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National Conference of World History Association in Hawaii

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Revised and annotated by Elton L. Daniel

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WORLD HISTORY BULLETIN

Newsletter of the World History Association

ELECTION RESULTS

Roger Beck (Eastern Illinois University), Ralph Croizier (University of Victoria), and Jean Johnson (Friends Seminary) have joined the Executive Council for 3-year terms (1993-1995).

The high quality of all on the slate has always brought close elections. Voting is important.

WORLD HISTORIANS SEEK BOOKS

Two world historians, one from Romania and the other from Bulgaria, have asked if any members of the WHA might be able to provide them with certain books. We list their needs, names, and addresses below. You might send them directly, or you might send them via the book rate to Ray Lorantas, WHA President, Department of History and Politics, Drexel University, Philadelphia, PA 19104. We might then use WHA funds in order to dispatch them post haste. It would matter not if we received duplicate copies, for they would be most welcome by both as they indicated in their letters.

Pavel Georgiev, Nikolovo 1, Rousse 7057, Bulgaria. He asks for books or monograph articles dealing with the philosophy of history. He is also interested in the Christian (Eastern & Western) point of view. (Currently he is using pre-World War II materials and even some in Russian from the nineteenth century.)

Mihai Manea, 112, Calea Calarasilor, Apt. 1, 74101 Bucharest - Sector 3, Oficiul P.T.T.R. Nr. 20, Romania. Professor Manea asks for specific books — Peter Calvocoresso, *World Politics Since 1945*; Alan Schom, *Trafalgar: Countdown to Battle, 1803-1805*; J. J. Mangan, *The King's Favour: Three 18th Century Monarchs and the Favourites Who Ruled Them*; Alan Bullock, *Hitler and Stalin: Parallel Lives*; William R. Keylor, *The Twentieth Century World: An International History*; Roderick E. McGrew, *Paul I of Russia, 1754-1801*; J. Weitz, *Hitler's Diplomat: The Life and Times of Joachim Ribbentrop*; Robert W. Strayer, et al., *The Making of the Modern World*; Paul M. Kennedy, *Grand Strategies in War and Peace*; William C. Fueller, *Strategy and Power in Russia, 1600-1914*; Louis L. Snyder, *The Encyclopedia of Nationalism*.

WHA

Editorial Position

Holt, Rinehart and Winston, Inc., a major secondary school textbook publisher, headquartered in Austin, Texas, has an editorial position available in its Social Studies Department.

Ideal candidate will possess a Bachelor's degree in History, plus editorial experience. Master's degree preferred. Candidates should also have a writing style appropriate to secondary school students, the ability to edit or rewrite material covering a range of historical topics, a background in historical facts and interpretation, and familiarity with historical references and sources. Background in world history preferred. Secondary social studies teaching experience highly desirable.

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POSITION IN WORLD HISTORY

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AA/EOE

WHA

A REPLY:
WHA Conference Speech

As a long-time member of the World History Association, I was surprised by the tone of the two letters published in the Fall-Winter issue of the *World History Bulletin*. Commenting on my banquet speech at the Association's First National Conference in Philadelphia, both letters suggested that I neglected Native American scholarship related to the Quincentenary and construed my remarks as insensitive; certainly they were not intended as such.

I chose to examine "The Impact of 1992 on Christopher Columbus." My talk was not intended to cover the unfolding of the multifaceted commemorations of the Quincentenary. If that had been my aim, I would certainly have analyzed the decisive shift that marked the 500th anniversary observations: away from a focus on Columbus the person and his European background to reflections on the legacies of five hundred years for today's world. In such reflections, Columbus frequently was absent except as a rhetorical device or a negative stereotype. Had I been talking about Quincentennial observations in general, I would have commented extensively on the Native American viewpoints on post-Columbian developments expressed in books, articles, conferences, and exhibitions, and I would have noted their wide dissemination in scholarly and popular media. Instead, I surveyed changing popular and scholarly appraisals of Columbus and his era and expressed my preference for balanced scholarship over both mindless celebratory hoopla and political protest.

World historians not present at the Philadelphia conference have the opportunity to draw their own conclusions about my remarks. My banquet talk formed the basis of the article "The Impact of 1992 on Christopher Columbus," published jointly with Carla Rahn Phillips in *The Mariner's Mirror*, Vol. 78, No. 4 (November 1992), on pages 469 to 483.

William D. Phillips, Jr.
Professor of History
University of Minnesota, Twin Cities

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WORLD HISTORY BULLETIN

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INTERESTED IN REVIEWING BOOKS?

