v. United States District Court (the “Keith case”)

B. Executive Privilege

United States v. Nixon

PART 3. CONTEMPORARY ISSUES


I. Introduction
Ronald Reagan, First Inaugural Address

II. Judicial Power and Constitutional Authority

A. Judicial Supremacy

B. Judicial Review
William H. Rehnquist, “The Notion of a Living Constitution”


The Nomination of Robert H. Bork to the U.S. Supreme Court

Ronald Reagan, “Address to the Nation”

Senate Judiciary Committee Hearings on the Nomination of Robert Bork

Note: Modern Court-Curbing

III. Powers of the National Government

A. General Principles
Ronald Reagan, Remarks at the National Conference of State Legislatures

B. Taxing and Spending Power

South Dakota v. Dole

IV. Federalism

A. States and the Commerce Clause
Garcia v. San Antonio Metropolitan Transit Authority et al.

B. Constitutional Amendment and Ratification

Note: The Validity of the Twenty-Seventh Amendment

V. Separation of Powers

A. Sharing the Legislative Power

Immigration and Naturalization Service v. Chadha

B. Presidential Power to Execute the Law

Bowsher v. Synar

Morrison v. Olson

11. The Contemporary Era, 1994–Present

I. Introduction
William J. Clinton, Fourth Annual Message

Barack Obama, Inaugural Address

II. Judicial Power and Constitutional Authority

A. Judicial Review

City of Boerne v. Flores

The Nomination of Samuel Alito to the U.S. Supreme Court

B. Constitutional Litigation

Doe v. Bush

Massachusetts v. Environmental Protection Agency

C. Judicial Structure and Selection

Note: Judicial Appointments and Confirmations

Senate Debate on the “Nuclear Option”

III. Powers of the National Government

A. Power to Regulate Commerce

United States v. Lopez

Gonzales v. Raich

B. Federal Power to Enforce Civil Rights

United States v. Morrison

IV. Federalism

A. State Regulation of Federal Elections

United States Term Limits v. Thornton

B. Non-Commandeering

Printz v. United States

C. Sovereign Immunity

Alden v. Maine

V. Separation of Powers

A. Sharing the Legislative Power

Clinton v. City of New York

B. Presidential Power to Execute the Law

Walter Dellinger, “Presidential Authority to Decline to Execute Unconstitutional Statutes”

Note: The Bush Administration, Presidential Signing Statements, and the Obligation to Faithfully Execute the Law

C. Presidential War and Foreign Affairs Powers

John Yoo, The President’s Constitutional Authority to Conduct Military Operations

Memoranda on Standards of Conduct of Interrogation (“Torture Memos”)

Jay S. Bybee, Memo to Alberto R. Gonzales, Counsel to the President

John Yoo, Memo to William Haynes II, General Counsel of the Department of Defense

Daniel Levin, Memo to James B. Comey, Deputy Attorney General

Caroline D. Krass, Memorandum Opinion on the Authority to Use Military Force in Libya

John Cornyn, Speech on Congressional Authorization to Use Military Force in Libya

D. Martial Law and Habeas Corpus

Hamdi v. Rumsfeld

E. Executive Privilege

Cheney v. United States District Court for the District of Columbia

F. Immunity from Judicial Process

Clinton v. Jones

APPENDICES

1. Constitution of the United States of America

2. Researching and Reading Government Documents

3. Chronological Table of Presidents, Congress, and the Supreme Court

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Chapter 6: Who Lost China? From the Marshall Mission to Creation of the People’s Republic of China
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Chapter 9: China, the New Frontier, and the Vietnam War, 1961–1969
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Contents

Frequently Asked Questions in Writing History
Preface
Introduction

1. GETTING STARTED
1.A. Explore Your Interests
1.B. Find a Historical Motive
1.C. Focus Your Interests Early
1.D. Work with Bibliographies
1.E. Search Preselected Databases on the Internet
1.F. Use Reference Sources to Begin a Project
1.G. Conduct a General Search on the Internet
1.H. Scan the Search Results
1.I. Get a Quick First Impression
1.J. Critically Assess Sources on the Internet
1.K. Speak with a Librarian
1.L. Speak with Your Professor
1.M. Approach Your Topic from a Particular Angle
1.N. Browse for More Sources
1.O. Form a Hypothesis
1.P. Craft a Proposal
1.Q. Write an Annotated Bibliography
1.R. Talk to People about Your Topic
1.S. If You Have to Abandon a Topic, Do It Early

Flowchart: Constructing an Argument Based on Sources

2. INTERPRETING SOURCE MATERIALS
2.A. Distinguish Primary Sources from Secondary Works
2.B. Refine Your Hypothesis with Who, What, Why, Where, and When
2.C. Be Sensitive to Points of View in Your Sources
2.D. Select the Most Important Source Materials
2.E. Take Notes by Being Selective

Flowchart: Taking Notes

3. WRITING HISTORY FAITHFULLY
3.A. Collect and Report Your Sources Carefully
3.B. Incorporate the Ideas of Others with Care and Respect
3.C. Know the Difference between Summaries and Paraphrases
3.D. Learn How and When to Quote
3.E. Use Ellipses and Brackets, but Do Justice to Your Sources
3.F. Learn How to Use Quotation Marks
3.G. Don’t Plagiarize
3.H. Be Honest, but Don’t Give Unnecessary Citations
3.I. Choose a Citation System That Suits Your Audience

Exercise: How to Cite

4. USE SOURCES TO MAKE INFERENCES
4.A. Be True to Recognized Facts
4.B. Transform Facts into Evidence
4.C. Check Your Facts
4.D. Check the Internal Consistency of Primary Sources
4.E. Check Primary Sources Against Each Other
4.F. Compare Primary Sources with Secondary Works
4.G. Conduct Interviews Systematically
4.H. Compare Sources to Make Inferences
4.I. Make Inferences from Visual and Material Sources
4.J. Move from Inferences to Arguments
4.K. Make Reasonable Inferences from Your Sources
4.L. Make Inferences That Are Warranted
4.M. Avoid Unwarranted Comparisons
4.N. Avoid Anachronistic Inferences

Flowchart: Understanding Sources

5. GET WRITING! GET ORGANIZED
5.A. Craft a Thesis Statement
5.B. Create a Draft Outline of an Analytical Essay
5.C. Create a Draft Outline of a Narrative Essay
5.D. Complete Your Outline
5.E. Start to Write a First Draft
5.F. Grab Your Reader’s Attention, but Do It Gently
5.G. State Your Intellectual Interests Early
5.H. Review the Historical Literature
5.I. Build Your Essay with Good Paragraphs
5.J. Define Your Key Terms Early
5.K. Set an Appropriate Tone
5.L. Treat Other Writers with Consideration
5.M. Account for Counterarguments
5.N. Lead Your Readers to an Interesting Conclusion

Flowchart: Writing Your First Draft

6. NARRATIVE TECHNIQUES FOR HISTORIANS
6.A. Combine Chronology with Causation
6.B. Get a Sense of Change and Continuity
6.C. Select the Key Participants in Your Story
6.D. Find Your Own Voice as a Narrator
6.E. Choose Your Own Beginning and End
6.F. Write a Narrative with Well-Chosen Details
6.G. Write a Narrative to Support an Argument

Flowchart: Representing the Past

7. WRITING SENTENCES IN HISTORY
7.A. Choose Verbs That Are Precise
7.B. Make Passive Sentences Active
7.C. Write in the Past Tense
7.D. Avoid Split Infinitives If You Can
7.E. Put Verbs in Your Sentences
7.F. Put Your Ideas in an Intelligible Order
7.G. Begin a Sentence on Common Ground and Gradually Build a New Point
7.H. Place the Emphasis at the End
7.I. Construct Parallel Forms for Emphasis
7.J. Form the Possessive Correctly
7.K. Break the Rules If You Must

8. CHOOSE PRECISE WORDS
8.A. Be Concise
8.B. Write in Language That Your Audience Can Understand
8.C. Avoid Pretentious Language
8.D. Avoid Colloquial Language
8.E. Be Sensitive to the Politics of Diction
8.F. Be Sensitive to Gender-Specific Language
8.G. Avoid Euphemisms
8.H. Choose Figurative Language Carefully
8.I. Use Metaphors and Similes Judiciously
8.J. Use Color, but Avoid Clichés
8.K. Use Foreign Words That Are Familiar to Your Audience
8.L. Check for These Common Diction Problems

9. REVISING AND EDITING
9.A. Get Some Perspective on Your Draft
9.B. Work with a Peer Editor
9.C. Revise Your Draft
9.D. Evaluate Your Own Arguments and Narratives
9.E. Evaluate Your Sentences and Word Choices
9.F. Proofread the Final Draft
9.G. Keep the Rules in Mind, but Enjoy Your Writing

Flowchart: Writing Your Final Draft

Notes
Answers for Exercise: How to Cite
Index

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5. Evaluating Your Sources
6. The Thrill of Discovery: Primary Sources
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The Inquisition
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Indian Labor
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Chapter 6: The Social Economy
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Spain After the Loss of the Mainland Empire
Chapter 13: Epilogue
The Economy
Government and Political Life
Social Change
A note on periodical literature and suggested readings
Glossary
Illustration sources and credits
Monarchs of Spain and Portugal
Index

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Aftermath
Notes
Recommendations for Further Reading and Research
Index

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Neoliberalism and the Economy

Social Conditions
Nicaraguan Government Structures
Interest Groups
Liberal Parties
Conclusion
Appendix 1. Presidential Elections
Appendix 2. Recent Legislative Elections
Authors and Contributors
Index

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4. The Rise of the Aztecs
5. Aztec Society and Culture
II. Colliding Worlds
6. The Spanish Invasion
7. The Settlement of New Spain
III. The Colony of New Spain
8. The Imperial System Entrenched
9. The Colonial Economy
10. The Colonial Church
11. Colonial Society: Race, Class, and Gender
12. Culture and Daily Life in New Spain
IV. Reform and Reaction: The Move to Independence
13. The Bourbons Restructure New Spain
14. Society and Stress in the Late Colonial Period
15. The Wars for Independence
16. The First Mexican Empire
V. The Trials of Nationhood, 1824–55
17. The Early Mexican Republic, 1824–33
18. Santa Anna, the Centralized State, and the War with the United States
19. Society and Culture in the First Half of the Nineteenth Century
VI. Liberals and Conservatives Search for Something Better, 1855–76
20. The Reform and the French Intervention
21. The Restored Republic, 1867–76: Nascent Modernization
22. Society and Culture in the Middle of the Nineteenth Century
VII. The Modernization of Mexico, 1876–1910
23. The Porfiriato: Order and Progress
24. The Costs of Modernization
25. Society and Culture during the Porfiriato
VIII. The Revolution: The Military Phase, 1910–20
26. The Liberal Indictment and the Overthrow of Diaz
27. Madero and the Failure of Democracy
28. Huerta and the Failure of Dictatorship
29. The Illusory Quest for a Better Way
30. Society and Culture during the Age of Violence
IX. The Revolution: The Constructive Phase, 1920–40
31. Alvaro Obregon Cautiously Implements the Constitution
32. Mexico Under Plutarco Calles, 1924–34
33. Cardenas Carries the Revolution to the Left
34. Society and Culture from Obregon to Cardenas
X. The Revolution Shifts Gears and Runs Out of Gas: Mexico since 1940
35. From Revolution to Evolution, 1940–58
36. The Lull and the Storm, 1958–76
38. Mexico Since 1988: The Path to Democracy?
39. Society and Culture since World War II
Appendix: Mexican Heads of State
Sources of Illustrations
Index

