

his preference for the ideas of Ludwig von Mises and of Friedrich von Hayek, twentieth-century scholars who worked to refute socialist ideas, is evident. Those looking for a completely “balanced” approach to the history of socialism might look elsewhere, though admittedly most other studies of this topic tend to sway left in their interpretation, so Znamenski’s approach is unique in that respect.

This volume is a remarkable resource on the history of socialism and is unequaled in its encyclopedic compendium of this information. It is intellectually engaging and spares no efforts in bringing complexity to the topic. It will be useful for university instructors who wish to prepare an advanced undergraduate course around the history of socialism. In a modern world history survey course, instructors might use the many historical illustrations to prepare teaching activities around an exploration of the history of socialism in particular nations. This approach would best be done by supplementing one of Znamenski’s chapters with some historical primary sources related to that time and place. It might be especially successful for instructors to consider using comparative examples from the book alongside each other to illustrate how socialism was implemented and practiced differently in different cultural and historical contexts. This book might also be useful to assign to graduate students in seminars on modern world history or the history of socialism.

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David Eaton. *World History Through Case Studies: Historical Skills in Practice*. London: Bloomsbury Academic, 2020. Pp. 283. \$20.96.

Anxiety about just what content to feature and how to approach it often poses an almost paralyzing occupational hazard for anyone who teaches a world history course. Not only does the vast quantity of possible details to select about who did what, where, and when render a coverage model unfeasible, but the historiographical disposition of world history eschews traditional units of analysis that facilitate linear narratives neatly delineating what matters as history and who makes it. David Eaton proposes a path around this version of the “mile wide but an inch thick” dilemma by framing the world history course as an exercise in emphasizing habits of historical thinking through deeper critical analysis of specific situations, or “case studies.” The phrase “habits of historical thinking” seems a better fit for the subtitle than “historical skills in practice,” which implies guiding students in direct engagement with historical evidence, such as primary sources. Eaton’s approach—as clarified in his compelling introduction—engages the complexities of interpretation, argumentation, and narrative construction. The twenty case studies that form the main body of the book span a chronology that stretches from the Paleolithic era to the present millennium and encompass the global diversity of human societies from tribal communities to empires and modern states scattered across the map. Each reader will likely find some of these case studies ready-made for presenting to students, others that might be reframed to fit their own classroom needs, and yet others better set aside. When used flexibly this way, Eaton’s book offers a model for considering how to restructure the world history course and as a catalyst for individual instructors to develop case studies that reflect their own interests and expertise.

Each chapter aligns with one of five concepts that “illuminate specific procedural knowledge of the discipline of history” (2): historical significance, historical empathy, evidence, continuity and change, and progress and decline. The following inventory summarizes the case studies presented in each chapter as they align with each of these concepts:

- historical significance—Chapter 3 (“Ancient Egypt Matters”) scrutinizes the controversy elicited by Martin Bernal’s *Black Athena*; Chapter 5 (“Whose Key to China?”) assesses Confucianism as a lens for understanding Chinese culture and society; Chapter 12 (“Orunmila Saves”) examines the persistence of marginal religious beliefs and practices absorbed into Caribbean Christianity; and Chapter 17 (“Shadows of the Past”) analyzes transformations in the *wayang* tradition of puppet theater in Indonesia as a way to make sense of colonialism.

- historical empathy: Chapter 7 (“Bread and Circuses”) contemplates the culture of gladiatorial games across the ancient Roman world; Chapter 9 (“Going Berserk”) considers how the image of the Vikings has been manipulated; Chapter 13 (“Heavy Metals”) enters the silver mine of Potosí in colonial Bolivia exploited through the *mita* system of labor; and Chapter 15 (“Germ Warfare”) assesses the impact of disease in shaping events in the revolutionary Atlantic.
- evidence: Chapter 2 (“Horsing Around”) discusses the archaeological, genetic, and linguistic evidence to trace the evolution of the domestication of the horse in the ancient past; Chapter 6 (“Making Waves”) does the same for the Bantu migrations across Africa; Chapter 11 (“Supreme Sacrifice”) surveys the variety of evidence informing interpretations of the Mexica practice of human sacrifice; Chapter 18 (“Open Wounds”) evaluates the treatment of evidence as Poles confront the legacy of the Holocaust; and Chapter 19 (“Poor Numbers”) analyzes the role that statistical data, especially GDP, has played in shaping perspectives about the developed and the developing world.
- continuity and change: Chapter 4 (“Stretching the Past”) traces the transformations that yoga underwent as an Indian tradition introduced to the West during the late nineteenth century; Chapter 14 (“We’ll Always Have Paris”) deconstructs the City of Light as an icon of modernity; and Chapter 16 (“Tokyo Drift”) analyzes the modernization reforms pursued by Japan’s Meiji Restoration.
- progress and decline: Chapter 8 (“Veiled Meanings”) interrogates the “progressive narrative” around veiling as a practice in Islamic culture; Chapter 10 (“This Island Earth”) evaluates explanations about the “collapse” that Rapa Nui (Easter Island) purportedly experienced by the time Europeans arrived there during the seventeenth century; and Chapter 19 (“Global Goals”) examines debates about globalization as “a force for good or a problem to be solved” (220) through the example of African soccer.

