

DESK #: _____

NAME: _____

SCORE: ____/0 (D)

Due Date:
N/A**2022 SUMMER PRACTICE**
GIVEN: June 1Late Submission Deadline:
N/A**COMPARATIVE ARTICLE ANALYSIS**

CONGRATULATIONS ON TAKING YOUR FIRST AP CLASS - AN AP CLASS IS A COLLEGE-LEVEL CLASS WHICH WILL REQUIRE COLLEGE-LEVEL THINKING, EFFORT, AND DISCIPLINE. THROUGH THIS ASSIGNMENT, YOU WILL HAVE AN OPPORTUNITY TO BEGIN THE EXPLORATION INTO THE DIFFERENCES BETWEEN HIGH SCHOOL HISTORY AND COLLEGE HISTORY, AND A TASTE OF WHAT IS TO COME IN THE NEXT SCHOOL YEAR. THOUGH THE ASSIGNMENT IS NOT GRADED, WE WILL BE DISCUSSING THESE ARTICLES IN CLASS AND READING AND THINKING ABOUT THEM NOW WILL HELP PREPARE YOU FOR WHAT YOU NEED ALL YEAR LONG.

BACKGROUND AND INSTRUCTION PAGE (DO NOT SKIP - READ THIS FIRST!!!)

Background: Welcome to Advanced Placement [AP] World History. You are about to embark on the first AP class of your high school career. Many of you are taking the class because of your prior academic success. While your intelligence and successful school history is what has led you into this class, what you have done to get here will not help you succeed in this class, and may actually hamper your growth in the coming year. K-12 education is designed to teach you how to learn, making the facts you have learned in class the ends of the class itself. In college, you enter with a high school diploma, meaning your Professors assume you can learn on your own. College (or higher) education is about learning how to think about the information that you learn, how to process it, analyze it, and then to use that information to construct your own meaning. In short, what you did to earn A's in class in World 1 (or World Civ) is what you will be expected to do at home and have ready when you enter the classroom to ***start*** the real learning. In class, you will learn to connect the content you read to larger historical concepts, learn about and how to use Historical Thinking Skills and Reasoning Processes, and we will start preparing you for the test components for the AP Test that you will take in May, 2023. The course is much more difficult than any classes you have had to date, but will help you start a transition to prepare you for what to expect when you eventually do go off to college, and if you work hard and learn the skills well enough to get a high enough score on the May test, you may enter with credit for having taken the Modern World History course before even stepping foot on campus.

This assignment is designed to introduce and expose you to some of these skills and processes using content knowledge that you covered in World History 1 (or World Civ). Since 2019, the course has technically started at 1200 CE. However, to help introduce the skills and concepts and practice with the content while still giving the broader historical context, we continue to start the course from the dawn of human civilization in the Paleolithic Era. We will go through the period from 10,000 BCE through 1200 CE in a few class periods before we begin the content that will be on the AP Test in May. For this assignment, you will look at several articles and documents regarding topics prior to 1200 CE that are similar to the articles and documents you will be utilizing and analyzing in class. As you do so, do not just consider what the information presented says, but consider as well what each author is trying to say and explore the way they are presenting their information, as this is just as important as the information in the writings themselves.

The beginning of this school year will be challenging. Class will start fast on **August 22**, at which time you will pick up your textbook, your first reading assignment, your first project, several handouts that you will need to review to help you understand the course, and you will be signing up for your College Board Account and the AP classes which you are taking (if you are taking more than this one). Once we

get to October, you will find yourself settled into the workload and it will not seem so intense and oppressive, but it will seem like quite a bit after what you have gotten used to in years past. This assignment is simply designed to help you look at how you will approach the study of history over the next year, and they will be assignments given on the first day of school. If you have questions or need assistance understanding the tasks, please feel free to email me at jwright@fcps.edu

Instructions: Read the first Article, *Back of History*, by William Howells, and then answer the questions that follow in Part One. Afterwards, read the second Article, *The Worst Mistake in Human History*, by Jared Diamond, and answer the questions that follow in Part Two. Finally, compare the two readings together by answering the questions in Part Three.

Scoring: As this is a voluntary enrichment activity for the summer assignment, you will not be graded for this assignment. but it will expose you to the types of readings and the analytical process we will explore this year in class.

ARTICLE ONE:

The Guardian, US Edition; Wed Jun 7, 2017, 13.00 EDT

<https://www.theguardian.com/science/2017/jun/07/oldest-homo-sapiens-bones-ever-found-shake-foundations-of-the-human-story>

Ian Sample, *Science editor*

OLDEST HOMO SAPIENS BONES EVER FOUND SHAKE FOUNDATIONS OF THE HUMAN STORY

Idea that modern humans evolved in East Africa 200,000 years ago challenged by extraordinary discovery of 300,000-year-old remains in Moroccan mine

Fossils recovered from an old mine on a desolate mountain in Morocco have rocked one of the most enduring foundations of the human story: that *Homo sapiens* arose in a cradle of humankind in East Africa 200,000 years ago. Archaeologists unearthed the bones of at least five people at Jebel Irhoud, a former barite mine 100km west of Marrakesh, in excavations that lasted years. They knew the remains were old, but were stunned when dating tests revealed that a tooth and stone tools found with the bones were about 300,000 years old.

"My reaction was a big 'wow,'" said Jean-Jacques Hublin, a senior scientist on the team at the Max Planck Institute for Evolutionary Anthropology in Leipzig. "I was expecting them to be old, but not that old."

Hublin said the extreme age of the bones makes them the oldest known specimens of modern humans and poses a major challenge to the idea that the earliest members of our species evolved in a "Garden of Eden" in East Africa one hundred thousand years later.

"This gives us a completely different picture of the evolution of our species. It goes much further back in time, but also the very process of evolution is different to what we thought," Hublin told the Guardian. "It looks like our species was already present probably all over Africa by 300,000 years ago. If there was a Garden of Eden, it might have been the size of the continent."

