UVU UTAH VALLEY UNIVERSITY™

Master Course Syllabus

For additional course information, including prerequisites, corequisites, and course fees, please refer to the Catalog: https://catalog.uvu.edu/

Semester: Spring
Course Prefix: HIST
Course Title: World History to 1500

Year: 2025
Course and Section #: 1500-001
Credits: 3

Course Description

Serves as an introduction to pre-modern world civilization. Surveys cultural, economic, intellectual, and social history up to the year 1500, with special attention to the rise of world religions.

Course Attributes

This course has the following attributes:
☒ General Education Requirements
☐ Global/Intercultural Graduation Requirements
☐ Writing Enriched Graduation Requirements
☒ Discipline Core Requirements in Program
☐ Elective Core Requirements in Program
☐ Open Elective
Other: *Click here to enter text.*

Instructor Information

Instructor Name: Jon Rainey

Student Learning Outcomes

1. Identify the significance of historical events, figures, institutions, and processes in world history to 1500.
2. Discuss the influence of ethnic, and religious groups and ideologies in world history.
3. Examine significant topics and sources in world history in class discussions and academic writing using information from primary and secondary sources.
4. Describe the role of historical context in shaping both past and present events in world history.
5. Evaluate the perspectives and biases of primary and secondary sources gathered using library resources.
6. Analyze global or intercultural issues.
7. Discuss stereotypical cultural conceptions and recognize the complexity and variety of different cultural groups.
8. Evaluate how one's own cultural values compare with those from different backgrounds.

Course Materials and Texts

Course Requirements

Course Assignments, Assessments, and Grading Policy

• **In-class Assignments (Weekly)**: These will consist of primary source analyses and map or artifact interpretation exercises. (25% of overall grade)
• **Quizzes (Weekly)**: Short assessments administered on Canvas that will cover the lecture material covered the previous week. (25% of overall grade)
• **Exams**: Three unit exams that are similar to problems from the quizzes, along with short essay questions. Exams are open notes and proctored using Proctorio. Each will be curved to the highest score of any student in the same section. (30% of overall grade)
• **Final Exam**: A comprehensive, closed notes exam that is similar in format to the unit exams. (20% of overall grade)

A = 93-100   B - = 80-82.9   D+ = 67-69.9
A - = 90-92.9   C+ = 77-79.9   D = 63-66.9
B+ = 87-89.9   C = 73-76.9   D - = 60-62.9
B = 83-86.9   C - = 70-72.9   F = 0-59

Required or Recommended Reading Assignments
All required readings use chapters from the course text that align with the modules below.

General Description of the Subject Matter of Each Lecture or Discussion

Module 1: Becoming Human
1.1-1.6: Precursors to Modern Humans; The First Modern Humans; The Life of Early Homo Sapiens; The Beginnings of Food Production; The Global Agricultural Revolution; Revolutions in Social Organization
Module 2: Rivers, Cities, and First States, 3500 – 2000 BCE
2.1-2.6: Settlement, Pastoralism, and Trade; Between the Tigris and Euphrates Rivers: Mesopotamia; "The Gift of the Nile": Egypt; The Indus River Valley: A Parallel Culture; The Yellow and Yangzi River Basins: East Asia; Life Outside the River Basins
Module 3: Nomads, Territorial States, and Microsocieties, 2000-1200 BCE
3.1-3.6: Climate Change, Nomadic Movement, and the Emergence of Territorial States; The Territorial State in Egypt; Territorial States in Southwest Asia; Nomads and the Indus River Valley; The Shang Territorial State in East Asia; Microsocieties in the South Pacific, the Aegean, Northern Europe, and the Americas
Module 4: First Empires and Common Cultures in Afro-Eurasia, 1250-325 BCE
4.1-5: Forces of Upheaval and the Rise of Early Empires; Empire in Southwest Asia: The Neo-Assyrian and Persian Empires; Imperial Fringes in Western Afro-Eurasia; Foundations of Vedic Culture in South Asia; The Early Zhou Empire in East Asia
Module 5: Worlds Turned Inside Out, 1000-350 BCE
5.1-5.6: An "Axial Age"; Eastern Zhou China; South Asia; The Mediterranean World; Chavin and Olmec Cultures in the Americas; Sudanic, Nok, and Meroitic Cultures in Sub-Saharan Africa
Module 6: Shrinking the Afro-Eurasian World, 350-100 BCE

6.1-6.4: Alexander and the Emergence of a Hellenistic World; Converging Influences in Central and South Asia; The Transformation of Buddhism; The Formation of the Silk Road

Module 7: Han Dynasty China and Imperial Rome, 300 BCE-300 CE

7.1-7.3: Globalizing Empires: The Han Dynasty and Imperial Rome; The Han Dynasty (206 BCE – 220 CE); The Roman Empire (c. 300 BCE – c. 300 CE)

Module 8: The Rise of Universalizing Religions, 300-600 CE

8.1-8.6: Universalizing Religions and Common Cultures; Religious Change and Empire in Western Afro-Eurasia; The Silk Roads; Political and Religious Transformation in South Asia; Faith and Cultures in the Worlds Apart