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Contents
Maps
Mapping with Maps
Preface
Note on Dates and Spellings
About the Authors
Part One: From Human Origins to Early Agricultural Centers, Prehistory–600 BCE

Chapter 1: The African Origins of Humanity, Prehistory–10,000 BCE
The Origins of Humanity
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1.2 Python-shaped, ornamented rock found in the Rhino Cave, Botswana
1.3 Paintings in the Cave of Altamira, Santillana del Mar, Spain
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Patterns of Evidence: Sources for Chapter 2

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2.2 Babylonian Poem of the Rightseous Sufferer
2.3 Advice from a royal scribe to his apprentice, Middle Kingdom Egypt, Twelfth Dynasty
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2.5 The Great Hymn to the Aten

Chapter 3: Shifting Agrarian Centers in India, 3000–600 BCE
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The Collapse of the Cities
Interactions in Northern India, 1500–600 BCE

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Women in Democratic Athens

The word “horrifying” is defined from the Greek defeat (“the people”) and “fearless” or “brave”). Yet even though democratic rule in Athens is usually cited as a model of egalitarianism, the role of women in Athenian society is playing a central role in the democratic form.

Several important points to policies of gender inequality. Athenian women could not vote or own property. There were other significant roles for women involved in family, society, and the state. Women were often assigned primary responsibilities for monetary gains, since married, women could not sue for divorce. Married women were the constant control of a guardian (spouse), their husbands in marriage, and not married. In the tradition that women were permitted to bring money to the marriage, there were immediately assigned to the husband’s control. For the first part, women’s roles included that of bearing and raising children, including the care for these and social values of the past, and preparing for marriage in the household. Indeed, because women were believed to be less moral and charming in natural form, that this represents a pattern, the stability of both rules and practices. These women, Athenian women, were largely confined in the form, although they frequented the marketplace and civic center, and occasionally participated. Athens were also assigned to marital titles in Athens, weddings, and religious rituals, where they played important roles as priestesses. Educated women routinely accompanied men as companions (instead of various social functions, such as plays and dinner parties). At the bottom of the social ladder were slave women and prostitutes (prostitutes).

Pithy quotes rom a diverse array of voices lend both context and commentary to the main narrative.

The great man regards Heaven and earth and the myriad things as one family. He regards the world as one country, and the nation as one person. Then the miniscule of the small town is no different. Only he himself makes a mark.”

—Wang Yangming, Journey to the Cheon Lunung

The Qing dynasty ushered in an era of rapid world-shaking among Chinese literature and a reshuffling of questions of the entire East with the two European empires.

Two of the most important later figures in Qing philosophy were Huang Zongxi (1610–1695) and Wang Yangming (1472–1529). Both were key to the expansion of Confucianism in the Qing period, and the many Chinese scholars who followed expanded the work of the Qing thinkers and contributed to the intellectual development of Chinese thought. Many of the Enlightenment scholars, however, found themselves in the position of reconstituting an activist Confucianism based on rigorous self-cultivation and recommitment with officials and across the state. One outcome of this development, which was sometimes interpreted as a clash between theocratic absolutism of the European Renaissance, was the so-called Han learning movement. Continued that contains of Buddhism, religions Daoism, and Confucianism, commentaries on questions of Chinese culture that directed Confucianism from the center of the image, Han learning sought to return the original meaning of classic Confucian works through reaching through intellectual scholarship and continental philosophy, or historical linguistics. This movement, though often in the image of approved official activities, peaked in the eighteenth century and temporarily overshadowed a number of Confucian texts, explaining the terms for critical textual analysis during the emanation of the imperial era.

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Patterns of Evidence: Sources for Chapter 12
12.1 The Chachnāmah
12.2 Harsha Vardhana, The Lady of the Jewel Necklace
12.3 Poetry of the Tang Dynasty
12.4 Marco Polo, “Kubilai Khan at War”
12.5 Model of a Ming ship in the fistula of Zheng He

Chapter 13: Religious Civilizations Interacting:
Korea, Japan, and Vietnam, 550–1500 CE
Korea to 1450: Innovation from Above
People and Place: The Korean Environment
Conquest and Competition: History and Politics to 1598
Economy, Society, and Family Religion, Culture, and Intellectual Life
Japan to 1450: Selective Interaction and Adaptation
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Adaptation at Arm’s Length: History and Politics
Economy, Society, and Family Religion, Culture, and Intellectual Life
Vietnam: Human Agency and State Building
The Setting and Neolithic Cultures
Economy, Society, and Family Religion, Culture, and Intellectual Life

Patterns Up Close: Printing Against the Grain: Zen and Bushido
Putting It All Together
(with Sources)
Patterns of Evidence: Sources for Chapter 14
14.1 The Fetha Nagast, Ethiopia
14.2 Ibn Battuta on Mali, from the Rhila
14.3 Golden Bracelets from the “Lost City” of Mapungubwe, South Africa
14.4 ‘Abd al-‘Aziz al-Bakri?, Description of West Africa
14.5 Walls and moats at Sungbo’s Eredo, Nigeria

Volume 2: Since 1400 Begins

Chapter 15: The Rise of Empires in the Americas, 600–1550 CE
The Legacy of Teotihuacán and the Toltecs in Mesoamerica
Military in the Valley of Mexico
Late Maya States in Yucatán
The Legacy of Tawanan and Wari in the Andes
The Expanding State of Tawanan
The Expanding City-State of Wari
American Empires: Aztec and Inca Origins and Dominance
The Aztec Empire of Mesoamerica
The Inca Empire of the Andes
Imperial Society and Culture
Imperial Capitols: Tenochtitlán and Cuzco
Power and Its Cultural Expressions
Patterns Up Close: Human Sacrifice and Propaganda
Against the Grain: Amazon Rainforest Civilizations

Chapter 16: Western European Overseas Expansion and the Ottoman–Habsburg Struggle, 1450–1650
The Muslim–Christian Competition in the East and West, 1450–1600
Iberian–Christian Expansion, 1415–1498
Rise of the Ottomans and Struggle with the Habsburgs for Dominance, 1300–1609
The Centralizing State: Origins and Interactions
State Transformation, Money, and Firearms
Imperial Courts, Urban Festivities, and the Arts
The Ottoman Empire: Palaces, Festivities, and the Arts
The Spanish Habsburg Empire: Popular Festivities and the Arts
Patterns Up Close: Shipbuilding Against the Grain: Tilling at Windmills
Putting It All Together
(with Sources)
Patterns of Evidence: Sources for Chapter 16
16.1 Christopher Columbus, The Book of Prophecies
16.2 Thomas the Eparch and Joshua Diplomatizes, “The Fall of Constantinople”
16.3 Evliya Celebi, “A Procession of Artisans at Istanbul”
16.4 Ogier Ghiselin de Busbecq, “The Court of Suleiman the Magnificent”
16.5 Janissary musket
Chapter 17: The Renaissance, New Sciences, and Religious Wars in Europe, 1450–1750
Putting It All Together
(with Sources)
Patterns of Evidence: Sources for Chapter 18
Cultural Transformations: Renaissance, New Science, and Early Enlightenment
The Renaissance and Baroque Arts
The New Sciences
The New Sciences and Their Social Impact
The New Sciences: Philosophical Interpretations
Centralizing States and Religious Upheavals
The Rise of Centralized Kingdoms
The Protestant Reformation, State Churches, and Independent Congregations
Religious Wars and Political Restitution
Patterns Up Close: Mapping the World
Against the Grain: The Digger Movement
Putting It All Together
(with Sources)
Patterns of Evidence: Sources for Chapter 17
17.1 Examination of Lady Jane Grey, London
17.2 Sebastian Castello, Concerning Whether Heretics Should Be Persecuted
17.3 Duc de Saint-Simon, “The Daily Habits of Louis XIV at Versailles”
17.4 Giorgio Vasari, The Life of Michelangelo Buonarroti
17.5 Galileo Galilei, Letter to the Grand Duchess Christina de’ Medici

Chapter 18: New Patterns in New Worlds: Colonialism and Indigenous Responses in the Americas, 1500–1800
The Colonial Americas: Europe’s Warm-Weather Extension
The Conquest of Mexico and Peru
The Establishment of Colonial Institutions
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Contents

Part One: Mapping the Skies: Prehistory–1515 CE
1. Lascaux, France: Pleiades, c. 17,000 BCE
2. Polynesian Constellations, c. 2300 BCE
3. African Star Lore
4. The Emu, Australia
5. The Origin of the Zodiac, Ancient Mesopotamia: 1130 BCE
6. Greek Constellations and Arabic Stars: The Almagest (150 CE) and Arabic Star Lists (1065 CE)
7. First Maps of the Greek Constellations, Persia, 964 CE
8. The Hebrew Zodiac, 1390 CE
9. Dunhuang Star Map (Tang Dynasty), 618–907 CE
10. Chinese Constellations (Song Dynasty), 1193 CE
11. From Sky to Land: Directions in China, 3000 BCE–Present
12. Albrecht Durer, Map of the Constellations, 1515 CE

Part Two: Roads, Rivers, and Routes: 3000 BCE–1300 CE
13. Ancient Mesopotamia: The Town of Nippur, c. 2300 BCE
14. Map of the Route to Paradise, Egypt, 2055–1650 BCE
15. Road Map to the Egyptian Quarries, 1150 BCE
16. Rivers and Roads: The Oldest Map in China, c. 239 BCE
17. Rome Mapped in Marble: The Severan Marbles, 203–211 CE
18. All Roads Lead To Rome: The Peutinger Table, c. 300 CE
19. River Maps: The Indus River, c. 1065 CE
20. Cairo to Constantinople: A Nautical Route along the Mediterranean, c. 1065 CE
21. Crusader Jerusalem, c. 1100 CE
22. Gough Map of Britain: Rivers and Routes, 1375 CE