Jebel Irhoud has thrown up puzzles for scientists since fossilised bones were first found at the site in the 1960s. Remains found in 1961 and 1962, and stone tools recovered with them, were attributed to Neanderthals and at first considered to be only 40,000 years old. At the time, a popular view held that modern humans evolved from Neanderthals. Today, the Neanderthals are considered a sister group that lived alongside, and even bred with, our modern human ancestors.

In fresh excavations at the Jebel Irhoud site, Hublin and others found more remains, including a partial skull, a jawbone, teeth and limb bones belonging to three adults, a juvenile, and a child aged about eight years old. The remains, which resemble modern humans more than any other species, were recovered from the base of an old limestone cave that had its roof smashed in during mining operations at the site. Alongside the bones, researchers

found sharpened flint tools, a good number of gazelle bones, and lumps of charcoal, perhaps left over from fires that warmed those who once lived there.

"It's rather a desolate landscape, but on the horizon you have the Atlas mountains with snow on top and it's very beautiful," said Hublin. "When we found the skull and mandible I was emotional. They are only fossils, but they have been human beings and very quickly you make a connection with these people who lived and died here 300,000 years ago."

Scientists have long looked to East Africa as the birthplace of modern humans. Until the latest findings from Jebel Irhoud, the oldest known remnants of our species were found at Omo Kibish in Ethiopia and dated to 195,000 years old. Other fossils and genetic evidence all point to an African origin for modern humans.

In [the first of two papers](#) published in *Nature* on Wednesday, the researchers describe how they compared the freshly-excavated fossils with those of modern humans, Neanderthals and ancient human relatives that lived up to 1.8m years ago. Facially, the closest match was with modern humans. The lower jaw was similar to modern *Homo sapiens* too, but much larger. The most striking difference was the shape of the braincase which was more elongated than that of humans today. It suggests, said Hublin, that the modern brain evolved in *Homo sapiens* and was not inherited from a predecessor.

Apart from being more stout and muscular, the adults at Jebel Irhoud looked similar to people alive today. "The face of the specimen we found is the face of someone you could meet on the tube in London," Hublin said. In a [second paper](#), the scientists lay out how they dated the stone tools to between 280,000 and 350,000 years, and a lone tooth to 290,000 years old.

The remains of more individuals may yet be found at the site. But precisely what they were doing there is unclear. Analysis of the flint tools shows that the stones came not from the local area, but from a region 50km south of Jebel Irhoud. "Why did they come here? They brought their toolkit with them and they exhausted it," Hublin said. "The tools they brought with them have been resharpened, resharpened, and resharpened again. They did not produce new tools on the spot. It might be that they did not stay that long, or maybe it was an area they would come to do something specific. We think they were hunting gazelles, there are a lot of gazelle bones, and they were making a lot of fires."

Hublin concedes that scientists have too few fossils to know whether modern humans had spread to the four corners of Africa 300,000 years ago. The speculation is based on what the scientists see as similar features in a 260,000-year-old skull found in Florisbad in South Africa.

But he finds the theory compelling. "The idea is that early *Homo sapiens* dispersed around the continent and elements of human modernity appeared in different places, and so different parts of Africa contributed to the emergence of what we call modern humans today," he said.

John McNabb, an archaeologist at the University of Southampton, said: "One of the big questions about the emergence of anatomically modern humans has been did our body plan evolve quickly or slowly. This find seems to suggest the latter. It seems our faces became modern long before our skulls took on the shape they have today."

"There are some intriguing possibilities here too. The tools the people at Jebel Irhoud were making were based on a knapping technique called Levallois, a sophisticated way of shaping stone tools. The date of 300,000 years ago adds to a growing realisation that Levallois originates a lot earlier than we thought. Is Jebel Irhoud telling us that this new technology is linked to the emergence of the hominin line that will lead to modern humans? Does the new find imply there was more than one hominin lineage in Africa at this time? It really stirs the pot."

Lee Berger, whose team recently discovered the [300,000 year-old *Homo naledi*](#), an archaic-looking human relative, near the Cradle of Humankind World Heritage site outside Johannesburg, said dating the Jebel Irhoud bones was thrilling, but is unconvinced that modern humans lived all over Africa so long ago. "They've taken two data points and not drawn a line between them, but a giant map of Africa," he said.

John Shea, an archaeologist at Stony Brook University in New York who was not involved in the study, said he was cautious whenever researchers claimed they had found the oldest of anything. "It's best not to judge by the big splash they make when they are first announced, but rather to wait and see some years down the line whether the waves from that splash have altered the shoreline," he said, adding that stone tools can move around in cave sediments and settle in layers of a different age.

Shea was also uneasy with the scientists combining fossils from different individuals, and comparing reconstructions of complete skulls from fragmentary remains. "Such 'chimeras' can look very different from the individuals on which they are based," he said.

"For me, claiming these remains are *Homo sapiens* stretches the meaning of that term a bit," Shea added. "These humans who lived between 50,000-300,000 years ago are a morphologically diverse bunch. Whenever we find more than a couple of them from the same deposits, such as at Omo Kibish and Herto in Ethiopia or Skhul and Qafzeh in Israel, their morphology is all over the place both within and between samples."

But Jessica Thompson, an anthropologist at Emory University in Atlanta, said the new results show just how incredible the Jebel Irhoud site is. "These fossils are the rarest of the rare because the human fossil record from this time period in Africa is so poorly represented. They give us a direct look at what early members of our species looked like, as well as their behaviour.

"You might also look twice at the brow ridges if you saw them on a living person. It might not be a face you'd see every day, but you would definitely recognise it as human," she said. "It really does look like in Africa especially, but also globally, our evolution was characterised by numerous different species all living at the same time and possibly even in the same places."

