

AP World History Summer Assignment

Welcome to AP World History! This is an intensive, college level class, so it is important that we begin ready to go on day one. Please complete the following over the summer break and have it completed and ready to turn in on the first day of school. I look forward to meeting all of you in August!

--Ms. Diaz

Any questions please email: ediaz@k12.wv.us

Part 1: Overview of AP World History

Visit the college board website for AP World History and read the course overview PDF. Familiarize yourself with the kinds of things you can expect from the class. Fill in the following information:

- A. Name 4 historical thinking skills:
 - a.
 - b.
 - c.
 - d.

- B. Name the 6 time periods covered in AP World History:
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.

- C. Name the 5 themes AP World History is centered around:
 - a.
 - b.
 - c.
 - d.
 - e.

Part 2: Why Study History?

Read the article "Why Study History" by Peter Stearns and complete the following:

- A. Create an outline of his argument for why people should study history. Be sure to include specifics in your outline
- B. Write a paragraph *summarizing* his argument for why people should study history
- C. Write a response (approximately 1 page) agreeing or disagreeing with the article "why study history." You MAY NOT use any personal pronouns (I, we, you, us, etc.) in your response.

Part 3: The Greatest Mistake in the History of the Human Race

Read the article "The Greatest Mistake in the History of the Human Race" by Jared Diamond. Write a 1-page evaluation of his argument – do you agree or disagree with what he says and why? Be sure to reference specific evidence and arguments he makes in your response. You may not use any personal pronouns (I, we, you, us, etc.) in your response

Part 4: Map Activity

Use the outline map to locate and label each of the items listed below. Items listed with a color and number can be labeled using the appropriate color/number combination. All other items must be neatly hand drawn or outlined and clearly labeled. You will have a map quiz on these locations the first week of school. You can use the following websites to test your knowledge of the items: <http://www.ilike2learn.com/> and <http://www.sheppardsoftware.com/Geography.htm>. Suggested reference website for the physical geography maps: <http://go.hrw.com/atlas/norm.htm/world.htm>.

CONTINENTS (RED)

1. North America
2. South America
3. Australia
4. Europe
5. Antarctica
6. Asia
7. Africa

OCEANS, SEAS, BAYS, LAKES (BLUE)

1. Atlantic Ocean
2. Pacific Ocean
3. Indian Ocean
4. Arctic Ocean
5. Baltic Sea
6. Mediterranean Sea
7. Adriatic Sea
8. Aegean Sea
9. Black Sea
10. Caspian Sea
11. Red Sea
12. Persian Gulf
13. Arabian Sea
14. South China Sea
15. Sea of Japan
16. Caribbean Sea

17. Gulf of Mexico

RIVERS (GREEN)

1. Nile River
2. Tigris
3. Euphrates
4. Amazon River
5. Indus River
6. Yellow River(Hwang He)
7. Yangtze
8. Ganges River
9. Mekong
10. Congo
11. Rhine
12. Niger

DESERTS (TAN OR YELLOW)

1. Gobi
2. Kalahari
3. Sahara
4. Mojave
5. Arabian
6. Namib Desert

MOUNTAIN RANGES (ORANGE ^^)

