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简明新全球史

(英文影印版)

Traditions & Encounters: A Brief Global History

[美] 杰里·本特利 赫伯特·齐格勒 希瑟·斯特里兹 著
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导 读

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全球史（global history）也称“新世界史”（new world history），上世纪下半叶兴起于美国，起初只是在历史教育改革中出现的一门从新角度讲述世界史的课程，以后演变为一种编纂世界通史的方法论，近年来已发展成为一个新的史学流派，其影响也越出美国，走向世界。

全球史的魅力在于其学术取向，亦即“把全球化历史化，把历史学全球化”。

所谓“把全球化历史化”，是要追溯全球化的发展历程。当今全球经济一体化的趋势日益明显。这种趋势具有正反两方面的效应。正面效应是造成世界范围内空前广泛的经济合作，使全球资源的生产潜力得以最大程度的发挥。负面效应则是国家之间在接触中产生的不和谐，这种不和谐包含经济摩擦，但更为严重的是文化矛盾，即在全球化浪潮面前，经济落后地区的本土文化认同感面临危机，而这种危机感反过来又威胁经济合作的稳定性。在这种形势下，人们，首先是西方人，越来越热切地想要了解世界一体化的起源与过程，越来越迫切地希望从人类历史中寻找解决冲突的智慧。这种热切的要求促使史学家从一体化的角度对世界历史进行新的观察与思考。西方国家的学校课程设置一向注重适应和满足社会需求，因此全球史首先被当作“教学内容”，然后才逐渐发展为一个学术研究领域。这个过程就表明，全球史是时代和社会需求的产物。

所谓“把历史学全球化”，体现了全球史的学术立场。如果说历史学家追溯全球化的发展历程是由于时代的使命和社会的要求，那么怎样追溯这一历程则是当代学术思潮决定的。西方近代以来的史学发展与科学方法论的关系颇为密切。19世纪下半叶，受进化论和科学分类学的影响，西方史学家倾向于把世界各民族分为不同类型，并孤立考察各自发生、发展的过程，因此不同名目的“文明史”在世界史著作中占据主导地位。20世纪以后，随着相对论的传播，西方史学家的注意力向不同民族和地区之间的“相对性”和“关联性”转移，体现“全球互动”的世界史便应运而生。后现代主义思潮直接推动了全球史的诞生。后现代主义从批判现代社会的弊端出发，颠覆了现代主义“神话”，进而对以解释“现代主义神话”为己任的西方人文社会学科进行反思。深受后现代主义影响的全球史学者指出，当前学术的任务不是“解释”，而是“重新理解和认识”人类历史；因为“解释”是从既定的理论框架出发，戴着有色眼镜来看历史；而“重新理解和认识”则意味着突破旧框架，还原历史的“本来面目”。西方人类学家对文化因素的高度重视和平等对待异质文化的主张对全球史学者也有重要影响。按照文化人类学的基本观点，任何一种文化都不可能孤立存在，而只能处在与其他文化的持续接触与碰撞之中，并在不断吸收异质文化因素的基础上发展，就此而言所有文化都是你中有我、我中有你的混

合文化。这些观点为历史学家分析不同国家、民族、地区间的关系提供了新的维度。近半个世纪以来，东西方之间学术交流扩大，西方学者对非西方世界历史文化的认识明显加深，这为他们破除成见、将非西方历史文化纳入研究视野提供了条件。由于以上种种，全球史学者将自己的学术任务确定为：在阐述全球史的同时，建立“全球普适性的历史话语系统”，“使历史学本身全球化”。