ARTICLE TWO:

Discover Magazine, May 1987 Issue;

<http://discovermagazine.com/1987/may/02-the-worst-mistake-in-the-history-of-the-human-race>

Dr. Jared Diamond

THE WORST MISTAKE IN THE HISTORY OF THE HUMAN RACE

The advent of agriculture was a watershed moment for the human race. It may also have been our greatest blunder

To science we owe dramatic changes in our smug self-image. Astronomy taught us that our earth isn't the center of the universe but merely one of billions of heavenly bodies. From biology we learned that we weren't specially created by God but evolved along with millions of other species. Now archaeology is demolishing another sacred belief: that human history over the past million years has been a long tale of progress. In particular, recent discoveries suggest that the adoption of agriculture, supposedly our most decisive step toward a better life, was in many ways a catastrophe from which we have never recovered. With agriculture came the gross social and sexual inequality, the disease and despotism, that curse our existence. At first, the evidence against this revisionist interpretation will strike twentieth century Americans as irrefutable. We're better off in almost every respect than people of the Middle Ages, who in turn had it easier than cavemen, who in turn were better off than apes. Just count our advantages. We enjoy the most abundant and varied foods, the best tools and material goods, some of the longest and healthiest lives, in history. Most of us are safe from starvation and predators. We get our energy from oil and machines, not from our sweat. What neo-Luddite among us would trade his life for that of a medieval peasant, a caveman, or an ape?

For most of our history we supported ourselves by hunting and gathering: we hunted wild animals and foraged for wild plants. It's a life that philosophers have traditionally regarded as nasty, brutish, and short. Since no food is grown and little is stored, there is (in this view) no respite from the struggle that starts anew each day to find wild foods and avoid starving. Our escape from this misery was facilitated only 10,000 years ago, when in different parts of the world people began to domesticate plants and animals. The agricultural revolution spread until today it's nearly universal and few tribes of hunter-gatherers survive.

From the progressivist perspective on which I was brought up, to ask "Why did almost all our hunter-gatherer ancestors adopt agriculture?" is silly. Of course they adopted it because agriculture is an efficient way to get more food for less work. Planted crops yield far more tons per acre than roots and berries. Just imagine a band of savages, exhausted from searching for nuts or chasing wild animals, suddenly grazing for the first time at a fruit-laden orchard or a pasture full of sheep. How many milliseconds do you think it would take them to appreciate the advantages of agriculture?

The progressivist party line sometimes even goes so far as to credit agriculture with the remarkable flowering of art that has taken place over the past few thousand years. Since crops can be stored, and since it takes less time to pick food from a garden than to find it in the wild, agriculture gave us free time that hunter-gatherers never had. Thus it was agriculture that enabled us to build the Parthenon and compose the B-minor Mass.

While the case for the progressivist view seems overwhelming, it's hard to prove. How do you show that the lives of people 10,000 years ago got better when they abandoned hunting and gathering for farming? Until recently, archaeologists had to resort to indirect tests, whose results (surprisingly) failed to support the progressivist view. Here's one example of an indirect test: Are twentieth century hunter-gatherers really worse off than farmers? Scattered throughout the world, several dozen groups of so-called primitive people, like the Kalahari bushmen, continue to support themselves that way. It turns out that these people have plenty of leisure time, sleep a good deal, and work less hard than their farming neighbors. For instance, the average time devoted each week to obtaining food is only 12 to 19 hours for one group of Bushmen, 14 hours or less for the Hadza nomads of Tanzania. One Bushman, when asked why he hadn't emulated neighboring tribes by adopting agriculture, replied, "Why should we, when there are so many mongongo nuts in the world?"

While farmers concentrate on high-carbohydrate crops like rice and potatoes, the mix of wild plants and animals in the diets of surviving hunter-gatherers provides more protein and a better balance of other nutrients. In one study, the Bushmen's average daily food intake (during a month when food was plentiful) was 2,140 calories and 93 grams of protein, considerably greater than the recommended daily allowance for people of their size. It's almost inconceivable that Bushmen, who eat 75 or so wild plants, could die of starvation the way hundreds of thousands of Irish farmers and their families did during the potato famine of the 1840s.

So the lives of at least the surviving hunter-gatherers aren't nasty and brutish, even though farmers have pushed them into some of the world's worst real estate. But modern hunter-gatherer societies that have rubbed shoulders with farming societies for thousands of years don't tell us about conditions before the agricultural revolution. The progressivist view is really making a claim about the distant past: that the lives of primitive people improved when they switched from gathering to farming. Archaeologists can date that switch by distinguishing remains of wild plants and animals from those of domesticated ones in prehistoric garbage dumps.

How can one deduce the health of the prehistoric garbage makers, and thereby directly test the progressivist view? That question has become answerable only in recent years, in part through the newly emerging techniques of paleopathology, the study of signs of disease in the remains of ancient peoples.

In some lucky situations, the paleopathologist has almost as much material to study as a pathologist today. For example, archaeologists in the Chilean deserts found well preserved mummies whose medical conditions at time of death could be determined by autopsy (Discover, October). And feces of long-dead Indians who lived in dry caves in Nevada remain sufficiently well preserved to be examined for hookworm and other parasites.

Usually the only human remains available for study are skeletons, but they permit a surprising number of deductions. To begin with, a skeleton reveals its owner's sex, weight, and approximate age. In the few cases where there are many skeletons, one can construct mortality tables like the ones life insurance companies use to calculate expected life span and risk of death at any given age. Paleopathologists can also calculate growth rates by measuring bones of people of different ages, examine teeth for enamel defects (signs of childhood malnutrition), and recognize scars left on bones by anemia, tuberculosis, leprosy, and other diseases.

One straight forward example of what paleopathologists have learned from skeletons concerns historical changes in height. Skeletons from Greece and Turkey show that the average height of hunger-gatherers

toward the end of the ice ages was a generous 5' 9" for men, 5' 5" for women. With the adoption of agriculture, height crashed, and by 3000 B. C. had reached a low of only 5' 3" for men, 5' for women. By classical times heights were very slowly on the rise again, but modern Greeks and Turks have still not regained the average height of their distant ancestors.

