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Chronology, Themes, and Habits of Mind

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Chronological Boundaries of the Course

The course has as its chronological frame the period from approximately 8000 B.C.E. * to the present, with the period 8000 B.C.E. to 600 C.E. serving as the foundation for the balance of the course.

An outline of the periodization with associated percentages for suggested course content is listed below.

Foundations: circa		
8000 B.C.E. -600 C.E	19-20%	(6 weeks)
600 C.E.-1450	22%	(7 weeks)
1450-1750	19-20%	(6 weeks)
1750-1914	19-20%	(6 weeks)
1914-the present	19-20%	(6 weeks)

Themes

The AP World History course requires students to engage with the dynamics of continuity and change across the historical periods that are included in the course. Students should be taught to **analyze the processes and causes** involved in these **continuities and changes**. In order to do so, students and teachers should focus on FIVE overarching themes which serve throughout the course as unifying threads, helping students to put what is particular about each period or society into a larger framework. The themes also provide ways to make comparisons over time and facilitate cross-period questions. Each theme should receive approximately equal attention over the course of the year.

1. Interaction between humans and the environment

- Demography and disease
- Migration
- Patterns of settlement
- Technology

2. Development and interaction of cultures

- Religions
- Belief systems, philosophies, and ideologies
- Science and technology

- The arts and architecture
3. State-building, expansion, and conflict
 - Political structures and forms of governance
 - Empires
 - Nations and nationalism
 - Revolts and revolutions
 - Regional, transregional, and global structures and organizations
 4. Creation, expansion, and interaction of economic systems
 - Agricultural and pastoral production
 - Trade and commerce
 - Labor systems
 - Industrialization
 - Capitalism and socialism
 5. Development and transformation of social structures
 - Gender roles and relations
 - Family and kinship
 - Racial and ethnic constructions
 - Social and economic classes

Habits of Mind

The AP World History course addresses habits of mind in two categories: (1) those addressed by any rigorous history course, and (2) those addressed by a world history course.

Four habits of mind are in the first category:

- Constructing and evaluating arguments: using evidence to make plausible arguments
- Using documents and other primary data: developing the skills necessary to analyze point of view and context, and to understand and interpret information
- Assessing continuity and change over time and over different world regions
- Understanding diversity of interpretations through analysis of context, point of view, and frame of reference

Five habits of mind are in the second category:

- Seeing global patterns and processes over time and space while connecting local developments to global ones
- Comparing within and among societies, including comparing societies' reactions to global processes
- Considering human commonalities and differences
- Exploring claims of universal standards in relation to culturally diverse ideas
- Exploring the persistent relevance of world history to contemporary developments

Every part of the AP World History Exam assesses habits of mind as well as content. For

example, in the multiple-choice section, maps, graphs, artwork, and quotations may be used to judge students' ability to assess primary data, while other questions focus on evaluating arguments, handling diversity of interpretation, making comparisons among societies, drawing generalizations, and understanding historical context. In Part A of the essay section of the exam, the document-based question (DBQ) focuses on assessing students' ability to construct arguments, use primary documents, analyze point of view and context, and understand global context. The remaining essay questions in Parts B and C focus on global patterns over time and space with emphasis on processes of continuity and change (Part B) and on comparisons within and among societies (Part C).

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