经过 40 余年努力，全球史在以下五个方面获得了令人瞩目的突破和进展。

第一，否定了“国家本位”，以“社会空间”而不是“国家”作为审视历史的基本单元。现代人文社会科学学科形成于 19 世纪的德国，当时的德国内忧外患，内部四分五裂，外部强敌环伺，在这种形势下，增进民族认同、促进国家统一就成为包括历史学在内的人文社会学科的使命之一。同时，当时德国盛行科学崇拜，历史学也追求“绝对客观”，主张“让史料自己说话”，档案特别是国家档案成为描述历史的唯一可靠依据。这样的结果就是，历史学甫问世即成为以国家为本位的政治史学。后来先后出现的经济史、社会史、文化史、国际关系史等等历史学分支学科，同样都以国家作为基本分析单元。

在西方史学中，最早突破“国家本位”的是上个世纪 70—80 年代兴起于意大利的“微观史学”。“微观派”认为，人们的日常生活是最值得关注的研究对象，而与日常生活关系最密切的并非国家，而是一个个具有内聚力的生活圈子，这个生活圈子就是“社会空间”。

全球史接受了“社会空间”概念，但将其从微观放大到宏观。全球史学者认为，在描述人类历史进程时，以国家为单元势必过度强调民族或文化的独特性和排他性，斯宾格勒和汤因比等人宣扬的“对于优秀文化而言，越出国界的交流有害无益”的观点就是一个证明。（本特利：“20 世纪的世界史学史”，《世界历史》2004 年第 4 期，第 123 页）全球史学者指出，以国家为单元的世界史范式存在三个明显缺陷：一是物种（包括农作物、动物等等）传播、疾病蔓延、气候变化等等“超越国界”的现象被忽略，而这些现象对全球历史发展曾经产生过重要影响；二是每个社会都是全球的组成部分，但每个社会都不是孤立存在，社会与社会之间互为发展条件，相互之间的竞争、交融、碰撞以及力量对比关系都是推动全球发展的重要动力，但是由于这些动力不发生在国家政治框架之内，因而长期被忽视；三是淡化甚至抹煞了人类文明的共性，女性地位等具有普世性的问题得不到清晰的说明。全球史学者认为，世界历史的基本叙述单元应该是具有相互依存关系的“社会空间”，这个“社会空间”可能覆盖一个局部地区，也可能覆盖整块大陆、整个大洋、半球乃至全球。

第二，关注大范围、长时段的整体运动，开拓新的研究领域。全球史学者认为，社会空间是因不同原因、以不同方式、不断进行重组的统一体；决定其统一性的因素既可能是自然地理环境，也可能是人类自身的组织行为；无论由哪种因素决定，“社会空间”的不断重组都使世界日益成为一个彼此密切相关的人类生存空间。基于这一认识，全球史学者的视野空前开阔，他们所关注的不仅是跨越国家和种族的经济互动、技术转移和帝国扩张，而且包括影响各个文明之间互动的自然环境变化、移民潮流、疾病传播、观念和信仰的演变等等，许多被传统史学研究所忽略的重要现象因而被揭示出来。在公元 600 年以后的上千年时间里将中国、印度、波斯、阿拉伯、印度尼西亚甚至东非等文明区连为一体的“环印度洋