Part Three: Mapping the World 600 BCE–c. 1450 CE
23. Babylonian World Map, 600 BCE
24. Medieval Christian T-O Map, c. 600 CE
25. World Climate Map, c. Fifth Century CE
26. Medieval Islamic Map of the World, c. 1300 CE
27. First Map of Turkish Central Asia, 1072 CE
28. Hereford Mappa Mundi, 1300 CE
29. Idrisi’s Circular Map of the World, 1165 CE
30. Earliest Known Ptolemaic Map of the World, c. 1300 CE
31. Fra Mauro’s Map of the World, 1448–1459 CE
32. Buddhist World Map from Japan, 1710 CE
33. Jain World Map

Part Four: An Expanding World, 1300 CE–1570 CE
34. Catalan World Map, 1375
35. Arabic Portolan, c. 1300
36. Chart of the Mediterranean, Western Europe, and Western Africa, 1506
37. Which Way Is North: An Introduction to the History of Directions in the West
38. Map of the Known World, by Martellus, c. 1490
39. First Map of America: The Cantino Map, 1502
40. Latitude and Longitude: The Keys to Expanding the World
41. Waldseemüller Map of the World
42. The Indian Ocean Mapped by Jorge Reinel
43. A Heart-Shaped Map
44. Magellan’s Circumnavigation of the Globe, 1519–1522
45. Abraham Ortelius, The Atlas, 1570, Part A
47. Mercator’s World Map, 1569

Part Five: Worlds Colliding, c. 1550–c. 1800 CE
48. Native Towns of Spanish Mexico, 1570
49. Guaman Poma, Mappamundi as Satire, 1615
50. Northeast Coast of North America, 1607
51. East and Southeast Asia, 1625
52. Nagasaki Harbor, Japan, 1764
53. Tupai’a’s Map of Tahiti for Captain Cook, 1769
55. Powder Horn Maps, 1750s–1780s
56. Slaves on the Gold Coast of Africa, 1729
57. The Niger River Described by a Fulani Ruler, 1824
58. The Cedid Atlas, 1803
59. Napoleon’s Advance and Retreat from Moscow, 1812–1813

Part Six: Land Surveys, c. 800–1800 CE
60. Japan: The First Rice Field Surveys, Eighth Century CE
61. Chinese County Maps: Dinghai County, 1226 CE
62. Elizabethan Tapestry Map, 1580
63. The Land That Windmills Made: A Dutch Polder Map, 1712
64. Paris on the Eve of the French Revolution, 1789
66. Thai Map, c. 1782
67. The Valley of Kashmir, c. 1792
68. South Joella Province, Korea, 1800s
69. Japan: Gyokui Map on a Porcelain Plate, c. 1830
70. Mongolian Land Survey, 1892

Part Seven: Mapping the Natural World, 1800–2000
71. Bali: Rivers and Temples, 1930
72. The Great Trigonometric Survey of India, 1802–1842
73. Alexander Humboldt’s Map of Plants on Chimborazo, 1803
74. Geological Map of Southwestern England, 1815
75. 1851 Whale Chart
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Contents
Each chapter begins with an Introduction
List of Maps and Figures
Preface
Introduction
Chapter 1: Why are Humans Dominant? Earliest Origins to 10,000 BCE
In What Sense, Dominant?
How Did the Human Body Evolve?
What Differentiated the Intellectual Life of Homo Sapiens from That of Their Forbears?
What Role Did Sociability Play in Evolution?
Conclusion: Domination and the Future
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<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
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<td>The Thinking Past</td>
<td>Oxford University Press</td>
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<td>$54.95</td>
</tr>
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<td>Wiesner-Hanks</td>
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<td>Cengage</td>
<td>2011</td>
<td>464 pp.</td>
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</tr>
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<td>Ways of the World: Volume 1, 2E</td>
<td>Bedford</td>
<td>2012</td>
<td>480 pp.</td>
<td>$78.99</td>
</tr>
</tbody>
</table>

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Chapter 9: What Role Did Technology Play?

Conclusion: What Did Trade Do?

How Did Trade Spread Disease?

How Did Trade Spread Religious Ideas?

What Role Did Trade Play in State Formation?

Diversity and Trade?

When Did Trade Begin?

3000 BCE to 1000 CE

Chapter 8: What Does Trade Do?

Conclusion: How Did the Major Religions Develop?

Chapter 7: How Did the Development of Cities Affect the Human Experience?

What Is Democracy?

What Part Did Participatory Government Play in Early Civilizations?

Was Greece Exceptional?

Conclusion

Chapter 6: What Is an Empire?

550 BCE to 400 CE

Why Was Rome in Meroë and Not Meroë in Rome?

Are Empires Just Large States?

Who Was the Emperor?

Why Do Empires Exist?

Do Empires Survive Through Military Force Alone? (Or, What Have the Romans Ever Done for Us?)

Why Do Empires Collapse?

Conclusion: What Is an Empire?

Chapter 5: What Did Greece the First Democracy?

1000 BCE to 300 CE

What Is Democracy?

What Is Technology Transfer?

Is Technology Gender-Blind?

How Did the State Support Science and Technology?

Islam and India

How Did Science Support the State?

How Did Trade and Communication Needs Spur Technological Innovation?

Conclusion: What Is the Relationship Between Technology and the State?

Chapter 10: What Types of Conflicts Existed Between Core Areas and Peripheries?

1099 CE to 1492 CE

What Is Conquest?

To What Extent Was Conquest Leader Driven?

How Did Conquest Relate to Security?

What Role Did Religion Play in Conquest?

What Were the Consequences and Outcomes of Conquest?

Conclusion: What Motivated Conquerors?

Chapter 11: How Did the Environment Limit Human Endeavors, and How Did It Produce Unpredictable Consequences?

700 CE to 1400 CE

What Is “Collapse”?

Did the Maya Collapse? And, If So, Was the Environment to Blame?

Tiwanaku: A Story of Environmental Failure?

Indigenous Cultures of the American Southwest: Collapse or Bad History?

Did the Greenland Norse Collapse or Move?

What Combination of Events in Eurasia Led to the Black Death of 1348–1350?

Conclusion: What Role Does the Environment Play in Human History?

Chapter 12: Was the European Renaissance Unique?

1350 CE to 1650 CE

What Is a Renaissance?

How Was the World Shrinking in this Period?

What Is the Role of “Cultural Producers”?

What Relevance Does This Period Have for Nonstate Societies?

Conclusion: Was There a Global Renaissance?

Chapter 13: What Changed in Global Interactions Between 1450 and 1750?

How Did Growing States Dodge the Bullet of Development?

How Did Expanding States in the New World Affect the European Conquests?

What Moved Between Empires?

Conclusion: What Changed in Global Interactions Between 1450 and 1750?

Epilogue: History and the Future

Glossary

Photo Credits

Index

Acknowledgments

About the Authors

Acknowledgments

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Glossary

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Contents
Chapter 1: Precursors
Pacific Borderlands
Bridges Across the Waters
Transatlantic Movements
Labor for the Far West
Out from Asian Enclosures
Restrictionist Admissions Policy
Closing Pacific and Atlantic Gates
Chapter 2: Emergence Between the Hemispheres
Migrations and Regional Development
Asian Frontiers
Economic Activity
Migrant Labor to the Ethnic Economy
Communities in Transition
Pluralism without Democracy
Chapter 3: Transplantation and Transculturaion
Networks for Social Capital
Mutualism and Community Development
Transcultural Spaces
The Civic Community of Schools
Cultural Change and Expression
Generations on the Margins
Chapter 4: A Globalist Era
Social Mobility
The Politics of Global Immigration
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Contents
Each chapter ends with a Conclusion and A Few Good Books.
Preface
List of Maps
About the Authors
Introduction

Chapter 1. The Many Worlds of the 15th Century, 1405–1510
Political and Economic Order on the Afro–Eurasian Supercontinent
American Empires of the 15th Century
Chapter 2. The New Global Interface: 1486–1639
The Conquest Era
A World Connected
Chapter 3. The Paradoxes of Early Modern Empire, 1501–1661
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The Sugar-Plantation Economy
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The Silver Supply and the Global Economy
Political Economy
Chapter 5. Global War and Imperial Reform, 1655–1765
Consolidating the Center: Modernizing Monarchies
The Question of Control in the Atlantic Seaborne Empires
The Land-Based Empires of Eurasia
Chapter 6. A New Order for the Ages, 1755–1839
What is Enlightenment?
The Breakup of British North America
The French Revolution and the Rise of Napoleon
Independence in Haiti
The Collapse of the Iberian Empire in the Americas
A New Order for the Ages? The Idea of the Nation–State
Freedom and Equality: Paths to Abolition
Reform in the Ottoman Empire
Chapter 7. The Engines of Industrialization, 1787–1868
What is Revolutionary about Industrialization?
Spinning the Industrial Revolution Story
The Opium War and the Transformation of Global Power Relations
Chapter 8. Modernity Organized, 1840–1889
Reform vs. Revolution
Abolition, Immigration, and the Meaning of “Free Labor”
Modernizing Japan
The Second Industrial Revolution
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**Contents**

Each chapter ends with a Conclusion.

Introduction

Why Define?

Empire

Imperialism

Colonialism

Global and Modern

Looking Ahead

**Part 1: The Rise of Early Modern Empires, c. 1500–1650**

Chapter 1. The Forging of Early Modern Empires

The Emergence of the Early Modern State System

A Gunpowder Revolution

Sectoral Alliances

The Search for Legitimacy

Sub-Saharan African Empires

Chapter 2. Emerging Imperialism and Colonialism in Early Modern Empires

Models of Early Modern Colonialism

Themes in Early Modern Colonialism

The Economic Underpinnings of Early Modern Integration

Imperial Interaction and Grand Alliances

The Portuguese Estado da India

Chapter 3. Intersecting Empires in the Americas

Iberian Motivations for Exploration, Trade, and Conquest

The First Iberian Colonies in the Americas

American Imperialism

The Columbian Exchange

Iberian Empires in the New World

**Part 2: Atlantic and Asian Empires in a Global Age, c. 1600–1830**

Chapter 4. The Rise of the Slave/Plantation Complex

Competition for Empire

New Europeans in the Americas—English, French, and Dutch Colonial Efforts

The Sugar Revolution

Sugar, Slavery, and Transatlantic Societies

Chapter 5. Colonial Societies in the Atlantic World

The Role of Identity in History

New Societies, New Peoples in the Americas

New Societies, New Peoples in Africa and Asia

The Process of Identity Formation

Chapter 6. Asian Land Empires in a Global Age

Continuity and Change from the Mid-Seventeenth Century

Opportunities and Challenges

Imperial Strategies and Colonial Modes of Rule

Questioning Imperial Decline

**Part 3: Informal Empires, c. 1810–1880**

Chapter 7. Revolutions in the Atlantic World

The Seven Years’ War and its Consequences

The War of American Independence and its Legacies

The French Revolutionary Wars and the French Caribbean

The Napoleonic Wars and the Spanish and Portuguese Americas

Atlantic Rebellions and Global Wars in Southern Africa

Chapter 8. The Industrial Revolution and the Era of Informal Imperialism

Informal Empire—Anti-Imperialist or Imperialist?