1. Himalayas

2. Hindu Kush
3. Andes
4. Alps
5. Appalachian
6. Rocky Mountains
7. Atlas
8. Pyrenees Mountains
9. Ural Mountains

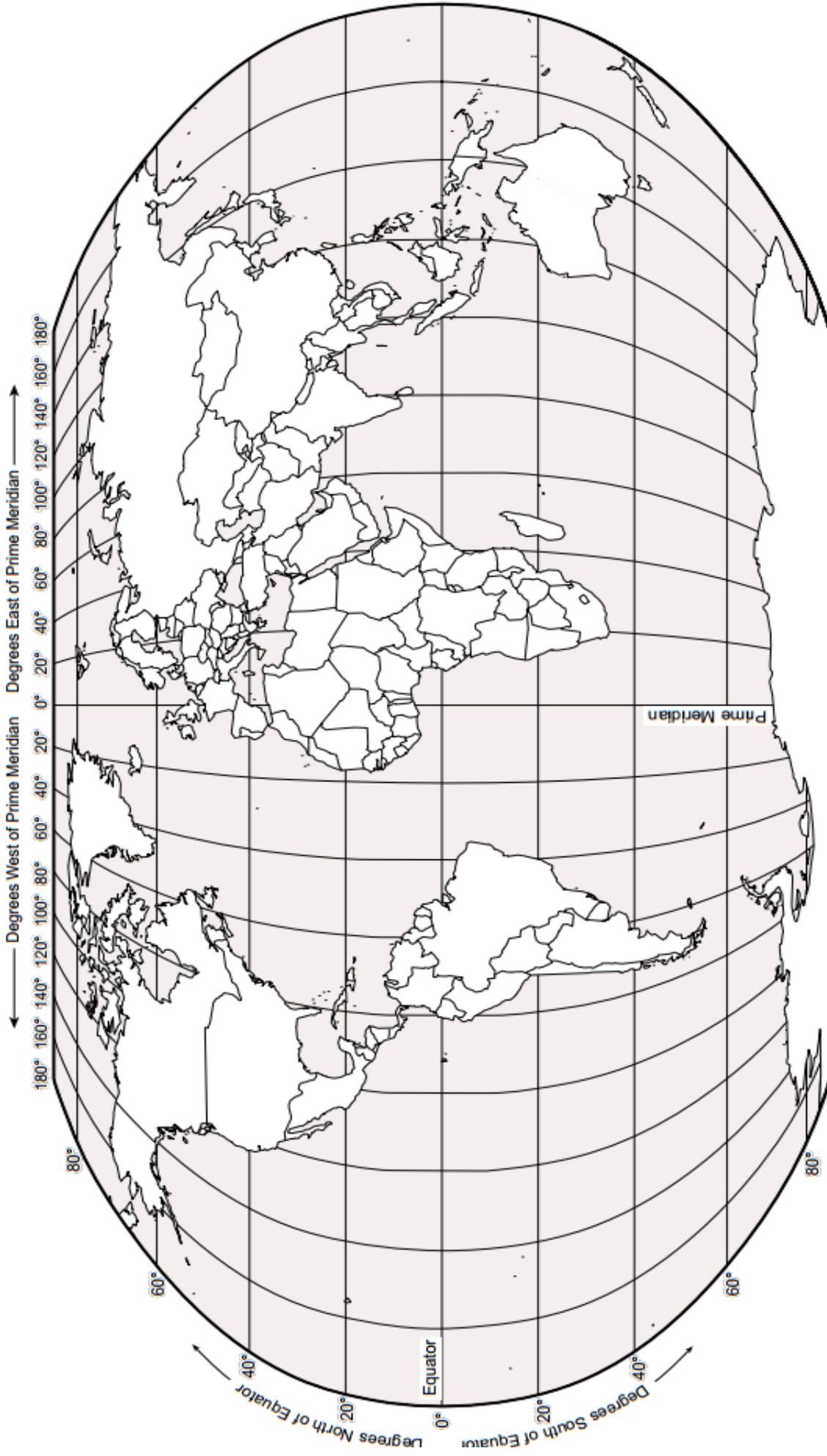
STRAITS (PURPLE)

1. Bosphorus Strait
2. Strait of Magellan
3. Strait of Gibraltar
4. Strait of Malacca

PENINSULAS AND OTHER LANDFORMS (STRIPED LINES)

Arabian Peninsula
Balkans
Crimean
Horn of Africa
Iberian Peninsula
Yucatan Peninsula
Rift Valley
Asian Steppe

World



The Worst Mistake in the History of the Human Race

By Jared Diamond

Discover Magazine, May 1987

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 farms 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 hunter-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 élite 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 élite, 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 and élite 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 life style, 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 façade, and that have so far eluded us?

Why Study History? (1998)

By Peter N. Stearns

People live in the present. They plan for and worry about the future. History, however, is the study of the past. Given all the demands that press in from living in the present and anticipating what is yet to come, why bother with what has been? Given all the desirable and available branches of knowledge, why insist—as most American educational programs do—on a good bit of history? And why urge many students to study even more history than they are required to?

Any subject of study needs justification: its advocates must explain why it is worth attention. Most widely accepted subjects—and history is certainly one of them—attract some people who simply like the information and modes of thought involved. But audiences less spontaneously drawn to the subject and more doubtful about why to bother need to know what the purpose is.

Historians do not perform heart transplants, improve highway design, or arrest criminals. In a society that quite correctly expects education to serve useful purposes, the functions of history can seem more difficult to define than those of engineering or medicine. History is in fact very useful, actually indispensable, but the products of historical study are less tangible, sometimes less immediate, than those that stem from some other disciplines. In the past history has been justified for reasons we would no longer accept. For instance, one of the reasons history holds its place in current education is because earlier leaders believed that a knowledge of certain historical facts helped distinguish the educated from the uneducated; the person who could reel off the date of the Norman conquest of England (1066) or the name of the person who came up with the theory of evolution at about the same time that Darwin did (Wallace) was deemed superior—a better candidate for law school or even a business promotion. Knowledge of historical facts has been used as a screening device in many societies, from China to the United States, and the habit is still with us to some extent. Unfortunately, this use can encourage mindless memorization—a real but not very appealing aspect of the discipline. History should be studied because it is essential to individuals and to society, and because it harbors beauty. There are many ways to discuss the real functions of the subject—as there are many different historical talents and many different paths to historical meaning. All definitions of history's utility, however, rely on two fundamental facts.