网络”，以及从生态变化和物种交流角度重估地理大发现意义的“哥伦布交换说”，就是由全球史学者提出并震动世界史坛的“新发现”和新见解。

第三，重估人类活动与社会结构之间的关系。在西方史学史上，20世纪是科学化的世纪，强调客观社会结构对社会发展的决定性作用，认为人类主观行为在社会结构的“铁律”面前无能为力。布罗代尔高度宏观的“大结构、大过程、大比较”叙事是结构主义史学的代表；而后现代主义总体而言是反对结构主义的，认为所有结构框架都是启蒙运动以来理性主义话语系统编织的神话，是约束人类行动、剥夺人类选择权的欺人之谈。全球史学者虽然深受后现代主义影响，但他们并未彻底否定“结构说”，而是对这一理论进行丰富和补充。比如关于地理大发现，全球史学者指出，由于欧洲殖民者带来的病毒引起印第安人大量死亡，而殖民者从非洲贩来充当劳动力的黑人奴隶具有适应热带气候的天然优势，这一点在很大程度上使得欧洲殖民者对美洲的征服获得了成功；而由于欧洲殖民者成功地征服了美洲，玉米、马铃薯等美洲作物品种才能在世界各地广泛种植，从而造成全球的粮食产量和人口数量显著增加；由此可见，地理大发现之后的全球巨变并不是社会经济结构运动的必然结果。但是全球史学者也指出，社会经济结构运动也并非对这一历史巨变毫无影响，因为地理大发现毕竟始于哥伦布等人的冒险远航，而这些人之所以冒险远航，也是由于各种利益和愿望驱动，是当时欧洲的社会经济条件决定的。由此全球史学者得出结论：人类活动虽然具有多向性，虽然有着选择的余地，但选择并非凭空进行，也不是绝对自由的，而是由既定条件决定的；因此，既不能认为社会经济结构决定一切，也不能忽视社会经济条件的决定作用；而应当把自然生态变化、人类主观活动以及自由选择余地等等因素与社会经济结构放在一起，综合考虑人类历史的发展进程，从而避免片面性。

第四，从学理上破除“欧洲中心论”。“欧洲中心论”是同西方近代历史科学一起诞生的。受进化论影响，西方近代史学以不断“发展”的社会为研究对象，而他们基于对文艺复兴以后世界变局的片面认识，认定只有欧洲国家才是不断发展进步的，其他地区则处于“停滞状态”，所以只有欧洲国家的历史才属于史学范畴，对中国、印度、波斯等“停滞文明”的研究属于东方学，对“未开化”的非洲和澳洲的研究则属于人类学。进入20世纪以后，马克斯·韦伯奠基的西方发展模式理论和以布莱克等人为代表的现代化理论家，把欧洲发展模式树为“理想模型”，客观上进一步强化了“欧洲中心论”。不应否认，在西方学术界，对“欧洲中心论”的批评同样由来已久，其中既包括意识形态层面的批判，也包括在学术实践层面对非西方世界给予更多关注。但这些做法是否就意味着摆脱了“欧洲中心论”呢？自上世纪末叶以来，已经有越来越多的学者对此表示怀疑。他们认为，仅仅宣称抵制西方立场，或仅仅在历史著述中增加非西方世界的比重，并不能真正超越“欧洲中心论”，因为“欧洲中心论”本质上是学术话语权的问题，是现代话语系统的一种表现形式；只要无法改变欧洲国家在当代世界的强势地位，只要资本、市场、帝国等等一系列与现代性相关的概念依然是欧洲乃至全世界知识界感知、解释和评价世界的基本出发点，那么就不可能彻底摆脱“欧洲中心论”。所以美国学者查克拉巴迪（Dipish Chakrabarty）悲观地预言，既然整个现代知识体系都是欧洲人确定的，并且已经被全世界所接受，那么彻底改造历史学中

的欧洲中心主义就是无法想象的。

全球史学者却不像查克拉巴迪那样悲观。作为西方学者，他们承认跳出自身的局限是很困难的，但他们并不愿意因此而无所作为。在学术实践中，全球史学者为从学理上颠覆“欧洲中心论”的确做出很多努力，这主要表现在两个方面，一是他们自觉地抵制“从现实反推历史”的思辨逻辑，即反对从欧美国家处于强势地位的现实出发，苦心孤诣地在欧洲国家内部寻找其“兴起”原因，围绕“西方有什么而东方没有什么”的问题兜圈子，不遗余力地挖掘“欧洲文化的优秀传统”，为其贴上理性、科学、民主、进取精神、宗教伦理等等光彩的标签，直至将欧洲树立为全球的榜样。全球史学者通过宏观综合分析指出，所谓“欧洲兴起”，只是人类历史上特定时期的特定产物，从中挖掘“普世性”的“文化特质”只能是制造神话。二是他们自觉地突破强调社会特殊性、文化排他性、经验地方性的史学传统，转而强调各社会之间发展的相关性和互动性，突出影响各个社会的共同因素，将每个地区的发展都视为更为宏大的自然与社会结构运动的一部分，淡化单一地区或国家的个性和特殊性，这样也就淡化了欧洲国家的榜样作用。