Eaton’s first chapter (“Urge Overkill”) demonstrates how a single case study can integrate two or more of the five concepts through analyzing the dispute over Kennewick Man, known by Native Americans of the northwestern United States as the Ancient One. The remains of this inhabitant of the region some 9000 years ago were discovered near Kennewick, WA in 1996, quickly claimed by local archaeologists, and then became the focus of a decades-long legal battle as local Native American groups invoked the Native American Graves Protection and Repatriation Act in an effort to recover the Ancient One for reburial. Eaton presents this discovery and the ensuing controversy as an example of how historians analyze and interpret evidence and how different groups understood the discovery’s historical significance (14). Instructors might also explore the opportunities that this case study offers students to engage in historical empathy by adopting the perspective of a marginalized group long prevented from exercising control over its history and cultural artifacts—or, for that matter, from the perspective of researchers who worried that reburying the remains would end any possibility that new and improved technologies developed in the future could yield answers impossible to answer in the present. This furthermore suggests how culture mediates the way people understand and relate to the past, complicating what “history” means. Eaton does not explore all these angles explicitly in the chapter, but they can be brought to the surface either by design or during discussion, suggesting the latent possibilities embedded in any of the case studies.

Eaton judiciously limits the focus of each chapter to one or, at most, two of the concepts to illustrate the approach he proposes, since attempting to juggle several that could frame any one of the case studies would prove more cumbersome than informative. All the chapters address questions of evidence in some way, and most connect the case studies to mentalities, assumptions, and perspectives that prevailed at various points during the near or more distant past and conditioned interpretations of that evidence. In that latter sense, “continuity and change” is another of the five concepts consistently threaded throughout the book, if most often only implicitly. While Eaton presents Chapter 5 (“Whose Key to China?”) as an exercise in investigating “the significance of Confucius to Chinese culture, and why it might be overstated” (59), the reader gets as much or even more a sense of the continuities and changes that have affected the legacy of Confucianism across the

centuries in China—not to mention the continuities and changes discernible when thinking about China’s past generally. Still, Eaton might be more direct and explicit at times about how other concepts might fit with certain case studies. As a case in point, one might understand why Eaton chose to engage the legacy of the Holocaust in Chapter 18 (“Open Wounds”) to explore “how evidence can be manipulated to support a particular agenda, and how perceptions of the reliability of available evidence shape how historians construct the past” (205). But, given the dangers posed by denial, one would also like to know how he might have modeled that tragedy to emphasize historical empathy.

A few chapters seem arguably to be more suited for a western civilization rather than a world history course. This is especially so for Chapter 14 (“We’ll Always Have Paris”) and perhaps less so for Chapters 7 (“Bread and Circuses”) and 15 (“Germ Warfare”), all of which feature locations, people, and events typical of the traditional western civilization approach. Those chapters may be read otherwise, though, since world history has enough flexibility to accommodate narratives situated in the local and specific as it does include narratives highlighting encounters, interactions, and exchanges that traverse geographical and cultural boundaries. Such flashbacks to an older framework that posed fewer (albeit still many) problems than the world history survey course of sorting out what content to include and what to pass by were fleeting, though, and Eaton consistently speaks to the world history instructor that many of us have become rather than the western civilization instructor some of us used to be.

In any case, instructors in survey courses of any configuration—world history, western civilization, or U.S. History—will find this book a valued resource for reflection and planning, since cultivating habits of historical thinking is a common goal shared across the history curriculum. Given that, the case studies might have been enhanced with suggestions for teaching strategies to complement the lists of further readings provided at the end of each chapter (and in the endnotes that follow the final chapter.) Bloomsbury Academic may want to consider developing a companion volume that does just that.

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Eric D. Weitz. *A World Divided: The Global Struggle for Human Rights in the Age of Nation-States*. Princeton, NJ: Princeton University Press, 2019. Pp. 550. \$35.00.

In *A World Divided*, historian Eric Weitz is concerned with the crooked path toward the development of human rights from the nineteenth century to the present. This is a wide-ranging narrative filled with fascinating anecdotes and demonstrates the author’s exceptional knowledge of global history. Unlike several recent histories that suggest the waning of human rights in the period under review, Weitz carefully selected nine case studies from Greece and Armenia to Namibia and Burundi to demonstrate how perceptions of human rights continue to develop. Each of the chapters is framed around several big questions: What are human rights? Who possessed human rights? How were human rights violated? Ultimately, he finds that broad human rights were widely proclaimed in newly created nation-states yet, at the same time, were denied to those deemed “the other.”

Weitz begins this history at a moment in the late eighteenth century when empires such as the Ottoman, Persian, and Chinese were starting to crack—ever so slightly—and the allure of belonging to a nation started to take hold. He describes in rich detail the strict hierarchical structures within empires that kept people subservient and without rights, including required acts of prostration and slavery. He recounts the writings of scholars and world travelers such as Rigas Velestinlis, William James, and Isabella Bird who encountered diverse people and ideas and played a role in disseminating ideas about rights in public spaces; and he weaves together many early struggles for human rights that played out across the globe. Several of these histories will be familiar to readers, while others, as Weitz acknowledges, “unfold in out-of-the-way geographies” (6).

A significant contribution of this book is that Weitz identifies several powerful themes across space and time that help readers understand the development of human rights. The first is that every successful human rights achievement came from grassroots resistance that gained international support. In February 1821, wealthy