Industry and Empire

Cultures of Informal Imperialism

Informal Imperialism in Action

Formal Expansion in the Era of Informal Imperialism

Chapter 9. Living the Colonial Experience

Modes of Governance

Common Themes in Nineteenth-Century Colonialism

Resisting the Imposition and Effects of Colonial Rule

**Part 4: The New Imperialism, c. 1870–1930**

Chapter 10. Dividing the World

What was the New Imperialism?

Why did the New Imperialism Happen?

The Annexation of Burma, 1885

The Struggle for the Upper Nile Valley: The Race for Fashoda from British, French, and African Perspectives, 1896–1899

Japanese Policy Formation and the Invasion of Korea, 1874–1910

Public Opinion in the United States and the Invasion of Haiti, 1915

Chapter 11. Strategies of the Colonized

The pacification of Vietnam and the Gold Coast
Imposing Colonial Authority and Sovereignty
Problematising Collaboration
Problematising Resistance
Re-evaluating the Pacification of the Gold Coast and Indochina
Chapter 12. The Sinews of the New Imperialism
Commodities
Migration
Missions
War and Military Power
Gender, Sexuality, and Race
Part 5: The Rise and Fall of High Imperialism, c. 1890–1975
Chapter 13. Imperial Projects and Colonial Petitions
The Colonizers' Model of the World
Hierarchy and Colonial Projects in the Era of High Imperialism
The Pro-Consular State and the Realities of Colonial Rule
Strategies of Colonial Subjects: Negotiation, Accommodation, and Petition
Chapter 14. Imperial World Wars
Imperial Ambitions and the First World War
The Colonial Experience and the First World War
The Armenian Genocide as a Colonial Event
Imperial Ambitions and the Second World War
The Colonial Experience and the Second World War
The Holocaust as a Colonial Event
The Aftermath of the Second World War and Political Decolonization
Chapter 15. Unraveling Colonialism
The Challenge Facing Anti-Colonial Movements and the Search for Unifying Ideologies
The Development of Emancipatory Nationalism
Organizing Resistance among the People
The Diffusion of Emancipatory Nationalism: A Global Perspective
Pan-Movements
Settlers and Settler Nationalism
The Messy Reality of the Road to Independence
Part 6: The World We Live in, 1948 to Today
Chapter 16. Cold War Empires
A Cold War Imperial System?
Soviet and American Cultures of Imperialism
Cold War Colonialism
Chapter 17. Imperialism Now
Cultural Colonialism
Economic Domination
A Modern Chinese Empire
21st Century Soviet and American Empires
Glossary
Bibliography
Credits
Index

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Contents

1. Water and Soil, Stone and Metal, 10,000 BCE–2100 BCE
2. Law-Givers, Evil Emperors, and Dangerous Gods, 2100 BCE–486 BCE
3. The Chosen People, 1200 BCE–538 BCE
4. Greeks and Persians, 2000 BCE–479 BCE
5. Hellenism and Second Temple Judaism, 499 BCE–192 BCE
6. The Empire of the Sea: Rome, 753 BCE–180 CE
7. Paganisms and Christianities, 40 BCE–305 CE
8. The Early Middle Ages, 306 CE–750 CE
9. Reform and Renewal, 750–1258
10. Worlds Brought Down, 1258–1453
11. Renaissances and Reformations, 1350–1550
12. The Last Crusades, 1492–1648
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Contents
Each chapter ends with Suggested Reading.
List of Maps
Preface to the Third Edition
Acknowledgments
Introduction: Why the Middle Ages Matter

Part One: The Early Middle Ages: The Third Through Ninth Centuries

1. The Roman World At Its Height
The Geography of Empire
The Role of the Military
Roman Society
Roman Government
The Challenges of the Third Century
Reform, Recovery, Persecution, and Favor

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Before Christ
The Growth of the New Religion
The Problem of Persecution
The Problem of Heresy
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Germanic Life
Migrations and Invasions
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Germanic Christianity and the Fourth “Doctor of the Church”

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The Rise of Monasticism In the East
The Rise of Monasticism In the West
Cultural Life In the West: Cassiodorus, Boethius, and St. Benedict

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Continuity and Change In Northern Europe
Continuity and Change In the Mediterranean
The Rise of Islam
A Tripartite World

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The “Do-Nothing” Kings and the Rise of the Carolingians
The Carolingian Monarchy
Carolingian Administration
Carolingian Society
The Carolingian Cultural Renewal

Part Two: The Central Middle Ages: The Tenth Through Twelfth Centuries

7. The Time of Troubles
Trouble From Within
Trouble From the North
Trouble From the East
Trouble From the South
The End of the World?

8. Revolutions On Land and Sea
Changes On the Land
A Peasant Society Emerges
Changes On the Sea
A Maritime Society Emerges

9. A New Europe Emerges: North and South
The Rise of Feudal Society
The First German Empire
The Rise of Capetian France
The Anglo–Norman Realm
The Spanish Kingdoms
The Italian Scene

10. The Reform of the Church
The Origins of the Reform
The Papal Revolution
Christendom and the East
Monastic Reforms

11. The Renaissances of the Twelfth Century
Aristotle, Anselm, Abelard, and Ibn Rushd
Law and Canon Law
The Recovery of Science
The Rise of the Universities
Courtly Life, Love, and Literature
12. **The Papal Monarchy**
Church Against State Once More
The Consolidation of Papal Authority
The Revival of Heresy
The Albigensian Crusade and the Origins of the Inquisition

**Part Three: The Late Middle Ages: The Thirteenth and Fourteenth Centuries**

13. **Politics in the Thirteenth Century**
The Rise of Representative Institutions
England and France
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Byzantium and Islam In the Thirteenth Century

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Economic Changes
Peasants’ Lives
Townsfolk’s Lives
The Question of Literacy
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The Importance of Being Penitent
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The Humanization of Christ and the Cult of the Virgin
Mysticism

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Economic Difficulties
The Great Famine
The Black Death
War Everywhere
Challenges To Church Unity

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William of Ockham
Marcellus of Padua
Dante Alighieri and Geoffrey Chaucer
Christine De Pizan

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19. **Closings In, Closings Out**
The Last Years of Byzantium
The Search For A New Route To the East
Closing In On Muslim Spain
The Expulsions of the Jews
Closing In Forever: The Forced Cloistering of Women Religious

20. **The Renaissance In Medieval Context**
Economies New and Old Circa 1400
The Meaning of Humanism
The Canonization of Classical Culture
The Rejection of the Middle Ages
Appendix A: The Medieval Popes
Appendix B: The Carolingians
Appendix C: The Capetians
Appendix D: France: The Valois
Appendix E: England: The Norman and Plantagenet Dynasties
Appendix F: England: The Lancastrian and Yorkist Dynasties
Appendix G: Germany: The Ottonian, Salian, and Hohenstaufen Dynasties
Appendix H: Germany: The Late Medieval Emperors
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Glossary
Index

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Contents

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Acknowledgements
About the Editor
Introduction
Chapter One: The Active versus the Contemplative Life
1. Caterina Benincasa to Raymond of Capua on the execution of Niccolò di Tollo
2. Brigida Baldinotti to the women who serve at Florence’s S. Maria Nuova hospital
3. Cassandra Fedele to Alessandra Scala on whether to write or marry

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34. Margherita Costa, letter of a beautiful woman in love with a dwarf

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35. Bartolomea degli Obizzi Alberti, to a female friend on appropriate reading material
36. Ippolita Maria Storza, to her mother describing hunts, spa, reading, and writing
37. Tullia d’Aragona, asks Benedetto Varchi’s aid in drafting a letter to the Grand Duke
38. Laura Battiferra, dedicates her book of poetry to the Duchess of Florence
39. Vittoria Archilei, asks the Grand Duchess Christine to assist her son’s career
40. Francesca Caccini, requests a libretto from Michelangelo Buonarroti the Younger
41. Arcangela Tarabotti, thanks friar Giovanni Battista Fusconi for his musical drama

Chapter Seven: Art: Patrons and Painters
42. Isabella d’Este, suggests a subject for a painting to Leonardo da Vinci
43. Veronica Gambara, recommends the painter Correggio to Isabella d’Este
44. Cornelia Colonello, forced to remarry, cheated by father, asks Michelangelo for help
45. Margherita Aratori, expresses to Costanza Colonna how she misses her
46. Sofonisba Anguissola, asks Philip II of Spain for a recommendation for her husband
47. Lavinia Fontana, to Alfonso I, sending a self-portrait, as requested
48. Artemisia Gentileschi, to Don Antonio Ruffo on price, terms of payment for paintings
Chapter Eight: Inquiring Minds: Science and Philosophy
49. Ceccarella Minutolo, to Theophilo on knowing her intellectual abilities as a woman
50. Chiara Matraini, to Maria Cardonia on the superiority of philosophy to military “science”
51. Margherita Sarrocchi, to Guido Bettoli confirming the truth of Galileo’s assertions
52. Camilla Erculiani Greghetti, to Márton Berzeviczy on the conservation of matter
53. Sara Copio Sullam, to Baldassare Bonifacio on the immortality of the soul
54. Virginia Galilei, to her father requesting a copy of The Assayer
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Index

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The Population Explosion
Women and Development

PART IV. INTEGRATION AND FRAGMENTATION, THE 1990S AND BEYOND
10. The Power and Perils of Globalization
The Dimensions of a New Global Order
The Pieces Fall into Place
The Magic of the Market
The Destructive Side of Creation
Disrupted Lives, Torn Societies, Hollow Politics
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The Battlegrounds
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The United States as the champion of liberty