第五，重新审视地区史和国别史。全球史学者并非只做宏观研究，相反，他们中许多人的研究专题是地区史和国别史，只是在“全球史观”指导下，他们的研究范式与过去的地区国别史研究截然不同。全球史学者研究时，总是把某个地区或国别放在一个更大的空间范围内来考察，在这里“更大的空间范围”并不意味着像传统做法那样，仅是在进入“正题”之前简单交代一下“国际背景”，而是以阐述“小地方与大世界双向反射”为宗旨，既强调局部地区（“小地方”）的发展乃是与之关联的外部世界（“大世界”）变迁的结果，又要指出局部地区的发展对外部世界的影响。在他们看来，每一部地区国别史都可以同时作为一部世界史。上个世纪末，一些美国史学家提出运用“全球史观”重新书写美国历史，引起巨大反响，并形成“美国史全球化（Globalizing American History）运动”。参与这一“运动”的史学家认为，约自1500年开始，全世界只存在一种历史，即全球史，脱离全球运动奢谈“美国例外论”，纯属井底蛙见。他们指出，美国的历史不能从建国算起，不能从北美殖民算起，甚至不能从哥伦布登陆美洲算起，而应该一直追溯到中世纪欧洲形成的探险精神和11—14世纪沟通欧、亚、非三洲的贸易网络，从这一高度宏观的角度来看，美国的“特殊性”只是“变异”而非“例外”。

全球史作为对以国家为单元的传统世界史体系的突破，最初表现为多种阐释方法和审视角度，其中既包括环境史、瘟疫史、语言传播史等“超政治现象”研究，也包括妇女史、移民史等普世性描述，更包括跨国贸易、商业网络、比较政治等“跨国境”的专题研究。但自上个世纪80年代开始，全球史的指向渐渐集中于不同地区之间的“关联”（connection），而本书作者本特利恰恰是对这个基本问题提出了独到的见解。他率先提出“跨文化互动”（cross-cultural interaction）的命题，指出不同的社会或文化作为一个共同体无论如何是独立存在的，然而独立不等于封闭，不同文化的独立性与不同文化间的交往是并存的，而全球史既以解读全球发展为使命，其中心任务即在探讨“独立”与“交往”的关系。本特利认为，“互动”是这一关系的本质。“互动”与“关联”不同，“关联”是客观存在，“互动”则含有主观

努力的色彩，所以毋宁说，本特利所追求的不是描述地区间存在联系的事实，而是探讨造成这种联系的机制，即文化交流与融合的机制，并把这种机制视为全球历史发展的根本机制。基于这种认识，本特利成为将西方传统文明史体系与当代全球史观成功“嫁接”的第一人。他的成名作《旧世界的相遇》(*Old World Encounters*, 1993)和教科书《新全球史——文明的传承与交流》(*Traditions & Encounters: A Global Perspective on the Past*)沿用了将世界划分为不同文明的历史编纂法，但是他的着力点并不在于描述各种文明的兴衰，而在于说明不同文明间的互动以及互动过程中各个文明的变型。在说明互动机制方面，本特利提出了两个重要观点。第一，与历史上曾反复出现的跨地区技术传播和病毒传播相比，文化传播所遇到的阻力要大得多，因为每一种文化对异质文化都持顽强抵制态度，主动推进文化融合的事例在历史上虽然并非没有，但毕竟罕见。本特利认为，虽然文化传播的总趋势是核心文化从文明中心向外扩散，但扩散过程相当缓慢，而且在扩散过程中原有的核心文化不断融入新的文化因素。第二，全球运动的总趋势表现为互为因果的三点：人口增长、技术不断进步与传播、不同社会之间的交往日益密切。具体说来就是：人类在几千年文明史中因种种原因而不断迁徙，逐渐遍布于地球上几乎所有适宜人类居住的地区，形成过近千个社会和文化体系，组成并重组一系列或大或小的商业和交流网络，创造了多种互相借力、互相利用的方式，并造成物种、技术、理念的传播，传播的结果是提升人类的繁衍能力和社会组织能力，造成人口总量增加，而人口增长又将导致交流的数量和质量在更高层面的轮回。本特利的这些富有创意的观点得到全球史学界的广泛认同，他为全球史所规定的移民、社会发展、商业、帝国主义、生物交换、文化融合等主题，也越来越成为全球史学者集中探讨的课题。正因为如此，他撰写的教材被视为将全球史观运用于通史编纂的成功尝试之一，他本人也进入当代全球史少数代表人物之列。