History Helps Us Understand People and Societies

In the first place, history offers a storehouse of information about how people and societies behave. Understanding the operations of people and societies is difficult, though a number of disciplines make the attempt. An exclusive reliance on current data would needlessly handicap our efforts. How can we evaluate war if the nation is at peace—unless we use historical materials? How can we understand genius, the influence of technological innovation, or the role that beliefs play in shaping family life, if we don't use what we know about experiences in the past? Some social scientists attempt to formulate laws or theories about human behavior. But even these recourses depend on historical information, except for in limited, often artificial cases in which experiments can be devised to determine how people act. Major aspects of a society's operation, like mass elections, missionary activities, or military alliances, cannot be set up as precise experiments. Consequently, history must serve, however imperfectly, as our laboratory, and data from the past must serve as our most vital evidence in the unavoidable quest to figure out why our complex species behaves as it does in societal settings. This, fundamentally, is why we cannot stay away from history: it offers the only extensive evidential base for the contemplation and analysis of how

societies function, and people need to have some sense of how societies function simply to run their own lives.

History Helps Us Understand Change and How the Society We Live in Came to Be

The second reason history is inescapable as a subject of serious study follows closely on the first. The past causes the present, and so the future. Any time we try to know why something happened—whether a shift in political party dominance in the American Congress, a major change in the teenage suicide rate, or a war in the Balkans or the Middle East—we have to look for factors that took shape earlier. Sometimes fairly recent history will suffice to explain a major development, but often we need to look further back to identify the causes of change. Only through studying history can we grasp how things change; only through history can we begin to comprehend the factors that cause change; and only through history can we understand what elements of an institution or a society persist despite change.

The Importance of History in Our Own Lives

These two fundamental reasons for studying history underlie more specific and quite diverse uses of history in our own lives. History well told is beautiful. Many of the historians who most appeal to the general reading public know the importance of dramatic and skillful writing—as well as of accuracy. Biography and military history appeal in part because of the tales they contain. History as art and entertainment serves a real purpose, on aesthetic grounds but also on the level of human understanding. Stories well done are stories that reveal how people and societies have actually functioned, and they prompt thoughts about the human experience in other times and places. The same aesthetic and humanistic goals inspire people to immerse themselves in efforts to reconstruct quite remote pasts, far removed from immediate, present-day utility. Exploring what historians sometimes call the "pastness of the past"—the ways people in distant ages constructed their lives—involves a sense of beauty and excitement, and ultimately another perspective on human life and society.

History Contributes to Moral Understanding

History also provides a terrain for moral contemplation. Studying the stories of individuals and situations in the past allows a student of history to test his or her own moral sense, to hone it against some of the real complexities individuals have faced in difficult settings. People who have weathered adversity not just in some work of fiction, but in real, historical circumstances can provide inspiration. "History teaching by example" is one phrase that describes this use of a study of the past—a study not only of certifiable heroes, the great men and women of history who successfully worked through moral dilemmas, but also of more ordinary people who provide lessons in courage, diligence, or constructive protest.

History Provides Identity

History also helps provide identity, and this is unquestionably one of the reasons all modern nations encourage its teaching in some form. Historical data include evidence about how families, groups, institutions and whole countries were formed and about how they have evolved while retaining cohesion. For many Americans, studying the history of one's own family is the most obvious use of history, for it provides facts about genealogy and (at a slightly more complex level) a basis for understanding how the family has interacted with larger historical change. Family identity is established and confirmed. Many institutions, businesses, communities, and social units, such as ethnic groups in the United States, use history for similar identity purposes. Merely defining the group in the present pales against the possibility of forming an identity based on a rich past. And of course nations use identity

history as well—and sometimes abuse it. Histories that tell the national story, emphasizing distinctive features of the national experience, are meant to drive home an understanding of national values and a commitment to national loyalty.

Studying History Is Essential for Good Citizenship

A study of history is essential for good citizenship. This is the most common justification for the place of history in school curricula. Sometimes advocates of citizenship history hope merely to promote national identity and loyalty through a history spiced by vivid stories and lessons in individual success and morality. But the importance of history for citizenship goes beyond this narrow goal and can even challenge it at some points.

History that lays the foundation for genuine citizenship returns, in one sense, to the essential uses of the study of the past. History provides data about the emergence of national institutions, problems, and values—it's the only significant storehouse of such data available. It offers evidence also about how nations have interacted with other societies, providing international and comparative perspectives essential for responsible citizenship. Further, studying history helps us understand how recent, current, and prospective changes that affect the lives of citizens are emerging or may emerge and what causes are involved. More important, studying history encourages habits of mind that are vital for responsible public behavior, whether as a national or community leader, an informed voter, a petitioner, or a simple observer.