1.1. Woodrow Wilson, address to the Senate, 1917
1.2. Henry R. Luce, on “The American Century,” 1941
1.4. Teresa Toraska, interview with Jakub Berman
1.5. American and Soviet Leaders move from war to peace, 1943–1946
1.6. Two diplomats assess the international situation, 1946
1.7. Harry Truman, address to Congress, March 1947
1.8. Andrei Zhdanov, Cominform speech, September 1947
1.9. Responses to the enemy threat
   a. NSC 68, 1950
   b. Stalin, 1952
1.10. Popular antipathy takes hold, 1947–1948
   a. U.S. cartoon image of Stalin
   b. Soviet cartoon on U.S. policy
1.11. Soviet society feels the chill
   a. Zhdanov, 1946
   b. Stonov, “Seven Slashes”
1.12. The “Red Menace” in the United States
   a. Hoover, 1947
   b. Investigation of a postal worker, 1954

Chapter 2. The International Economy: Reform and Revival

The Japanese Cope with the Devastation of War

2.1. Hiroshima residents remember death and destruction
   a. Mr. Katsutani
   b. Wakasa Ikuo
   c. Ryōsō Fujie
2.2. Japanese letters to General MacArthur, voices from the ruins, 1945–1947
Europe: Here Come the Americans!
2.3. Reinhold Wagnleitner recalls his youthful infatuation with things American
2.4. Bertrand Russell, A British intellectual looks across the Atlantic, 1951
The State and the Free Market
2.5. On the virtues of state involvement in the economy
   a. Keynes, 1932
   b. Beveridge report, 1942
   c. Sturzo, 1945
2.6. Friedrich Hayek, The Road to Serfdom, 1945
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Reconstructing the Japanese and European Economies
2.8. Japanese Foreign Ministry blueprint for postwar recovery, 1946
2.9. George C. Marshall on a strategy for European recovery, 1947

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China’s Triumphant Revolution
3.1. Mao Zedong recounts his path to socialism, 1938
3.2. Mao on the founding of the People’s Republic of China, 1949
3.3. Peasant perspectives on poverty and village politics
Vietnam and the Path to National Liberation
3.4. Ho Chi Minh on Communist anti-Colonialism
3.5. Ho declaring Vietnamese independence, 1945
3.6. Vietnamese peasants reflect on the Communist appeal
   a. Nguyen Thi Dinh
   b. Tuan Doanh
   c. Pham Van Ha
India on the Eve of Independence
3.7. Jawaharlal Nehru on the origins of his social and political outlook, 1941
3.8. Gandhi and Nehru on development strategy, 1945
   a. Gandhi to Nehru
   b. Nehru’s reply
3.9. Nehru reacting to communal violence, 1946
3.10. Rural life: Land and gender
   a. Markandaya, Nectar in a Sieve
   b. Women’s verses

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Reforming the Soviet System
4.1. Nikita Khrushchev recalls life with the elderly Stalin, 1970
4.2. Khrushchev on Stalin’s crimes, February 1956
4.3. Milovan Djilas, indictment of the “new class,” 1956

Chapter 5. Abundance and Discontent in the Developed World

The Flowering of Consumer Society
5.1. The United States leads the way
   a. Advertisement, circa 1930
   b. Saturday Evening Post, 1959
5.3. Growing up in 1950s Britain: From scarcity to affluence
5.4. Richard Nixon and Nikita Khrushchev, the “Kitchen Debate,” 1959
Economic Culture and the Good Society
5.5. Robert Schuman, declaration on European cooperation, 1950
5.7. Morita Akio, on the collectivist principles guiding Sony, 1986
5.8. The Rise of an Environmental Movement
5.9. Rachel Carson, Silent Spring, 1962
5.10. Indira Gandhi offering a third-world perspective, 1972

Chapter 6. Third-World Hopes at High Tide

Egypt under Nasser
6.1. The United States leads the way
   b. Eisenhowe diary, 1956
6.2. The Soviet perspective
   a. Kurchatov, 1954
   b. Khrushchev, 1956
Lyndon Johnson Goes to War in Vietnam, 1965
6.3. Johnson on the U.S. commitment to South Vietnam, 7 April
6.4. The debate within the Johnson administration
   a. Johnson, 21 June
   b. Ball, 1 July
   c. McNamara, 20 July
6.5. Johnson on a major commitment in Vietnam, 28 July
6.6. Philip Caputo, recollections of a Marine’s Vietnam War
Youth Erupts, 1968
6.7. Stirrings in the United States
   b. Carmichael speech, 1966
6.8. Paris in upheaval
   a. “How to Train Stuffed Geese”
   b. Graffiti
6.9. Massacre in Mexico City

Appendices
A. Women’s voices
   a. Markandaya, Nectar in a Sieve
   b. Nehru’s reply
   c. A. Ball, 1959
   d. Graffiti
   e. Carmichael speech, 1966
   f. “How to Train Stuffed Geese”
   g. B. Ball, 1959
   h. “Facts about Fallout,” 1955
   i. Eisenhowe diary, 1956
   j. “Port Huron Statement,” 1962
   k. Carmichael speech, 1966
   l. “How to Train Stuffed Geese”
   m. Graffiti
   o. Eisenhowe diary, 1956
   q. Carmichael speech, 1966
6.3. Sayyid Qutb on an alternative model based on Islam, 1964
6.4 Amina Said, on women and the revolution, 1973
Nkrumah’s Vision for Ghana and Africa
6.5. Kwame Nkrumah on colonialism and independence, 1942–1945
6.7. Nkrumah on socialism for Ghana, 1964
Castro’s Drive to Create a New Cuba
6.10. Fidel Castro, “History will absolve me,” 1953
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a. Lin Biao on the people’s war, 1965
b. Cultural Revolution poster
6.15. Ché Guevara on the insurrectionary impulse, 1967

Chapter 7. The Cold War Comes to a Close
The Struggle over Détente
7.1. Willy Brandt on bridging the two Germanys, 1969
7.2. President Richard Nixon, making the case for a policy of détente, 1971
7.3. Ronald Reagan, dubbing the Soviet Union the “focus of evil,” 1983
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Gorbachev’s Reforms
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7.7. Elite supporters reflect on the Gorbachev reform program
a. Zaslavskaya
b. Burlatsky
7.8. KGB report on the deteriorating political situation, 1991
The Revolutions of ‘89 in Europe
7.9. Critique of the Polish Communist Party, 1978
7.11. East German Workers on socialism and national reunification, 1990

Chapter 8. Global Markets: One System, Three Centers
Championing Free Market Orthodoxy
8.2. Margaret Thatcher, promising free market prosperity for Britain, 1977
8.3. Worker anxiety in Reagan’s free market America, mid-1980s
8.4. Bill Clinton, on NAFTA and international free trade, 1993
8.5. A critical Mexican perspective on NAFTA, 1992
From the EC to the EU: Tightening European Bonds
8.6. Margaret Thatcher, principles for European integration, 1988
8.7. Jacques Delors, offering his vision for European integration, 1989
8.8. François Mitterand, the prospects for an integrated Europe, 1985
China’s Authoritarian Capitalism
8.10. Deng Xiaoping champions market reforms, 1979–1986
8.11. Students criticize the Communist regime and its market reforms, 1989
8.12. Deng, remarks to military commanders, 1989
8.13. Rural support for market reforms and political stability, 1989

Chapter 9. Divergent Paths in the Third World
The Iranian Revolution
9.3. Poster depicting Khomeini triumphant
Guatemala’s Brutal Civil War
9.5. Mayan women on poverty and cultural autonomy
9.6. Ladina elites on their privileged world
9.7. Interview with a government torturer
Israelis and Palestinians in a “fateful embrace”
9.8. Statement of Arab views, 1946
9.9. Israel’s declaration of independence, 1948
9.11. The Likud Party on occupied land, 1977
Bringing down apartheid in South Africa
9.13. Hendrik F. Verwoerd, on the essentials of apartheid, 1948
9.15. Mark Mathabane on his education in violence, 1976
9.16. Breaking the deadlock over apartheid, 1990
a. de Klerk
b. Mandela

Chapter 10. In the Grip of Globalization: The 1990s and Beyond
The Backlash against Globalization
10.1. Global inequalities
b. Data on long-term trends
10.3. Multinational corporations ride roughshod
a. Schlosser on McDonald’s
b. Bové c. Saro-Wiwa
10.4. Doubling over globalization: irresistible juggernaut or dangerous dogma, 1999
a. Friedman
b. Ramonet
Confronting climate change
10.5. Intergovernmental Panel on Climate Change
a. 1990 report
b. 2007 report
c. 2013 preliminary report
10.6. India’s “National Action Plan on Climate Change,” 2008
10.7. International attitudes toward global warming, 2009

Human Rights Spoken Here—and Everywhere
10.8. Universal Declaration of Human Rights, 1948
10.9. Debating women’s rights, 1995
a. Fourth World Conference on Women
b. Vatican Press Office
10.10. Regional resistance
a. “Cairo Declaration,” 1990
b. Singapore’s position, 1993
10.11. Human rights and the environment, 1994

Chapter 11. Regional Diversity in a New Century
An Exceptional American Conceit
b. Clinton, 1995
c. George W. Bush, 2002
d. Obama, 2009
e. Obama, 2010
The Middle East in Conflict
11.4. Recep Tayyip Erdogan on Turkey’s role, 2004
11.5. Voices from Tahrir Square, 2011
11.7. Hasan Rouhani, an Iranian perspective, 2013
The BRIC Bloc
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Europe Loses Its Way
11.13. Making the popular case against immigration
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Chapter One: Armenian Genocide
The Armenians
A Decaying Empire Confronts the Modern Age
Erosion of the Empire
The “Young Turk” Revolution
“Young Turk” Nationalism and Racism
War and Genocide
April 24: The Decimation of Armenian Leadership
Resistance
Aftermath: Struggles for Land and Justice Organized from on High
Genocide Denial
Conclusions

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Anti-Jewish Prejudice in History
Preconditions for the Holocaust: World War I and Weimar Germany
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World War II
Operation Barbarossa and the “Final Solution”
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The Nazis’ Collaborators and Ideological Soul Mates
The Nazis’ Other Victims
Jewish Resistance
Bystanders and Rescuers
The End of the Third Reich

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“Brother Number 1”: Pol Pot
Cambodian Politics in the 1950s and 1960s
War in Vietnam and Civil War in Cambodia
Marxism, Stalinism, Maoism
Remaking Cambodian Society
Targeting of Minority Groups
How Many Were Killed?
“Genocide is too heavy for the shoulders of justice”
Conclusions

Chapter Four: Rwanda
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Habyarimana’s “Second Republic”
1993
Strife in Neighboring Burundi
Dashed Hopes for Peace
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Contents
Introduction: Back to the Future
Acknowledgements
Transliteration and Dating
PART I: REVOLUTION AND CIVIL WAR
1. The Revolutions of 1917
2. Civil War, Socialism, and Nationalism
PART II: RETREAT AND REBUILDING
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Contents