作为时代的产物，全球史反射出当今世界的七色光。尤其值得注意的，是这一纯粹学术现象透射出的明显的政治色彩。在意大利，20世纪初中左派政府当政期间，全球史教育在中学和大学全面启动；而中右派在大选中获胜以后，全球史教育普及的趋势戛然而止。在美国，全球史的积极鼓吹者和推动者大多属于左翼知识分子。由于全球史试图纠正西方人在认识人类文明史，特别是世界近代史方面存在的傲慢和偏见，带有消解西方传统价值观的倾向，所以它在西方的影响力超出了史学界乃至学术界，逐渐变成一种政治态度，以至出现“全球史信仰”之说。全球史略显激进的政治倾向也导致了学术上的得与失，这是我们在评价全球史时需要注意的。

作为一种建构世界历史的新方法和新理论，全球史观目前还不能说完全成熟，还存在明显的理论缺陷，举其要者，至少有两点。其一，忽视社会内部发展的作用。虽然全球史学者承认，无论是对社会自身的发展而言，还是从推动全球发展的角度来看，各社会内部的发展即内因的作用都是重要的，但也许是考虑到前人的研究已经比较充分的缘故，他们对这一方面的关注显然还远远不够。其二，作为深受后现代主义思潮影响的史学流派，全球史学者从解构现代主义出发，否认“终极真理”的存在；但是与此同时，他们又对探讨自然与社会相结合的整体结构影响人类历史的规律孜孜以求；两者之间，岂非矛盾？

如何构建世界历史体系，是我国史学界一个历久不衰的话题。上世纪80年代吴于廑先生曾经指出，

Preface

How is it possible to make sense of the entire human past?

The study of world history is an exhilarating project that offers unparalleled opportunities to understand oneself and one's society in relation to the larger world. Given the range of human diversity, however, world history also presents a daunting challenge. Human communities have adopted widely varying forms of political, social, and economic organization, and they have elaborated even more diverse cultural, religious, and philosophical legacies.

We wrote *Traditions & Encounters* to offer a global perspective on the past—a vision of history that is meaningful and appropriate for the interdependent world we live in today. During an era when peoples from all parts of the earth meet, interact, and do business with one another, a global perspective has become an essential tool for informed and responsible citizenship. Because global interactions profoundly influence the fortunes of peoples in all lands, it is impossible to understand the contemporary world by approaching it exclusively from the viewpoint of western Europe, the United States, Japan, or any other individual society, or the historical experience of any one society.

We wrote *Traditions & Encounters: A Brief Global History* to offer an option to instructors who want to provide a global perspective to their students with a briefer text, allowing more flexibility in the way they present the exciting stories of world history to their students.

Of course, a brief text must offer more than just brevity. It must also provide a sound organizational structure, strong themes that provide a systematic framework for interpreting history, an engaging narrative, strong visual appeal, and solid pedagogy. *Traditions & Encounters: A Brief Global History* offers all of these elements.