Another example of paleopathology at work is the study of Indian skeletons from burial mounds in the Illinois and Ohio river valleys. At Dickson Mounds, located near the confluence of the Spoon and Illinois rivers, archaeologists have excavated some 800 skeletons that paint a picture of the health changes that occurred when a hunter-gatherer culture gave way to intensive maize farming around A. D. 1150. Studies by George Armelagos and his colleagues then at the University of Massachusetts show these early farmers paid a price for their new-found livelihood. Compared to the hunter-gatherers who preceded them, the farmers had a nearly 50 per cent increase in enamel defects indicative of malnutrition, a fourfold increase in iron-deficiency anemia (evidenced by a bone condition called porotic hyperostosis), a threefold rise in bone lesions reflecting infectious disease in general, and an increase in degenerative conditions of the spine, probably reflecting a lot of hard physical labor. "Life expectancy at birth in the pre-agricultural community was about twenty-six years," says Armelagos, "but in the post-agricultural community it was nineteen years. So these episodes of nutritional stress and infectious disease were seriously affecting their ability to survive."

The evidence suggests that the Indians at Dickson Mounds, like many other primitive peoples, took up farming not by choice but from necessity in order to feed their constantly growing numbers. "I don't think most hunter-gatherers farmed until they had to, and when they switched to farming they traded quality for quantity," says Mark Cohen of the State University of New York at Plattsburgh, co-editor with Armelagos, of one of the seminal books in the field, *Paleopathology at the Origins of Agriculture*. "When I first started making that argument ten years ago, not many people agreed with me. Now it's become a respectable, albeit controversial, side of the debate."

There are at least three sets of reasons to explain the findings that agriculture was bad for health. First, hunter-gatherers enjoyed a varied diet, while early farmers obtained most of their food from one or a few starchy crops. The farmers gained cheap calories at the cost of poor nutrition, (today just three high-carbohydrate plants — wheat, rice, and corn — provide the bulk of the calories consumed by the human species, yet each one is deficient in certain vitamins or amino acids essential to life.) Second, because of dependence on a limited number of crops, farmers ran the risk of starvation if one crop failed. Finally, the mere fact that agriculture encouraged people to clump together in crowded societies, many of which then carried on trade with other crowded societies, led to the spread of parasites and infectious disease. (Some archaeologists think it was the crowding, rather than agriculture, that promoted disease, but this is a chicken-and-egg argument, because crowding encourages agriculture and vice versa.) Epidemics couldn't take hold when populations were scattered in small bands that constantly shifted camp. Tuberculosis and diarrheal disease had to await the rise of farming, measles and bubonic plague the appearance of large cities.

Besides malnutrition, starvation, and epidemic diseases, farming helped bring another curse upon humanity: deep class divisions. Hunter-gatherers have little or no stored food, and no concentrated food sources, like an orchard or a herd of cows: they live off the wild plants and animals they obtain each day. Therefore, there can be no kings, no class of social parasites who grow fat on food seized from others. Only in a farming population could a healthy, non-producing elite set itself above the disease-ridden masses. Skeletons from Greek tombs at Mycenae c. 1500 B. C. suggest that royals enjoyed a better diet than commoners, since the royal skeletons were two or three inches taller and had better teeth (on the average, one instead of six cavities or missing teeth). Among Chilean mummies from c. A. D. 1000, the elite were distinguished not only by ornaments and gold hair clips but also by a fourfold lower rate of bone lesions caused by disease.

Similar contrasts in nutrition and health persist on a global scale today. To people in rich countries like the U. S., it sounds ridiculous to extol the virtues of hunting and gathering. But Americans are an elite,

dependent on oil and minerals that must often be imported from countries with poorer health and nutrition. If one could choose between being a peasant farmer in Ethiopia or a bushman gatherer in the Kalahari, which do you think would be the better choice?

Farming may have encouraged inequality between the sexes, as well. Freed from the need to transport their babies during a nomadic existence, and under pressure to produce more hands to till the fields, farming women tended to have more frequent pregnancies than their hunter-gatherer counterparts -- with consequent drains on their health. Among the Chilean mummies for example, more women than men had bone lesions from infectious disease.

Women in agricultural societies were sometimes made beasts of burden. In New Guinea farming communities today I often see women staggering under loads of vegetables and firewood while the men walk empty-handed. Once while on a field trip there studying birds, I offered to pay some villagers to carry supplies from an airstrip to my mountain camp. The heaviest item was a 110-pound bag of rice, which I lashed to a pole and assigned to a team of four men to shoulder together. When I eventually caught up with the villagers, the men were carrying light loads, while one small woman weighing less than the bag of rice was bent under it, supporting its weight by a cord across her temples.

As for the claim that agriculture encouraged the flowering of art by providing us with leisure time, modern hunter-gatherers have at least as much free time as do farmers. The whole emphasis on leisure time as a critical factor seems to me misguided. Gorillas have had ample free time to build their own Parthenon, had they wanted to. While post-agricultural technological advances did make new art forms possible and preservation of art easier, great paintings and sculptures were already being produced by hunter-gatherers 15,000 years ago, and were still being produced as recently as the last century by such hunter-gatherers as some Eskimos and the Indians of the Pacific Northwest.

Thus with the advent of agriculture the elite became better off, but most people became worse off. Instead of swallowing the progressivist party line that we chose agriculture because it was good for us, we must ask how we got trapped by it despite its pitfalls.

One answer boils down to the adage "Might makes right." Farming could support many more people than hunting, albeit with a poorer quality of life. (Population densities of hunter-gatherers are rarely over one person per ten square miles, while farmers average 100 times that.) Partly, this is because a field planted entirely in edible crops lets one feed far more mouths than a forest with scattered edible plants. Partly, too, it's because nomadic hunter-gatherers have to keep their children spaced at four-year intervals by infanticide and other means, since a mother must carry her toddler until it's old enough to keep up with the adults. Because farm women don't have that burden, they can and often do bear a child every two years.