Illustrations and Maps
Preface
About the Authors
Map of the French Empire in 1870
Map of the Francophone World in 2006
Chapter 1: The Embattled Republican Tradition, 1792–1870
France’s Old Regime
Causes of the French Revolution
The Birth of a Republic (1789–1793)
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Calls for Renewal
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Contents

List of Maps
Translations Used by Permission
Preface
Timeline

INTRODUCTION

Sources: How We Know about the Ancient Greeks
Retrieving the Past: The Material Record
Retrieving the Past: The Written Record
A Synopsis of Written Sources by Periods
The Physical Context: The Land of Greece

I. EARLY GREECE AND THE BRONZE AGE
Greece in the Stone Ages
Greece in the Early and Middle Bronze Ages (c. 3000–1600 BC)
Greece and the Aegean in the Late Bronze Age (c. 1600–1200 BC)

II. THE “DARK AGE” OF GREECE AND THE EIGHTH-CENTURY “RENAISSANCE” (c. 1200–750/700 BC)
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The Wars Between Greece and Persia

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The Rise of Comedy
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Social Relations in the Hellenistic World
Epilogue
Glossary
Art and Illustration Credits
Index

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Further Reading
Websites
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Index

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NEW TO THIS EDITION

- Extensively revised with new material throughout, including an entirely rewritten introduction
- Two new chapters (18 and 19)
- Several new document selections, photographs, and vignettes
- Two new maps, “The caliphate of the Islamic State (according to the Islamic State at the end of 2014)” and “The caliphate of the Islamic State in 2019, according to the organization’s predictions”
- Revised and updated Biographical Sketches, Glossary, Timelines, and Suggested Readings

Contents

Vignettes and Maps
Acknowledgments
Preface
A Note on Transliteration
New to this Edition
Introduction

Part I: THE ADVENT OF THE MODERN AGE

Chapter 1. From Late Antiquity to the Dawn of a New Age
Chapter 2. Gunpowder Empires
Chapter 3. The Middle East and the Modern World System
Chapter 4. War, Diplomacy, and the New Global Balance of Power

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Suggested Readings

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Chapter 6. Imperialism
Chapter 7. Wasif Jawhariyyeh and the Great Nineteenth-Century Transformation

Photo Essay: The Great Nineteenth-Century Transformation and its Aftermath

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Chapter 12. State-Building by Revolution and Conquest
Chapter 13. The Invention and Spread of Nationalisms
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Chapter 18. Rebellion
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Chapter 1: Abina Awakes
Chapter 2: The Breaking of the Beads
Chapter 3: The Truth
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Chapter 5: He Did Nothing Good for Me
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The Testimony of Eccoah Coom
The Testimony of Adjuah N’Yamiweh
The Testimony of Yowawah

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Abina Mansah and the Important Men

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Gendering Abina
Was Abina a Slave?
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Inhuman Traffick tells for the first time a story of enslavement and freedom that spans the entire Atlantic world. Beginning in 1829 off the west coast of Africa with the recapture of the slave ship Neirsée—previously seized by the British Navy in its efforts to suppress the “inhuman traffick”—and ending with the liberation of the African passengers who had been sold into slavery in the French Caribbean, Rafe Blaufarb puts a human face on the history of the transatlantic slave trade and the efforts to suppress it. He addresses a neglected aspect of this tragic history in the wide geographical and thematic contexts in which it took place—Africa, the Caribbean, Europe, and the Atlantic Ocean—and situates the story in familial, social, economic, diplomatic, and military spheres. Inhuman Traffick shows how history is done by explaining how the documents on which it is based moved through time and space from the ships, African outposts, colonial buildings, and ministerial offices to the archives of present-day Britain and France.

Blaufarb not only presents the history of the ship and its captives, he takes the reader inside the project itself. He explains how he came upon the story, how he and his editor envisioned the project, and how he worked with illustrator Liz Clarke to craft more than 300 “cells” that comprise Part II of the book. He and Clarke even take the reader inside archives in France and Britain.

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Contents
Maps and Figures
Preface: The Making of Inhuman Traffick
About the Author and Illustrator

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The Slave Trades of Africa
Who Were the Captives?
Temporalities of the Trade
The Middle Passage
In America
The Origins of Abolitionism
Abolition in 1807
Internationalizing Abolitionism
The West African Squadron
Effects of Interdiction
Beyond the 1817 Treaties
Results of British Abolitionism
How the End of the Transatlantic Slave Trade Effected African Society
Emancipation in America and Africa
The Neirsée Incident in Atlantic Context
Cast of Characters

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Chapter 1: International Efforts Against the Transatlantic Slave Trade
Chapter 2: The Neirsée Incident
Chapter 3: Sold into Slavery
Chapter 4: An International Incident
Chapter 5: From Happening to History

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Documents 1–4: West Africa: Seizure of the Neirsée
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Contents
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   India, Indians, Indian Civilization
   The History of Indian Civilization
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   Family
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   Law
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   East Asia
   Southeast Asia
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   Islam and India
   Turks
   Mughals
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   European Merchants
   British Rule
   India and European Civilization
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   The Emergence of Indian Nationalism
   Gandhi and Jinnah
   Partition and Independence
12. New Nations
   The Republic of India
   Pakistan and Bangladesh
   Nepal, Sri Lanka, Bhutan, and the Maldives
   Indian Civilization and the Future
Further Reading
Notes
Bibliography
Index

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<table>
<thead>
<tr>
<th>Author</th>
<th>Title</th>
<th>Publisher</th>
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<th>Page Count</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trautmann</td>
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<td>$49.99</td>
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Contents