ORGANIZATIONAL STRUCTURE

We discuss the world's development through time by organizing it into *seven eras of global history*. These eras, treated successively in the seven parts of this book, represent coherent epochs that form the larger architecture of world history as we see it. The eras owe their coherence in large part to the networks of transportation, communication, and exchange that have linked peoples of different societies at different times in the past. This structure allows us to make cross-cultural comparisons that help frame world history for students to put events in a perspective that renders them more understandable.

UNIFYING THEMES

The themes of traditions and encounters that give this book its title bring focus to the human experience. Together they account for much of the historical development of human societies.

The theme of *tradition* draws attention to the dynamics of individual societies. From their earliest days on earth, human groups have generated distinctive political, social, economic, and cultural traditions that have guided affairs in their own societies. Some of these traditions arose and disappeared relatively quickly, while others influenced human affairs over the centuries and millennia, sometimes down to the present day.

The world's peoples have interacted with one another since the earliest days of history. The theme of *encounters* directs attention to the elements that have linked individual societies to their neighbors and others in the larger world. Whether in the form of mass migrations, the spread of infectious diseases, imperial expansion, long-distance trade, or the multitude of other ways in which peoples interact, these encounters have profoundly influenced the experiences of individual societies and the development of the world as a whole.

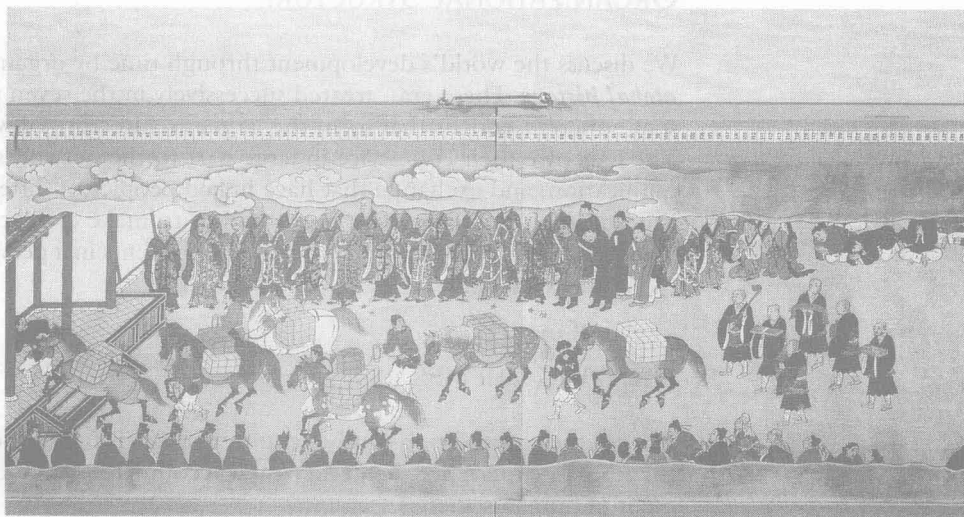
Like the structure, the strong themes illuminate the events of history for students, enhancing their understanding of and appreciation for world history in a way they can use and apply to their point of view as world events unfold throughout their lives.

ENGAGING NARRATIVE

The structure and themes provide a strong foundation on which the story of global history can be told in an engrossing way. Each chapter-opening narrative tells the story of a man or woman caught in the currents of movement and exchange. Whether it be Xuanzang, a Chinese monk who illegally travels to India to study Buddhism and bring it back to his native land, or Doña Marina, a slave girl of noble descent in Central Mexico who serves as translator and aid to the Spanish conquistador, Hernán Cortés, as he conquers her native land, each story serves as portal to engage students and to foster their enthusiasm for the study of the world's past.