What Skills Does a Student of History Develop?

What does a well-trained student of history, schooled to work on past materials and on case studies in social change, learn how to do? The list is manageable, but it contains several overlapping categories.

The Ability to Assess Evidence. The study of history builds experience in dealing with and assessing various kinds of evidence—the sorts of evidence historians use in shaping the most accurate pictures of the past that they can. Learning how to interpret the statements of past political leaders—one kind of evidence—helps form the capacity to distinguish between the objective and the self-serving among statements made by present-day political leaders. Learning how to combine different kinds of evidence—public statements, private records, numerical data, visual materials—develops the ability to make coherent arguments based on a variety of data. This skill can also be applied to information encountered in everyday life.

The Ability to Assess Conflicting Interpretations. Learning history means gaining some skill in sorting through diverse, often conflicting interpretations. Understanding how societies work—the central goal of historical study—is inherently imprecise, and the same certainly holds true for understanding what is going on in the present day. Learning how to identify and evaluate conflicting interpretations is an essential citizenship skill for which history, as an often-contested laboratory of human experience, provides training. This is one area in which the full benefits of historical study sometimes clash with the narrower uses of the past to construct identity. Experience in examining past situations provides a constructively critical sense that can be applied to partisan claims about the glories of national or group identity. The study of history in no sense undermines loyalty or commitment, but it does teach the need for assessing arguments, and it provides opportunities to engage in debate and achieve perspective.

Experience in Assessing Past Examples of Change. Experience in assessing past examples of change is vital to understanding change in society today—it's an essential skill in what we are regularly told is our "ever-changing world." Analysis of change means developing some capacity for determining the magnitude and significance of change, for some changes are more fundamental than others. Comparing particular changes to relevant examples from the past helps students of history develop this capacity. The ability to identify the continuities

that always accompany even the most dramatic changes also comes from studying history, as does the skill to determine probable causes of change. Learning history helps one figure out, for example, if one main factor—such as a technological innovation or some deliberate new policy—accounts for a change or whether, as is more commonly the case, a number of factors combine to generate the actual change that occurs.

Historical study, in sum, is crucial to the promotion of that elusive creature, the well-informed citizen. It provides basic factual information about the background of our political institutions and about the values and problems that affect our social well-being. It also contributes to our capacity to use evidence, assess interpretations, and analyze change and continuities. No one can ever quite deal with the present as the historian deals with the past—we lack the perspective for this feat; but we can move in this direction by applying historical habits of mind, and we will function as better citizens in the process.

History Is Useful in the World of Work

History is useful for work. Its study helps create good businesspeople, professionals, and political leaders. The number of explicit professional jobs for historians is considerable, but most people who study history do not become professional historians. Professional historians teach at various levels, work in museums and media centers, do historical research for businesses or public agencies, or participate in the growing number of historical consultancies. These categories are important—indeed vital—to keep the basic enterprise of history going, but most people who study history use their training for broader professional purposes. Students of history find their experience directly relevant to jobs in a variety of careers as well as to further study in fields like law and public administration. Employers often deliberately seek students with the kinds of capacities historical study promotes. The reasons are not hard to identify: students of history acquire, by studying different phases of the past and different societies in the past, a broad perspective that gives them the range and flexibility required in many work situations. They develop research skills, the ability to find and evaluate sources of information, and the means to identify and evaluate diverse interpretations. Work in history also improves basic writing and speaking skills and is directly relevant to many of the analytical requirements in the public and private sectors, where the capacity to identify, assess, and explain trends is essential. Historical study is unquestionably an asset for a variety of work and professional situations, even though it does not, for most students, lead as directly to a particular job slot, as do some technical fields. But history particularly prepares students for the long haul in their careers, its qualities helping adaptation and advancement beyond entry-level employment. There is no denying that in our society many people who are drawn to historical study worry about relevance. In our changing economy, there is concern about job futures in most fields. Historical training is not, however, an indulgence; it applies directly to many careers and can clearly help us in our working lives.

Why study history? The answer is because we virtually must, to gain access to the laboratory of human experience. When we study it reasonably well, and so acquire some usable habits of mind, as well as some basic data about the forces that affect our own lives, we emerge with relevant skills and an enhanced capacity for informed citizenship, critical thinking, and simple awareness. The uses of history are varied. Studying history can help us develop some literally "salable" skills, but its study must not be pinned down to the narrowest utilitarianism. Some history—that confined to personal recollections about changes and continuities in the immediate environment—is essential to function beyond childhood. Some history depends on personal taste, where one finds beauty, the joy of discovery, or intellectual challenge. Between the inescapable minimum and the pleasure of deep commitment comes the history that, through cumulative skill in interpreting the unfolding human record, provides a real grasp of how the world works.