As population densities of hunter-gatherers slowly rose at the end of the ice ages, bands had to choose between feeding more mouths by taking the first steps toward agriculture, or else finding ways to limit growth. Some bands chose the former solution, unable to anticipate the evils of farming, and seduced by the transient abundance they enjoyed until population growth caught up with increased food production. Such bands outbred and then drove off or killed the bands that chose to remain hunter-gatherers, because a hundred malnourished farmers can still outfight one healthy hunter. It's not that hunter-gatherers abandoned their lifestyle, but that those sensible enough not to abandon it were forced out of all areas except the ones farmers didn't want.

At this point it's instructive to recall the common complaint that archaeology is a luxury, concerned with the remote past, and offering no lessons for the present. Archaeologists studying the rise of farming have reconstructed a crucial stage at which we made the worst mistake in human history. Forced to choose between limiting population or trying to increase food production, we chose the latter and ended up with starvation, warfare, and tyranny.

Hunter-gatherers practiced the most successful and longest-lasting life style in human history. In contrast, we're still struggling with the mess into which agriculture has tumbled us, and it's unclear whether we can solve it. Suppose that an archaeologist who had visited from outer space were trying to explain human history to his fellow spacelings. He might illustrate the results of his digs by a 24-hour clock on which one hour represents 100,000 years of real past time. If the history of the human race began at midnight, then we would now be almost at the end of our first day. We lived as hunter-gatherers for nearly the whole of that day, from midnight through dawn, noon, and sunset. Finally, at 11:54 p. m. we adopted agriculture. As our second midnight approaches, will the plight of famine-stricken peasants gradually spread to engulf us all? Or will we somehow achieve those seductive blessings that we imagine behind agriculture's glittering facade, and that have so far eluded us?

ARTICLE THREE:

Excerpted from "Back of History (Man in the Beginning)" by William Howells

This brings us . . . to the meaning of the so-called Neolithic revolution. If you generalize, and take the typical effects on culture of hunting life on the one hand and of farming life on the other, you can see that something stupendous took place . . . it was a breaking of one of nature's bonds, the freeing of man from the limits of the natural supply of food.

...simple hunter-gatherers . . . have a few crude ideas about conservation and some . . . exerted themselves in pious rites¹ to make the game more plentiful. But that is wishful thinking; nature is in control, not they. Nature goads them about from spot to spot like howling monkeys, and there is nothing they can do about it. They cannot stockpile their food: when they have eaten, it is high time to start thinking about the next meal. Around any camp there are only so many wild animals and so many edible plants, because of the balance of nature. When these have been hunted or picked beyond a given point, the supply becomes too short and cannot recover, perhaps, for that season. What do the people in the camp do? They pick up and move on, to a place where the game is untouched. So this band must have enough territory to keep rebuilding the supply, it must preserve the supply against poachers, and it must move, move, move.

What about the numbers of people? Since they are actually part of the balance of nature themselves, they will be limited to a number which their territory can support in its worst (not its best) years. So the whole human population must be relatively sparse and spread out.

And the size of the band? Actually the simplest family can carry on this kind of a life, the man to hunt and the woman to collect vegetables, insects, water and firewood and to tend to odd jobs. But this leaves them with no help if they have need of it, while larger groups may not only protect themselves better but hunt more effectively, whether by co-operating in a rabbit drive or by multiplying the chances of finding and killing a large animal on which all can feed. However, the size of the band soon reaches a point at which it presses too hard on the food supply. There will simply not be enough food within their radius of action around the camp, or the band itself will not be

¹ I.e. religious rituals designed to increase the amount of animals to hunt.

able to move fast enough and far enough to tap the resources it needs. Only once in a while can bands come together in tribal meetings, and then perhaps when a natural crop—a cactus pear or a kind of grub — comes into season, and for a while creates plenty for everybody. The rest of the time the bands must keep their distance, and the number of each will be something like fifty souls, more or less.

These laws of nature have teeth in them: many such peoples accept the necessity of killing some of their infants at birth because the mother already has all the young children she can cope with on the march; and most of them ruthlessly abandon the sick or the helplessly old to freeze or starve. If, rarely, they put forth efforts on the aged one's behalf, these efforts are visibly strenuous. Such action is not subhuman callousness. Even though they may appear to take it calmly, the people have no choice at all in what they do, or even the face they put upon it.

We see, in fact, human beings like ourselves trapped, without knowing it, in a life which prevents them from having higher material inventions and social combinations. Small nomadic bands can hardly become civilized if they cannot even set up substantial households. They must find some escape from nomadism first, and from isolation and the limits of small numbers. They must find some escape from the tread-mill of food-getting, which has them almost always either hunting or getting ready to hunt, and so keeps them from having any specialization of their energies, and makes the only division of labor that between the animal-hunting man and the plant-hunting woman. This escape was found with domestication, when the ordinary balance of nature was broken and food was made to grow not by nature but by man. Camps changed to villages, and dozens of people to hundreds.

ARTICLE FOUR:

WHY PATRIARCHY ONCE MADE ECONOMIC SENSE:

<https://fee.org/articles/why-patriarchy-once-made-economic-sense/>

It was an accident of economics that men were more valuable in the market economy than women.

Friday, November 04, 2016, By [Cathy Reisenwitz](#)

Cathy Reisenwitz is a D.C.-based writer. She is Editor-in-Chief of [Sex and the State](#) and her writing has appeared in *The Week*, *Forbes*, the *Chicago Tribune*, *The Daily Beast*, *VICE Motherboard*, *Reason magazine*, *Talking Points Memo* and other publications.

It's a word that elicits sighs and groans, especially from libertarians – Patriarchy. Feminists like to blame all of society's ills on it. Libertarians like to pretend it doesn't exist. But I'd like to make a case that patriarchy is actually a really important concept for anyone interested in economics to understand.

What Is Patriarchy?