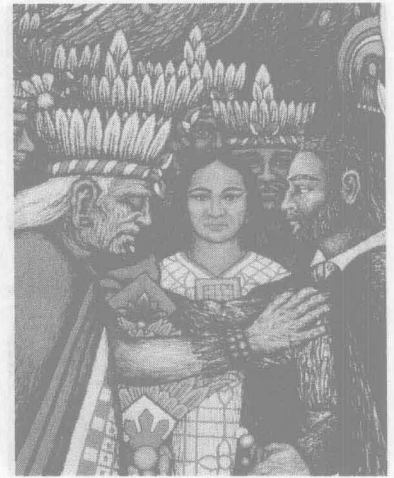
STRONG VISUAL APPEAL

Throughout the book, *images* are seamlessly integrated into the narrative to enhance and support the stories of history that unfold through the themes of traditions and



encounters. Students interested in the story of Xuanzang can see a scroll depicting his return to China with caravan of oxen carrying 657 books, relics, and images.

And in Chapter Twenty-two a depiction of the controversial figure, Doña Marina, shows her standing centrally between Hernán Cortés and a Tlaxcala ruler as they enter into an alliance against the Aztecs. All of the images in the book were carefully researched and chosen to support and enlighten the stories of the past.



Each *map* in the book provides a clear pedagogical purpose to enrich student's understanding of the relationship between geography and history. Interactive maps are also available on the book's website, and they are called out throughout the text with this icon.



Interactive Map
The Ottoman empire

SOLID PEDAGOGY

This text contains a carefully selected range of tools to enhance student comprehension and enthusiasm.

Part openers explain the rationale behind a major era of human history, and all part openers combine to provide a cohesive summary of the seven-era scheme, the larger interpretive framework of the book.

For thousands of years after the emergence of the human species, human beings lived in herds, and they married regularly in pursuit of game and edible plants. Yet intelligence as human beings apart from the other members of the animal kingdom enabled human groups to invent tools and techniques that enhanced their ability to exploit the natural environment.

Although humans shared the earth to suit their needs even in scarce prehistoric times, they crossed an important threshold when they began to experiment with agriculture about twelve thousand years ago. Soon it became clear that cultivating provided a larger and more reliable food supply than foraging. Groups that turned to agriculture experienced rapid population growth, and they settled in permanent communities. Some of these developed into cities: the world's first complex societies.

The term complex society refers to a form of large-scale social organization in which productive agricultural communities resulted in surplus food. That surplus allowed some people to devote their time to specialized tasks other than food production, and to congregate in urban settlements. During the centuries from 3500 to 500 B.C.E., complex societies rose independently in several regions of the world, including Mesopotamia, Egypt, northern India, China, Mesoamerica, and the central Andean region of South America. All established political authorities, both states with formal governmental institutions, collected surplus agricultural production in the form of taxes or tribute, and redistributed wealth. Complex societies also traded with other peoples, and they often sought to extend their authority on surrounding territories.

L

Complex societies were able to generate and preserve much more wealth than simpler societies. When bequeathed to heirs and held within particular families, the accumulated wealth became the foundation for social distinction. These societies developed different kinds of social distinctions, but all recognized several classes of people, including ruling elites, common people, and slaves.

All early complex societies also created sophisticated cultural traditions. Most of them either invented or borrowed a system of writing, which quickly came to be used to construct traditions of literature, learning, and reflection. All the complex societies

THE EARLY COMPLEX SOCIETIES, 3500 TO 500 B.C.E.

organized systems of formal education that introduced individual elites to skills such as writing and astronomical observation deemed necessary for their societies' survival. In many cases individuals also produced works that explored the nature of humanity, the world, and the gods. Some of these works inspired religious and philosophical traditions that have influenced us to this day.

Complex society was not the only form of social organization that early human groups constructed, but it was an unusually important and influential type of society. Indeed, complex societies deepened their power, pursued their interests, and generated their values over much longer eras than did simpler societies. Because of this, most of the world's peoples have led their lives under the influence of complex societies.

A *Chronology* at the end of each chapter lists the key dates and events of the chapter to provide an easy overview.