WHA members are invited to review books for the *Bulletin*. The editor is interested in expanding the list of reviewers from which she might draw. To be considered, please prepare a list of suggested titles which you might like to review and send it to the editor at the address below. Be sure to include your name, address, and telephone number.

Kathleen Greenfield
Book Review Editor
World History Bulletin

Department of Humanities and Social Sciences
Philadelphia College of Pharmacy and Science
43rd Street and Kingsessing Mall
Philadelphia, PA 19143

WHA

CHANGE OF ADDRESS

Send notification as soon as possible to Dick Rosen, Executive Director, World History Association, Department of History/Politics, Drexel University, Philadelphia, PA 19104, or FAX 215/895-6614

World History Bulletin — Advertising

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	2 times @ \$190	2 times @ \$125
	3 times @ \$175	3 times @ \$115

1/4 page	1 time \$80
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	3 times @ \$60

Deadlines for Copy
Spring/Summer — March 1
Fall/Winter — August 15

The *World History Bulletin*, newsletter of the World History Association, is published twice per year: Fall/Winter and Spring/Summer. The *Bulletin* is sent to all members of the World History Association. Dues are U.S. \$25.00 per year for regular members (U.S. \$15.00 for students, unemployed, disabled, and senior citizens) and should be sent to Richard L. Rosen, Executive Director, Department of History/Politics, Drexel University, Philadelphia, PA 19104. The World History Association is a scholarly, nonpolitical, nonprofit professional association and is open to all persons interested in world history. Notices, announcements, and short articles dealing with world history should be sent for consideration to the Editor, *World History Bulletin*, Department of History/Politics, Drexel University, Philadelphia, PA 19104. The editorial committee and staff reserve the right to edit all material submitted for publication. FAX: (215) 895-6614.

A MESSAGE FROM THE PRESIDENT

Raymond M. Lorantas

In the last notice sent for membership renewals, we included a form suggesting that some might be willing to send an additional ten dollars as a contribution to the Association's funds. The response has been far beyond what we expected, and some additional ones continue to trickle in. As a result, it means that we shall be able to provide additional services and to meet our expanded activities and obligations as we were able to do in co-sponsoring the First International Conference of The Society of Ancient and Medieval World Historians in China at the coming conference in Tianjin of The People's Republic of China (13-17 September 1993).

We believe that it is not beyond the confines of propriety to publish the list of the names of those whose generosity has abetted the expanded work of the WHA. Names preceded by an asterisk indicate a sum beyond the ten dollars.

Other members of the WHA who have not been solicited might be willing to join the contributors by sending a check for ten dollars made payable to the World History Association and mail it to Richard L. Rosen, WHA Executive Director, Department of History and Politics, Drexel University, Philadelphia, PA 19104.

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*=members who donated more than \$10.

APOLOGIES TO HAN WEI, VICE DIRECTOR OF THE NATIONAL MUSEUM OF SHAANXI HISTORY.

In the last issue of the *Bulletin* (Vol. IX, No. 2), we printed a photo on page 6 labeled "Steve Gosch and Han Wei, Museum Vice Director"; however, it showed only Steve Gosch, majestically yes, but sans Han Wei. At the right, we here show them à deux, and we sincerely apologize to Vice Director Han for the omission.



Steve Gosch and Han Wei, Museum Vice Director

WORLD HISTORY - CANADA
**Crosby, Taylor Featured at Second University
of Victoria Workshop in World History**

16 January 1993

Alfred Crosby, at the fore of the new field of eco-history, delivered the keynote address at the workshop on January 16. He drew in many of the themes from his seminal work, *Ecological Imperialism, The Biological Expansion of Europe*, but pointed a more direct warning at the trend towards declining global bio-diversity.

The other highlight of the program was Alastair Taylor's luncheon talk on the origins and evolution of *Civilization, Past and Present*, the first college textbook on world history to be published in the United States. In 1992 it reached its eighth, "golden anniversary," edition.

Taylor noted the incipient awareness of how the world was closing in on North American insularity when, as a twenty-two-year-old graduate student he started the book along with his professor at USC, Walter Wallbank, and contrasted it with the booming market in world history texts today. Following the environmental theme of the workshop, he also stressed the ever increasing importance of global consciousness in university education.

The rest of the day's program was devoted to two panels with papers on twentieth-century developmental problems. Ken Coates, Vice-President Academic at the new University of Northern British Columbia, chaired a session on "Indigenous People, Colonization, and Environmental Issues" with papers by Peter Iverson, Arizona State, Steve Hycox, University of Alaska, and Ted Catton, University of Washington. The final session, "Art and Protest: Popular Opposition to Environmental Degradation in South East Asia," was an all UVic affair with papers on the Philippines and Indonesia by Michael Boden and Astri Wright.