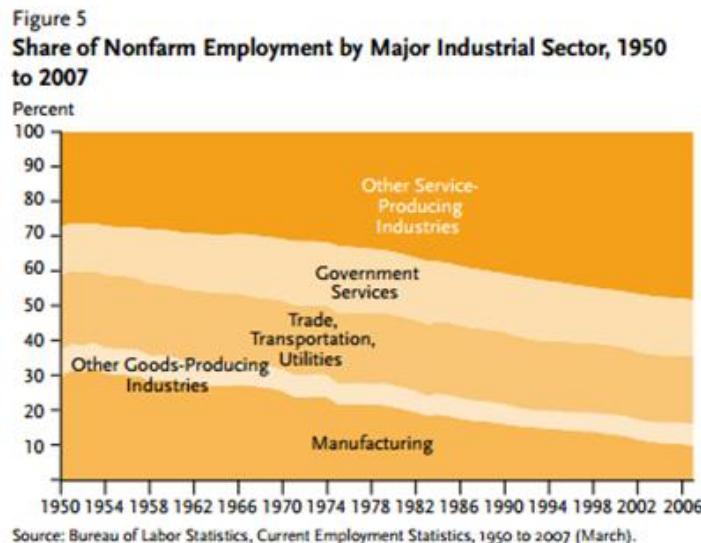
Patriarchy describes the way ideas around gender, specifically performance and expectations, inhibit economic, educational, and personal growth. In other words, patriarchy is the word for systemic sexism. Okay, but sexism works both ways. Actually, it works many ways. Men, women, and genderqueer individuals all experience sexism. Male oppression, such as higher instances of suicide, [gender discrimination in child custody cases](#), and overrepresentation in dangerous jobs, are results of sexism, specifically from gendered expectations. So why gender a term for systemic sexism?

Because patriarchy describes a system wherein it's assumed that the average man has more power than the average woman.

What Is Power?

Power is a big term. But for my purposes, I'm going to talk about power in terms of choices. The more capital you have, the more choices you have. The same is true of rights and opportunities. Until about the 1970s, men held significantly more power than women on average. For example, an American woman [couldn't open up a credit card](#) in her own name until 1972.

One reason men held more power until fairly recently is that men were more valuable in the market economy. In the 1800s, 80% of the US labor force [worked on farms](#). In the 1960s, a quarter of the US labor force worked in manufacturing. Trade, transportation, and utilities also made up a good fifth of the workforce.



These are jobs that reward physical strength and endurance, something men have more of than women, on average.

The Big Misconception

The biggest myth about patriarchy is that it's a conspiracy wherein men have banded together to exclude and hurt women. In reality, no conspiracy is necessary. It makes more sense to assume that banks didn't give women credit cards because most women didn't earn the money they'd need to pay off their debts than because they hated women.

It was an accident of economics that men were more valuable in the market economy than women. Sexism largely manifests itself in people acting rationally.

Most people marry, and most couples prefer for one partner to take on the bulk of the domestic responsibilities, as opposed to outsourcing all of those tasks or splitting them evenly. In a market economy wherein demand for the man's labor is higher than for the woman, the couple that wants to be wealthier will task the woman with the bulk of the domestic duties.

That's not a conspiracy. It's individuals maximizing their personal advantage in the system they happen to inhabit.

But when that system favors men, the result is patriarchy. Men earned more money, and had more opportunities for earning money, than women. Putting them in a position of power over women, on average.

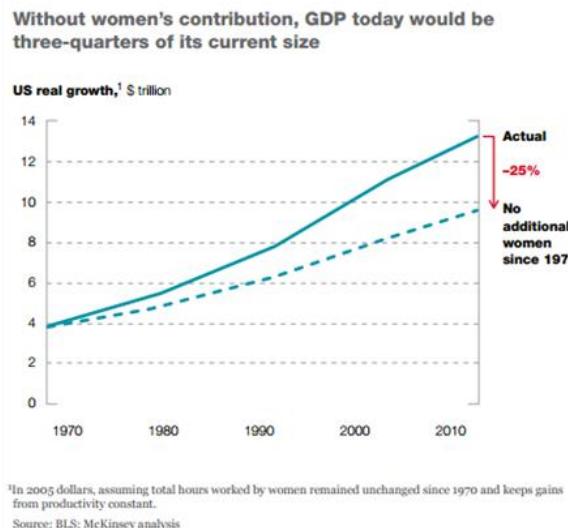
What's Next

The US is moving from an economy where most people work in agriculture and manufacturing, to one in which most of the jobs are in information and services.

Women are, in many ways, better suited to these jobs than men are. Women are socialized to sit still and listen, making them better at school than men on average. They are taught to defer to others and to show empathy, making them better in service roles. Women have the comparative advantages that are highly valued in the new economy.

That's part of why women's labor force participation has risen dramatically at the same time manufacturing and agriculture have declined.

And this increase has had a positive impact on the economy.



While patriarchy might have made sense in the previous economy, it simply doesn't in the new one. Most people still marry, and most couples prefer for one partner to take on the bulk of the domestic responsibilities, as opposed to outsourcing all of those tasks or splitting them evenly.

In a market economy wherein demand for the woman's labor is higher than for the man, the couple that wants to be wealthier will task the man with the bulk of the domestic duties.

That day is coming soon. Today, childless women in cities outearn their male counterparts. In many parts of the country, there is no gender pay gap for childless women. It's estimated that by 2025, the average woman will outearn the average man.

It'll be interesting to see how individuals maximize their personal advantage when they happen to inhabit a system that truly empowers women.

PROMPT FIVE:

Review the Following Documents and consider the ways in which Egypt and China cultural beliefs were similar and in which ways they differed, and what that can tell us about the Foundational River-Valley Civilizations:

DOCUMENT ONE:

Source: *Pyramid Texts* (c 2425-2300 BCE) describing a dead Egyptian pharaoh's passage to the afterlife:

The king ascends to the sky among the gods dwelling in the sky. He stands on the great [dais], he hears (in judicial session) the (legal) affairs of men. Re finds thee upon the shores of the sky in this lake that is in Nut (the Sky-goddess). 'The arriver comes!' say the gods. He (Re) gives thee his arm on the stairway to the sky. "He who knows his place comes,' say the gods. O Pure One, assume thy throne in the baroque of Re and sail thou the sky.