CHRONOLOGY	
1st to 6th century	Kingdom of Funan
606–648	Reign of Harsha
670–1025	Kingdom of Srivijaya
711	Conquest of Sind by Umayyad forces
850–1267	Chola kingdom
889–1431	Kingdom of Angkor
1001–1027	Raids on India by Mahmud of Ghazni
11th to 12th century	Life of Ramanuja
12th century	Beginning of the bhakti movement
1206–1526	Sultanate of Delhi
1336–1565	Kingdom of Vijayanagar

Summaries: Each chapter ends with a clearly written, paragraph-long summary to remind students of the highlights they have just read.

SUMMARY

After gaining independence from European colonial powers, the states of the western hemisphere worked to build stable and prosperous societies. The independent American states faced difficult challenges as they sought to construct viable societies on the Enlightenment principles of freedom, equality, and constitutional government. The United States and Canada built large federal societies in North America, whereas a series of smaller states governed affairs in Latin America. Throughout the hemisphere descendants of European settlers subdued indigenous American peoples and built societies dominated by Euro-American peoples. They established agricultural economies, exploited natural resources, and in some lands launched processes of industrialization. They accepted streams of European and Asian migrants, who contributed to American cultural diversity. All American lands experienced tensions arising from social, economic, cultural, and ethnic differences, which led occasionally to violent civil conflict and often to smoldering resentments and grievances. The making of independent American societies was not a smooth process, but it reflected the increasing interdependence of all the world's peoples.

And, finally, *For Further Reading* provides an annotated list of references that students can use for research assignments or their own study.

FOR FURTHER READING

Colin G. Calloway. *Fifty Peoples: A Documentary Survey of American Indian History*. Boston, 1999. A fine text on native American history, written by a knowledgeable scholar in the field.

Fernando Henrique Cardoso and Enzo Faletto. *Dependency and Development in Latin America*. Berkeley, 1979. A sophisticated treatment of economic development in Latin America.

William Cronon. *Nature's Metropolis: Chicago and the Great West*. New York, 1991. A valuable study exploring the role of Chicago in the economic development of the American west.

Tullio Halperin Donghi. *The Contemporary History of Latin America*. Trans. by J. C. Chasteen. Durham, 1993. An influential general history of Latin America from a Latin American point of view.

Ellen C. DuBois. *Feminism and Suffrage: The Emergence of an Independent Women's Movement in America, 1840–1860*. Ithaca, 1984. Traces the rise and character of the U.S. women's movement in the nineteenth century.

Patricia Nelson Limerick. *The Legacy of Conquest: The Unbroken Past of the American West*. New York, 1987. A provocative work exploring the influences of race, class, and gender in the conquest of the American west.

Leon F. Litwack. *Been in the Storm So Long: The Aftermath of Slavery*. New York, 1979. The best study of the promises and perils of life for freed slaves after the U.S. Civil War.

J. R. Miller. *Skyscrapers Hide the Heavens: A History of Indian-White Relations in Canada*. Toronto, 1989. An important study of Canadian policies toward indigenous peoples.

Walter Nugent. *Crossings: The Great Transatlantic Migrations, 1870–1914*. Bloomington, 1992. Provides an overview and analysis of the mass migrations to North America in the nineteenth and twentieth centuries.

Ronald Takaki. *A Different Mirror: A History of Multicultural America*. Boston, 1993. A spirited account of the contributions made by peoples of European, African, Asian, and Native American ancestry to the modern American society.

Throughout the three editions of *Traditions & Encounters: A Global Perspective on the Past*, upon which this text is based, we have benefited from the feedback of instructors and students. Our approach to world history and the manner in which it resonates in the text has been honed by classroom experiences that many others have so generously shared with us. We hope the dialogue continues with the publication of *Traditions & Encounters: A Brief Global History* and that our approach can continue to evolve. World history is a passion for all three of us, and we hope that our texts help to instill in students today a lifelong appreciation for the field as well.

Jerry H. Bentley
Herbert F. Ziegler
Heather E. Streets

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