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Chronology
The Documents:
A Stamp Act Proposed and Passed
The Stamp Act Defended and Protested, 1765
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See pg. 81
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<table>
<thead>
<tr>
<th>A</th>
<th>ABINA AND THE IMPORTANT MEN, 34, 80, 87</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>AFRICANIZING DEMOCRACIES, 78</td>
</tr>
<tr>
<td></td>
<td>AMERICA DIVIDED, 25</td>
</tr>
<tr>
<td></td>
<td>AFRICA’S DISCOVERY OF EUROPE, 80</td>
</tr>
<tr>
<td></td>
<td>AMERICA’S REVOLUTION, 15</td>
</tr>
<tr>
<td></td>
<td>AMERICAN CONSTITUTIONALISM, 26</td>
</tr>
<tr>
<td></td>
<td>AMERICAN ODYSSEYS, 16</td>
</tr>
<tr>
<td></td>
<td>AMERICAN REVOLUTION, 92</td>
</tr>
<tr>
<td></td>
<td>ANCIENT GREECE, 74</td>
</tr>
<tr>
<td></td>
<td>ANCIENT MEDIEVAL CIVILIZATIONS, 72</td>
</tr>
<tr>
<td></td>
<td>ARRINGTON, ANDREA, 78</td>
</tr>
<tr>
<td></td>
<td>BACON, CLIFFORD R., 57, 58, 59</td>
</tr>
<tr>
<td></td>
<td>BATTLE OF OLE MISS, THE, 84</td>
</tr>
<tr>
<td></td>
<td>BAILEY, BETH, 21</td>
</tr>
<tr>
<td></td>
<td>BALL, ALAN, 17</td>
</tr>
<tr>
<td></td>
<td>BARNEY, WILLIAM L., 88</td>
</tr>
<tr>
<td></td>
<td>BENJAMIN FRANKLIN EXPLAINS THE STAMP ACT PROTESTS TO PARLIAMENT, 1766, 14, 85</td>
</tr>
<tr>
<td></td>
<td>BERNSTEIN, LAURIE, 93</td>
</tr>
<tr>
<td></td>
<td>BERRY, MARY FRANCES, 24</td>
</tr>
<tr>
<td></td>
<td>BEYOND LA FRONTERA, 42</td>
</tr>
<tr>
<td></td>
<td>BEZIS-SELFA, JOHN, 2</td>
</tr>
<tr>
<td></td>
<td>BILL OF RIGHTS, THE, 93</td>
</tr>
<tr>
<td></td>
<td>BLACK, JEREMY, 63</td>
</tr>
<tr>
<td></td>
<td>BLAUFARB, RAFE, 81, 86</td>
</tr>
<tr>
<td></td>
<td>BLOOM, ALEXANDER, 22</td>
</tr>
<tr>
<td></td>
<td>BOATWRIGHT, MARY T., 75</td>
</tr>
<tr>
<td></td>
<td>BOYDSTON, JEANNE, 10</td>
</tr>
<tr>
<td></td>
<td>BOYLAN, ANNE, 14, 92</td>
</tr>
<tr>
<td></td>
<td>BRACKETT, DAVID, 32</td>
</tr>
<tr>
<td></td>
<td>BREINES, WINI, 22</td>
</tr>
<tr>
<td></td>
<td>BRIEF HISTORY OF THE ROMANS, A, 75</td>
</tr>
<tr>
<td></td>
<td>BRIEF HISTORY OF ANCIENT GREECE, A, 73</td>
</tr>
<tr>
<td></td>
<td>BROODBANK, CYPRIAN, 72</td>
</tr>
<tr>
<td></td>
<td>BULLOCK, STEVEN C., 92</td>
</tr>
<tr>
<td></td>
<td>BURKHOLDER, MARK A., 35</td>
</tr>
<tr>
<td></td>
<td>BURNS, WILLIAM, 61</td>
</tr>
<tr>
<td></td>
<td>CAUBELL, RANDOLPH B. “MIKE,” 31</td>
</tr>
<tr>
<td></td>
<td>CARIBBEAN, THE, 41</td>
</tr>
<tr>
<td></td>
<td>CARTER, JAY, 55</td>
</tr>
<tr>
<td></td>
<td>CENTURY OF CONFLICT, A, 63</td>
</tr>
<tr>
<td></td>
<td>CHAFE, WILLIAM H., 20, 21</td>
</tr>
<tr>
<td></td>
<td>CIVIL WAR, THE, 92</td>
</tr>
<tr>
<td></td>
<td>CLANCY-SMITH, JULIA, 76, 92</td>
</tr>
<tr>
<td></td>
<td>CLARKE, LIZ, 34, 68, 80, 81, 86, 87</td>
</tr>
<tr>
<td></td>
<td>CLAWSON, DAVID L., 38</td>
</tr>
<tr>
<td></td>
<td>COBB, JAMES C., 20</td>
</tr>
<tr>
<td></td>
<td>COETZEE, FRANS, 93</td>
</tr>
<tr>
<td></td>
<td>COLD WAR, THE, 93</td>
</tr>
<tr>
<td></td>
<td>COLE, ADRIAN, 53</td>
</tr>
<tr>
<td></td>
<td>COLONIAL AMERICA, 92</td>
</tr>
<tr>
<td></td>
<td>COLONIAL LATIN AMERICA, 35</td>
</tr>
<tr>
<td></td>
<td>CONKLIN, ALICE L., 70</td>
</tr>
<tr>
<td></td>
<td>COOK, WILLIAM R., 60</td>
</tr>
<tr>
<td></td>
<td>CORRESPONDING RENAISSANCE, A, 60</td>
</tr>
<tr>
<td></td>
<td>COSMOPOLITAN AFRICA, 79</td>
</tr>
<tr>
<td></td>
<td>COUNTRY MUSIC, 32</td>
</tr>
<tr>
<td></td>
<td>COURSE OF MEXICAN HISTORY, THE, 41</td>
</tr>
<tr>
<td></td>
<td>COX, JOHN, 67</td>
</tr>
<tr>
<td></td>
<td>CREW, DAVID F., 93</td>
</tr>
<tr>
<td></td>
<td>CRISP, JAMES E., 88</td>
</tr>
<tr>
<td></td>
<td>CROSSCURRENTS, 54</td>
</tr>
<tr>
<td></td>
<td>CRY LIBERTY, 88</td>
</tr>
<tr>
<td></td>
<td>CUBA, 43</td>
</tr>
<tr>
<td></td>
<td>CUBAN MISSILE CRISIS, THE, 22, 43</td>
</tr>
<tr>
<td></td>
<td>CUBAN REVOLUTION, THE, 43</td>
</tr>
<tr>
<td></td>
<td>CULLATHER, NICK, 10</td>
</tr>
<tr>
<td></td>
<td>CULTURES OF THE WEST, THE, 57</td>
</tr>
<tr>
<td></td>
<td>DAVIDSON, JAMES WEST, 88</td>
</tr>
<tr>
<td></td>
<td>DAYTON, CORNELIA HUGHES, 12</td>
</tr>
<tr>
<td></td>
<td>DE HART, JANE SHERRON, 12</td>
</tr>
<tr>
<td></td>
<td>DECKER, ALICIA, 78</td>
</tr>
<tr>
<td></td>
<td>DEEDS, SUSAN M., 41</td>
</tr>
<tr>
<td></td>
<td>DEMOCRACY IN LATIN AMERICA, 40</td>
</tr>
<tr>
<td></td>
<td>DEPRESSION AND NEW DEAL, THE, 93</td>
</tr>
<tr>
<td></td>
<td>DESNOYERS, CHARLES A., 44</td>
</tr>
<tr>
<td></td>
<td>DI SCAI, SPENCER, 62</td>
</tr>
<tr>
<td></td>
<td>DINNERSTEIN, LEONARD, 18, 19</td>
</tr>
<tr>
<td></td>
<td>DONLAN, WALTER, 73, 74</td>
</tr>
<tr>
<td></td>
<td>DOWN TO EARTH, 25</td>
</tr>
<tr>
<td></td>
<td>EARLY AMERICAN REPUBLIC, THE, 92</td>
</tr>
<tr>
<td></td>
<td>EDWARDS, REBECCA, 16</td>
</tr>
<tr>
<td></td>
<td>EMPIRES AND COLONIES IN THE MODERN WORLD, 56</td>
</tr>
<tr>
<td></td>
<td>ENCOUNTERS IN THE NEW WORLD, 92</td>
</tr>
<tr>
<td></td>
<td>ESCAPING SALEM, 88</td>
</tr>
<tr>
<td></td>
<td>EUROPE’S LONG CENTURY, 62</td>
</tr>
<tr>
<td></td>
<td>FISHMAN, SARAH, 70</td>
</tr>
<tr>
<td></td>
<td>FITZGERALD, JOHN J., 93</td>
</tr>
<tr>
<td></td>
<td>FOR OURSELVES AND OUR POSTERITY, 29, 84</td>
</tr>
<tr>
<td></td>
<td>FORGING THE MODERN WORLD, 55</td>
</tr>
<tr>
<td></td>
<td>FRADER, LAURA L., 92</td>
</tr>
<tr>
<td></td>
<td>FRAMEWORKS OF WORLD HISTORY, 51</td>
</tr>
<tr>
<td></td>
<td>FRANCE AND ITS EMPIRE SINCE 1870, 70</td>
</tr>
<tr>
<td></td>
<td>FRANKLIN, JOHN HOPE, 88</td>
</tr>
<tr>
<td></td>
<td>GARGOLA, DANIEL J., 75</td>
</tr>
<tr>
<td></td>
<td>GELLMAN, DAVID N., 16</td>
</tr>
<tr>
<td></td>
<td>GELVIN, JAMES, 76</td>
</tr>
<tr>
<td></td>
<td>GENTLE SUBVERSIVE, THE, 88</td>
</tr>
<tr>
<td></td>
<td>GETZ, TREVOR R., 34, 56, 78, 79, 80, 87</td>
</tr>
<tr>
<td></td>
<td>GIBBS, CHRISTOPHER H., 32</td>
</tr>
<tr>
<td></td>
<td>GILDED AGE, THE, 92</td>
</tr>
<tr>
<td></td>
<td>GILLMAN, HOWARD, 26</td>
</tr>
<tr>
<td></td>
<td>GODBEER, RICHARD, 88</td>
</tr>
<tr>
<td></td>
<td>GONE TO TEXAS, 31</td>
</tr>
<tr>
<td></td>
<td>GORDON, ANDREW, 83</td>
</tr>
<tr>
<td></td>
<td>GRABER, MARK A., 26</td>
</tr>
<tr>
<td></td>
<td>GRAY, EDWARD G., 92</td>
</tr>
<tr>
<td></td>
<td>GREEN, JAMES N., 36</td>
</tr>
<tr>
<td></td>
<td>GREENWOOD, JANETTE THOMAS, 2, 92</td>
</tr>
<tr>
<td></td>
<td>GRIFFIN, PATRICK, 15</td>
</tr>
<tr>
<td></td>
<td>GRUNFELD, A. TOM, 93</td>
</tr>
<tr>
<td></td>
<td>HAHN, PETER L., 30, 77</td>
</tr>
<tr>
<td></td>
<td>HERZMAN, RONALD B., 60</td>
</tr>
<tr>
<td></td>
<td>HISTORY OF OUR TIME, A, 21</td>
</tr>
<tr>
<td></td>
<td>HITLER AND THE NAZIS, 93</td>
</tr>
<tr>
<td></td>
<td>HOFFER, PETER CHARLES, 14, 29, 84, 86</td>
</tr>
<tr>
<td></td>
<td>HUFFMAN, JAMES L., 93</td>
</tr>
<tr>
<td></td>
<td>HUNT, MICHAEL H., 63, 64</td>
</tr>
<tr>
<td></td>
<td>HUSTON, REEVE, 92</td>
</tr>
<tr>
<td></td>
<td>IMPERIALISM, 93</td>
</tr>
<tr>
<td></td>
<td>IN SEARCH OF THE PROMISED LAND, 88</td>
</tr>
<tr>
<td></td>
<td>INDIA, 82</td>
</tr>
<tr>
<td></td>
<td>INDUSTRIAL REVOLUTION, THE, 92</td>
</tr>
<tr>
<td></td>
<td>INFORMATION-LITERATE HISTORIAN, THE, 34</td>
</tr>
<tr>
<td></td>
<td>INHUMAN TRAFFICK, 81, 86</td>
</tr>
<tr>
<td></td>
<td>ISSERMAN, MAURICE, 25</td>
</tr>
<tr>
<td></td>
<td>JERRY RESCUE, THE, 24</td>
</tr>
<tr>
<td></td>
<td>JOHNSON, LYMAN L., 35</td>
</tr>
<tr>
<td></td>
<td>KABORYCHA, LISA, 60</td>
</tr>
<tr>
<td></td>
<td>KAZIN, MICHAEL, 25</td>
</tr>
<tr>
<td></td>
<td>KERBER, LINDA K., 12</td>
</tr>
<tr>
<td></td>
<td>KEYLOR, WILLIAM R., 30, 67</td>
</tr>
<tr>
<td></td>
<td>KILLING ZONE, THE, 37</td>
</tr>
<tr>
<td></td>
<td>KIRK, ANDREW, 2</td>
</tr>
<tr>
<td></td>
<td>KNIGHT, FRANKLIN W., 41</td>
</tr>
<tr>
<td></td>
<td>KONADU, KWASI, 78</td>
</tr>
<tr>
<td></td>
<td>LAMBERT, FRANK, 84</td>
</tr>
<tr>
<td></td>
<td>LATIN AMERICA, 35</td>
</tr>
<tr>
<td></td>