DOCUMENT TWO:

Source: *Book of the Dead*, a guide for use in the Egyptian afterlife, 1567-1085 BCE

Hail great god, lord of the place of the Two Goddesses of What is Right.
I have come before you so that you may bring me to see your perfection
I have not impoverished the divine herd (people);
I have committed no crime in place of What is Right
I have not known (explored) nothingness;
I have not done any evil;
 . . .
I have not slighted a servant to his master;
I have not caused affliction;
I have not caused hunger;
I have not caused grief;
I have not killed;
I have not harmed the offering-cattle.

DOCUMENT THREE:

Source: Interpretation of cracked bones in the Shang Dynasty of China (c. 1554-1040 BCE)

"If the king joins with Zhi [Guo] (an important Shang general) to attack the Shaofang, he will receive [assistance]."
"Lady Hao's (a consort of Wu Ding) childbearing will be good"

DOCUMENT FOUR:

Source: Heroditus (c. 484-425 BCE) writing about Egyptian religion.

"Such Egyptians as possess a temple of the Theban Jove, or live in the Thebaic canton, offer no sheep in sacrifice, but only goats; for the Egyptians do not all worship the same gods, excepting Isis and Osiris, the latter they say is the Grecian Bacchus."

DOCUMENT FIVE:

Source: An Egyptian carving showing the Pharaoh Seti (ruled c. 1294-1279 BCE) making an offering to Osiris, the god of death, afterlife, and resurrection.



DOCUMENT SIX:

Source: Chariots in a Chinese grave, Shang Dynasty (c. 1554-1040 BCE)



THE SILK ROAD

From Khan Academy: <https://www.khanacademy.org/humanities/world-history/ancient-medieval/silk-road/a/the-silk-road>

Overview

- The **Silk Road** was a vast trade network connecting Eurasia and North Africa via land and sea routes.
- The Silk Road earned its name from Chinese silk, a highly valued commodity that merchants transported along these trade networks.
- Advances in technology and increased political stability caused an increase in trade. The opening of more trade routes caused travelers to exchange many things: animals, spices, ideas, and diseases.

In the first century CE, during the reign of Emperor Tiberius, silk had become a big problem. The luxury fabric, imported at great cost from China, had become a symbol of decadence and excess among Romans. In order to make their supply of silk last longer, merchants unraveled and re-wove their fabric into thinner, sheer garments. This practice had a side-effect of making the garments nearly transparent. Seneca the Younger, a writer and imperial advisor, complained of people wearing silk:

"I can see clothes of silk, if materials that do not hide the body, nor even one's decency, can be called clothes. ... Wretched flocks of maids labor so that the adulteress may be visible through her thin dress, so that her husband has no more acquaintance than any outsider or foreigner with his wife's body."

In the year 14 CE, the Roman historian Tacitus reported that the Imperial Senate made it illegal for men to wear silk, resolving that "Oriental [Eastern] silks should no longer degrade the male sex."

This prohibition on silk did not last. The demand for silk continued to drive trade between the Roman Empire, China, India, and many places in between. To understand what *caused* this trade in silk, we need to look at *how* Chinese silk got to Rome.

Let's find out.

State power and the Silk Road

One cause of expanded trade was the growth of imperial power. Near the end of the second century BCE, [Emperor Wu of Han](#) mounted many campaigns against the nomadic **Xiongnu** people. Xiongnu horsemen had raided Chinese settlements along the northern border for many years. Emperor Wu looked for a new source of horses for his cavalry in order to deal with the threat of the Xiongnu.

Emperor Wu sent an emissary named Zhang Qian to find allies in the fight against the Xiongnu. Zhang returned to China, eager to discuss the wonders he had seen in Ferghana—modern-day Uzbekistan. Along with rice, wheat, and grapes, the region produced hardy, "heavenly" horses.



A "Heavenly Horse" of Ferghana, depicted in a 2nd century CE bronze sculpture from Han China.
Credit: Wikipedia. This image is in the public domain

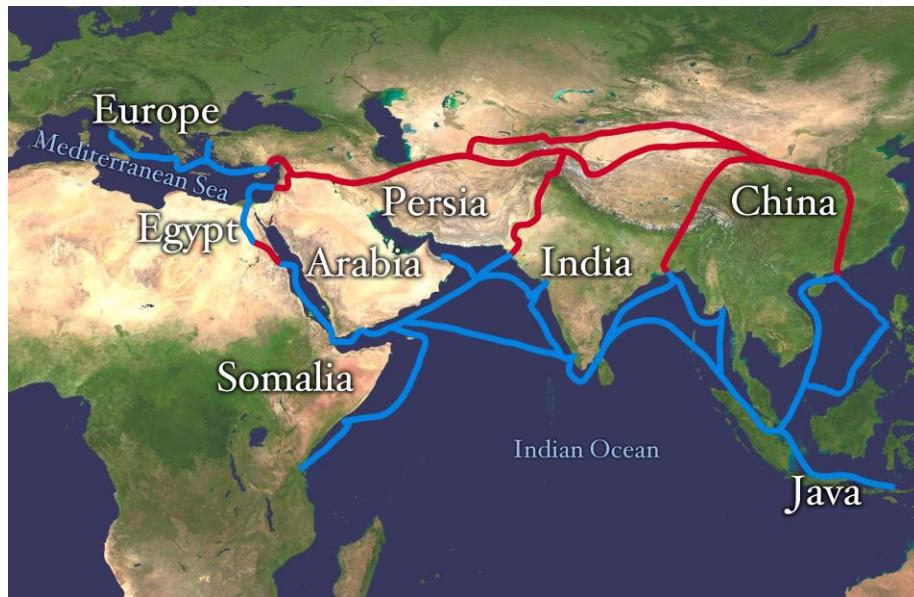
Ferghana horses became a highly-desired trade item in China. China imported so many horses that the Dayuan people who controlled the Ferghana valley refused to sell any more of the horses! This led to a three-year conflict known as the War of the Heavenly Horses. By 101 BCE, the Ferghana valley belonged to Han China. Control of the Ferghana valley also opened a route to the West.