Module 9: New Empires and Common Cultures, 600-1000 CE

9.1-9.3: The Origins and Spread of Islam; The Tang State; The Formation of European Christendom

Module 10: Becoming "The World," 1000-1300 CE

10.1-10.7: Expansion of Maritime Trade; The Islamic World in a Time of Political Fragmentation; India as a Cultural Mosaic; Song China: Insiders versus Outsiders; Christian Europe; Worlds Coming Together: Sub-Saharan Africa and the Americas; The Mongol Transformation of Afro-Eurasia

Module 11: Crises and Recovery in Eurasia, 1300-1500

11.1-11.4: Collapse and Consolidation; The Islamic World; Western Christendom; Ming China

Required Course Syllabus Statements

Generative AI

This course requires you to complete assignments that assess your understanding and application of the material. You are expected to do your own work, and the use of artificial intelligence (AI) tools, such as chatbots, text generators, paraphrasers, summarizers, or solvers, is strictly prohibited for any part of your assignments. Using these tools will be considered academic dishonesty and will be handled according to the university's policy. If you have questions about acceptable use of AI tools, please consult the instructor before submitting your work.

Using Remote Testing Software

☐ This course does not use remote testing software.

☒ This course uses remote testing software. Remote test-takers may choose their remote testing locations. Please note, however, that the testing software used for this may conduct a brief scan of remote test-takers' immediate surroundings, may require use of a webcam while taking an exam, may require the microphone be on while taking an exam, or may require other practices to confirm academic honesty. Test-takers therefore shall have no expectation of privacy in their test-taking location during, or immediately preceding, remote testing. If a student strongly objects to using test-taking software, the student should contact the instructor at the beginning of the semester to determine whether alternative testing arrangements are feasible. Alternatives are not guaranteed.

Required University Syllabus Statements

Accommodations/Students with Disabilities

Students needing accommodations due to a permanent or temporary disability, pregnancy or pregnancy-related conditions may contact UVU [Accessibility Services](#) at [accessibilityservices@uvu.edu](#) or 801-863-8747.

Accessibility Services is located on the Orem Campus in BA 110.

Deaf/Hard of Hearing students requesting ASL interpreters or transcribers can contact Accessibility Services to set up accommodations. Deaf/Hard of Hearing services can be contacted at DHHservices@uvu.edu

DHH is located on the Orem Campus in BA 112.

Academic Integrity
At Utah Valley University, faculty and students operate in an atmosphere of mutual trust. Maintaining an atmosphere of academic integrity allows for free exchange of ideas and enables all members of the community to achieve their highest potential. Our goal is to foster an intellectual atmosphere that produces scholars of integrity and imaginative thought. In all academic work, the ideas and contributions of others must be appropriately acknowledged and UVU students are expected to produce their own original academic work.

Faculty and students share the responsibility of ensuring the honesty and fairness of the intellectual environment at UVU. Students have a responsibility to promote academic integrity at the university by not participating in or facilitating others' participation in any act of academic dishonesty. As members of the academic community, students must become familiar with their rights and responsibilities. In each course, they are responsible for knowing the requirements and restrictions regarding research and writing, assessments, collaborative work, the use of study aids, the appropriateness of assistance, and other issues. Likewise, instructors are responsible to clearly state expectations and model best practices.

Further information on what constitutes academic dishonesty is detailed in UVU Policy 541: *Student Code of Conduct*.

Equity and Title IX
Utah Valley University does not discriminate on the basis of race, color, religion, national origin, sex, sexual orientation, gender identity, gender expression, age (40 and over), disability, veteran status, pregnancy, childbirth, or pregnancy-related conditions, citizenship, genetic information, or other basis protected by applicable law, including Title IX and 34 C.F.R. Part 106, in employment, treatment, admission, access to educational programs and activities, or other University benefits or services. Inquiries about nondiscrimination at UVU may be directed to the U.S. Department of Education's Office for Civil Rights or UVU's Title IX Coordinator at 801-863-7999 – TitleIX@uvu.edu – 800 W University Pkwy, Orem, 84058, Suite BA 203.

Religious Accommodation
UVU values and acknowledges the array of worldviews, faiths, and religions represented in our student body, and as such provides supportive accommodations for students. Religious belief or conscience broadly includes religious, non-religious, theistic, or non-theistic moral or ethical beliefs as well as participation in religious holidays, observances, or activities. Accommodations may include scheduling or due-date modifications or make-up assignments for missed class work.
To seek a religious accommodation, a student must provide written notice to the instructor and the Director of Accessibility Services at accessibilityservices@uvu.edu. If the accommodation relates to a scheduling conflict, the notice should include the date, time, and brief description of the difficulty posed by the conflict. Such requests should be made as soon as the student is aware of the prospective scheduling conflict.

While religious expression is welcome throughout campus, UVU also has a [specially dedicated space](#) for meditation, prayer, reflection, or other forms of religious expression.