<td>LATIN AMERICA AND THE CARIBBEAN, 38</td>
</tr>
<tr>
<td></td>
<td>LAUMANN, DENNIS, 79</td>
</tr>
<tr>
<td></td>
<td>LAWRENCE, MARK ATWOOD, 23, 68</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Author</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lenski, Noel</td>
<td>75</td>
</tr>
<tr>
<td>Lepore, Jill</td>
<td>92</td>
</tr>
<tr>
<td>Liberty’s Tears</td>
<td>17</td>
</tr>
<tr>
<td>Lewis, Jan Ellen</td>
<td>10</td>
</tr>
<tr>
<td>Lytle, Mark Hamilton</td>
<td>88</td>
</tr>
<tr>
<td>Madison, James H.</td>
<td>93</td>
</tr>
<tr>
<td>Making of a Confederate</td>
<td>88</td>
</tr>
<tr>
<td>Making of a Patriot</td>
<td>15, 84</td>
</tr>
<tr>
<td>Making of the Middle Sea</td>
<td>72</td>
</tr>
<tr>
<td>Marching Across the Color Line</td>
<td>23, 84</td>
</tr>
<tr>
<td>Mathisen, Ralph W.</td>
<td>72</td>
</tr>
<tr>
<td>McElvaine, Robert S.</td>
<td>93</td>
</tr>
<tr>
<td>McGerr, Michael</td>
<td>10</td>
</tr>
<tr>
<td>Medieval Omnibus</td>
<td>59</td>
</tr>
<tr>
<td>Medieval World View</td>
<td>60</td>
</tr>
<tr>
<td>Mendoza the Jew</td>
<td>68, 87</td>
</tr>
<tr>
<td>Meyer, Michael</td>
<td>41</td>
</tr>
<tr>
<td>Missions Accomplished?</td>
<td>30, 77</td>
</tr>
<tr>
<td>Modern History of Japan</td>
<td>83</td>
</tr>
<tr>
<td>Modern Japan</td>
<td>93</td>
</tr>
<tr>
<td>Modern Latin America</td>
<td>36</td>
</tr>
<tr>
<td>Modern Middle East</td>
<td>76</td>
</tr>
<tr>
<td>Modern Middle East and North Africa</td>
<td>76</td>
</tr>
<tr>
<td>Morillo, Stephen</td>
<td>51</td>
</tr>
<tr>
<td>Munton, Don</td>
<td>22, 43</td>
</tr>
<tr>
<td>Murphy, Angela F.</td>
<td>24</td>
</tr>
<tr>
<td>Nagle, D. Brendan</td>
<td>73</td>
</tr>
<tr>
<td>Natives and Strangers</td>
<td>18</td>
</tr>
<tr>
<td>Neal, Jocelyn R.</td>
<td>32</td>
</tr>
<tr>
<td>New Spirits</td>
<td>16</td>
</tr>
<tr>
<td>Nichols, Roger L.</td>
<td>18</td>
</tr>
<tr>
<td>Northrup, David</td>
<td>80</td>
</tr>
<tr>
<td>Oakes, James</td>
<td>10</td>
</tr>
<tr>
<td>Of the People</td>
<td>10</td>
</tr>
<tr>
<td>Orejuela, Fernando</td>
<td>31</td>
</tr>
<tr>
<td>Ortega, Stephen</td>
<td>53</td>
</tr>
<tr>
<td>Overmyer-Velazquez, Mark</td>
<td>42</td>
</tr>
<tr>
<td>Oxford History of Western Music</td>
<td>32</td>
</tr>
<tr>
<td>Oxford Map Companion</td>
<td>52</td>
</tr>
<tr>
<td>Patrick, John J.</td>
<td>93</td>
</tr>
<tr>
<td>Patterns of World History</td>
<td>44</td>
</tr>
<tr>
<td>Pennsylvania Hall</td>
<td>16, 84</td>
</tr>
<tr>
<td>Perez, Louis A.</td>
<td>43</td>
</tr>
<tr>
<td>Perez-Stable, Marifeli</td>
<td>43</td>
</tr>
<tr>
<td>Politics of Latin America</td>
<td>38</td>
</tr>
<tr>
<td>Pomeroy, Sarah B.</td>
<td>73, 74</td>
</tr>
<tr>
<td>Pop, Rock, and Soul Reader</td>
<td>32</td>
</tr>
<tr>
<td>Presnell, Jenny L.</td>
<td>34</td>
</tr>
<tr>
<td>Prevost, Gary</td>
<td>35, 38</td>
</tr>
<tr>
<td>Purcell, Sarah J.</td>
<td>2</td>
</tr>
<tr>
<td>Rabe, Stephen G.</td>
<td>37</td>
</tr>
<tr>
<td>Rap and Hip Hop Culture</td>
<td>31</td>
</tr>
<tr>
<td>Readings in Greek History</td>
<td>73</td>
</tr>
<tr>
<td>Reimers, David M.</td>
<td>18, 19</td>
</tr>
<tr>
<td>Renaissance and Reformation</td>
<td>93</td>
</tr>
<tr>
<td>Revolutionary Russia</td>
<td>93</td>
</tr>
<tr>
<td>Reynolds, Jonathan T.</td>
<td>78</td>
</tr>
<tr>
<td>Rice, James D.</td>
<td>15, 88</td>
</tr>
<tr>
<td>Roberts, Jennifer Tolbert</td>
<td>73, 74</td>
</tr>
<tr>
<td>Rock</td>
<td>32</td>
</tr>
<tr>
<td>Romans</td>
<td>75</td>
</tr>
<tr>
<td>Sackman, Douglas Cazaux</td>
<td>88</td>
</tr>
<tr>
<td>Schaller, Michael</td>
<td>2, 29</td>
</tr>
<tr>
<td>Schechter, Ronald</td>
<td>68, 87</td>
</tr>
<tr>
<td>Schloss, Joseph G.</td>
<td>32</td>
</tr>
<tr>
<td>Schoppa, R. Keith</td>
<td>93</td>
</tr>
<tr>
<td>Schulzinger, Robert</td>
<td>2</td>
</tr>
<tr>
<td>Schweninger, Loren</td>
<td>88</td>
</tr>
<tr>
<td>Scientific Revolution in Global Perspective</td>
<td>61</td>
</tr>
<tr>
<td>Seed, Patricia</td>
<td>52</td>
</tr>
<tr>
<td>Seidman, RachelFilene</td>
<td>92</td>
</tr>
<tr>
<td>Shannon, Timothy J.</td>
<td>16</td>
</tr>
<tr>
<td>Sheehan-Dean, Aaron</td>
<td>2</td>
</tr>
<tr>
<td>Sherman, William L.</td>
<td>41</td>
</tr>
<tr>
<td>Shevin-Coetzee, Marilyn</td>
<td>93</td>
</tr>
<tr>
<td>Sitkoff, Harvard</td>
<td>21</td>
</tr>
<tr>
<td>SkelJ, Sheila L.</td>
<td>15, 84</td>
</tr>
<tr>
<td>Skidmore, Thomas E.</td>
<td>36</td>
</tr>
<tr>
<td>Sleuthing the Alamo</td>
<td>88</td>
</tr>
<tr>
<td>Smith, Bonnie G.</td>
<td>93</td>
</tr>
<tr>
<td>Smith, Charles</td>
<td>76, 92</td>
</tr>
<tr>
<td>Smith, Peter H.</td>
<td>36, 38, 40</td>
</tr>
<tr>
<td>South and America Since World War II</td>
<td>20</td>
</tr>
<tr>
<td>Sovereignty and Struggle</td>
<td>78</td>
</tr>
<tr>
<td>Soviet Experiment</td>
<td>69</td>
</tr>
<tr>
<td>Starr, Larry</td>
<td>32</td>
</tr>
<tr>
<td>Steinberg, Ted</td>
<td>25</td>
</tr>
<tr>
<td>Stokes, Gale</td>
<td>62</td>
</tr>
<tr>
<td>Storey, William Kelleher</td>
<td>32</td>
</tr>
<tr>
<td>Stow, George B.</td>
<td>44</td>
</tr>
<tr>
<td>Streets-Salter, Heather</td>
<td>56</td>
</tr>
<tr>
<td>Structure of Soviet History</td>
<td>69</td>
</tr>
<tr>
<td>Struggle Against Slavery</td>
<td>92</td>
</tr>
<tr>
<td>Summers, Mark</td>
<td>10</td>
</tr>
<tr>
<td>Suny, Ronald Grigor</td>
<td>69</td>
</tr>
<tr>
<td>“Takin’ it to the streets,”</td>
<td>22</td>
</tr>
<tr>
<td>Talbert, Richard J. A.</td>
<td>75</td>
</tr>
<tr>
<td>Tales from a Revolution</td>
<td>15, 88</td>
</tr>
<tr>
<td>Talons of the Eagle</td>
<td>38</td>
</tr>
<tr>
<td>Tandy, David W.</td>
<td>73, 74</td>
</tr>
<tr>
<td>Taruskin, Richard</td>
<td>32</td>
</tr>
<tr>
<td>“They Say,”</td>
<td>88</td>
</tr>
<tr>
<td>Thinking Past</td>
<td>53</td>
</tr>
<tr>
<td>“To Everything There is a Season,”</td>
<td>88</td>
</tr>
<tr>
<td>To Kill A People</td>
<td>67</td>
</tr>
<tr>
<td>Tomek, Beverly C.</td>
<td>16, 84</td>
</tr>
<tr>
<td>Townsend, Camilla</td>
<td>10</td>
</tr>
<tr>
<td>Transatlantic Africa</td>
<td>78</td>
</tr>
<tr>
<td>Trautmann, Thomas R.</td>
<td>82</td>
</tr>
<tr>
<td>Twentieth Century China</td>
<td>93</td>
</tr>
<tr>
<td>Twentieth-Century World and Beyond</td>
<td>30, 67</td>
</tr>
<tr>
<td>Ueda, Reed</td>
<td>54</td>
</tr>
<tr>
<td>Unfinished Journey</td>
<td>20</td>
</tr>
<tr>
<td>United States and China</td>
<td>29</td>
</tr>
<tr>
<td>Vanden, Harry E.</td>
<td>35, 38</td>
</tr>
<tr>
<td>Vietnam War</td>
<td>23, 68</td>
</tr>
<tr>
<td>Vietnam War: A History in Documents</td>
<td>93</td>
</tr>
<tr>
<td>von Sivers, Peter</td>
<td>44</td>
</tr>
<tr>
<td>Waldstreicher, David</td>
<td>92</td>
</tr>
<tr>
<td>Walls Came Tumbling Down, The</td>
<td>62</td>
</tr>
<tr>
<td>Warren, Richard</td>
<td>55</td>
</tr>
<tr>
<td>Waterman, Christopher</td>
<td>32</td>
</tr>
<tr>
<td>We Are Who We Say We Are</td>
<td>24</td>
</tr>
<tr>
<td>Weinberg, Robert</td>
<td>93</td>
</tr>
<tr>
<td>Welch, David A.</td>
<td>22, 43</td>
</tr>
<tr>
<td>Welky, David</td>
<td>23, 84</td>
</tr>
<tr>
<td>Whittington, Keith E.</td>
<td>26</td>
</tr>
<tr>
<td>Wiesner-Hanks, Merry</td>
<td>93</td>
</tr>
<tr>
<td>Wild Men</td>
<td>88</td>
</tr>
<tr>
<td>Winkler, Allan M.</td>
<td>88, 93</td>
</tr>
<tr>
<td>Women’s America</td>
<td>12</td>
</tr>
<tr>
<td>Women’s Rights in the United States</td>
<td>14, 92</td>
</tr>
<tr>
<td>World Comes to America, The</td>
<td>19</td>
</tr>
<tr>
<td>World Transformed, The</td>
<td>63</td>
</tr>
<tr>
<td>World Transformed, A Documentary Reader</td>
<td>64</td>
</tr>
<tr>
<td>World War I</td>
<td>93</td>
</tr>
<tr>
<td>World War II</td>
<td>93</td>
</tr>
<tr>
<td>Worlds of Medieval Europe</td>
<td>58</td>
</tr>
<tr>
<td>Writing History</td>
<td>32</td>
</tr>
<tr>
<td>Wu, Judy Tzu-Chun</td>
<td>12</td>
</tr>
<tr>
<td>Young, Marilyn B.</td>
<td>93</td>
</tr>
<tr>
<td>Zaretsky, Robert</td>
<td>70</td>
</tr>
</tbody>
</table>
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