With a new supply of horses, Han China projected its new military strength throughout Asia. The expansion of Han control led to the first **Pax Sinica**—or *Chinese Peace*. During this time, the standard of living in China rose and cities grew in size. Economic growth and political stability led to increased demand for luxury goods from far-off places.

The Roman empire was expanding during this time, too. Victory in the [Punic Wars](#) gave Rome control over the western Mediterranean Sea. Over the next few centuries, Rome expanded to control all of the Mediterranean shoreline.

The first century CE saw the beginning of the **Pax Romana**—Roman Peace. The *Pax Romana* lasted about 200 years and was a period of relatively few wars. As with Han China, political stability brought

more trade. Rome gained access to overseas trade routes to India via Egypt and began to trade regularly. Although Rome and Han China expanded greatly, there was still a lot of distance between them. Central Asia is covered with mountains, deserts, and vast grasslands. Traders provided an essential link between the Roman and Han empires.



Extent of Silk Roads. Red is land route and blue is sea/water route. [Image](#) courtesy Wikimedia commons.

Travel on the Silk Road

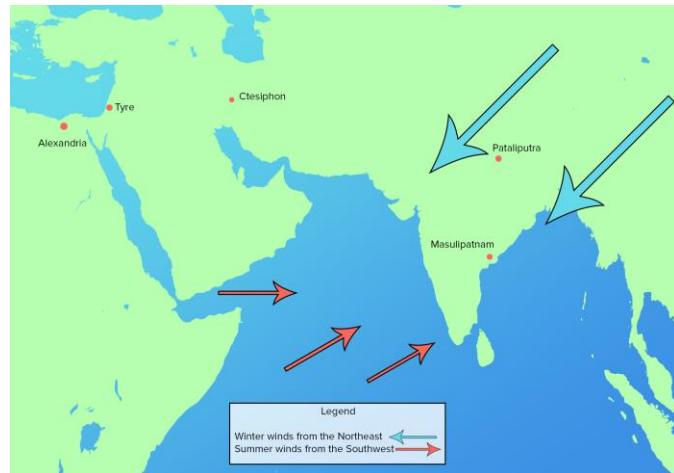
Traders had to find ways to move their goods efficiently. To travel overland, the camel was favored mode of transportation. Nomadic peoples in central Asia started domesticating camels as early as the second millennium BCE. For example, the Han Chinese used camels captured from the Xiongnu to carry military supplies. Camels could withstand the harsh desert conditions through central Asia and were also able to carry up to 500 pounds at a time! Pack animals—especially camels—made the transportation of goods over land on the Silk Road viable.



Relief with camel, Persepolis, Iran. [Image](#) courtesy Wikimedia Commons.

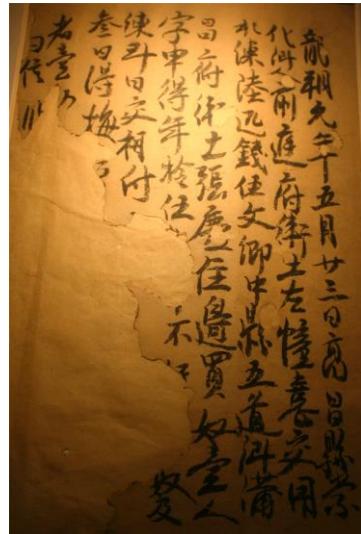
Merchants and sailors made use of the ocean to transport goods, too. Sailors needed a strong understanding of wind patterns and storm systems to successfully navigate the oceans. For example, in the Indian Ocean, monsoon winds blow from the northeast in the winter and from the southwest in the

summer. With a southwestern wind pushing them east, merchants were able to travel from the Red Sea between Egypt and Arabia to India in the summer and then back to the Red Sea in the winter. This information was exchanged among sailors and made its way beyond the Indian Ocean.



One obvious effect of trade along the Silk Road was more goods were available in more places. Silk, owing to its soft texture and appealing shimmer, became so hotly desired that it was used as currency in central Asia. However, the process of raising silkworms and creating fabric from their cocoons remained a Chinese secret through the 6th century C.E. The fact that China remained the only source of silk meant that trade goods continued to travel across Asia. This involved many people and locations in the Silk Road trade networks.

Spices from the East Indies, glass beads from Rome, silk, ginger, and lacquerware from China, furs from animals of the Caucasian steppe and slaves from many locations all travelled along the Silk Road. Some effects were cultural. During the rule of the Tang dynasty of China, for example, sculptures of camels from the caravans that frequently traded in China were placed in graves. Clearly the animals made an impression!



Part of a 7th-century purchase contract, exchanging a fifteen-year-old enslaved person for six bolts of silk and five Chinese coins. This contract is from the city of Turfan, an oasis city along the Silk Road.

Ideas and diseases were also exchanged along the sea lanes and camel-routes—and both would have profound effects on the locations they traveled to. Toward the end of the second century, a plague tore through the Roman Empire, killing 10% of the population. Historians think that this plague first appeared in China before making its way through trade routes to the Near East, where Roman soldiers were campaigning.

As for the exchange of ideas, Buddhism came to China through trade with India. The Sogdians of central Asia often acted as traders between India and China. Sogdians also translated Sanskrit sutras into Chinese and spread the Buddhist faith as they traded. Other faiths, like Zoroastrianism, Manichaeism, and Christianity also traveled along the sea and land routes. These religions developed and changed to fit the new regions they travelled to.

Chinese silk in Rome

So now we have a sense of the economic and political conditions that enabled Chinese silk to make its way to Roman markets. Both the Han Chinese and Roman Empires controlled vast territories and kept them relatively peaceful. The Han conquered their way into central Asia. From there, nomadic traders carried goods farther west or south. Trade brought new faiths, new ideas, and new goods to places they had not previously been.

END OF READING