It is expected that the workshop will continue to be an annual event. Anyone with suggestions for next year's program should contact Ralph Croizier, History Department, University of Victoria, P.O. Box 3045, Victoria, B.C. Canada V8W 3P4. Telephone (604) 721-7382; FAX (604) 721-8772.

Alastair M. Taylor
Emeritus, Queen's University

*"Of the Making of Books There is No End"**

Introduction

Authors and publishers can attest to these words from Ecclesiastes; while students wholeheartedly

agree with what follows: "and much study is a weariness of the flesh."

Given my subject, I am reminded of the Oxford undergrad who remarked of his tutor, that "He provided dim and mysterious insights into the obvious." I shall try to spare you such insights. On the other hand, because when at Queen's I tended to buttress my arguments in seminars on international organization with my actual experiences with the Trusteeship and Security Councils, I was accused by one student of now being in my anecdote. It is from yet another portion of this anecdote that I recount the following tale.

Civilization Past and Present: How It Came to be Written

This book — the first North American college text to narrate history on a global scale — grew out of a survey course that Walter Wallbank had initiated at the University of Southern California, and which all new students were required to take. It was called "Man and Civilization" (whose nomenclature was acceptable in the 1930s, if not the 1990s — what would we call it today: "Humans and History"?). This course dealt with world history from earliest times. There was no available text anywhere — and Walter suggested to me (I had just started graduate studies) that he and I try writing one. (There's much to be said for undertaking to co-partner a civilization text on a global scale when you're only 22 — you've got going for you what saved more than one heretic from the medieval Inquisitor's judgment and a fiery conclusion: "Invincible ignorance.")

We wrote a preliminary lithograph text (published by the Stanford University Press, minus maps, illustrations, indices, or any other frills). In retrospect, I realize it was a heavy-handed joke to play on our captive, but hardly captivated students. Yet I recall one most attractive co-ed telling me after class: "Oh, Mr. Taylor, I just love your book — it reads like a novel!" and my reply: "It ought to, most of it's fiction." (A one-liner which I repeated to Walter, who somehow didn't find it quite so humorous as its author.)

Meanwhile, we had set about to write a proper text. Various publishers' field representatives heard about our efforts, and the recently founded College Division of Scott, Foresman at Chicago asked us to send along a couple of chapters. Here we come to a crucial exchange between three individuals who played a key role in launching the book:

Willis Scott, publisher and "gentleman & scholar" (and friend to Adlai Stevenson);

Two young editors of the small new College Division, well aware of the risks of gambling on any venture that could fail.

The conversation (as relayed to me later) went something like this:

Editors: We think a world history would be both innovative and has good potential.

* A paper read at the Second Annual Workshop in World History with the theme of "World History and the Environment," University of Victoria, 16 January 1993.

Publisher: Why?

Editors: We agree with the authors that current events in Europe and the Far East are bound to have profound global consequences, and the U.S. will have to take an increasingly active role — that's certainly FDR's view.

Publisher: What's now being taught in history surveys?

Editors: Western history, beginning, say, with ancient Egypt, then on through classical times, medieval Europe, early modern times, and into the contemporary period.

Publisher: So nothing is taught about Africa, the Middle East, or India and the Far East?

Editors: Only marginally, say when Western surveys deal with European colonial empires.

Publisher: Let's get down to facts and figures. Just what kind of a book do you two have in mind?

Editors: We're thinking two volumes; they should have a lot of illustrations, graphs, tables, and it would be desirable to have a special map program. We've been talking with Rand McNally, and they suggest a series of colored maps created for each volume....

Publisher: For how much?

Editors: Well...they're talking in terms of 30 to 40 thousand... oh yes, and we also thought of having Chapin of *Time* magazine do a program of spot maps — they've proved very effective in highlighting political events — and this could be a real coup on our part....

Publisher: Sounds all very ambitious. Tell me, what kind of a market are we talking about?

Editors: There's no market at present.

Publisher: Well, let's put it this way: how many colleges are presently offering courses in world history?

Editors: Only USC.

Publisher: Only USC — and still you want to publish a two-volume text, with lots of special maps, its own illustration program — in short, the works — and do it with no existing market? Gentlemen, I put it to you: given the obstacles involved, and the price tag, do you believe we can pull it off?

Editors (after a pregnant silence): Yes, we do....

Willis Scott: Then go ahead — and we'll make the market!

Which they did — without any kind of prior market research (indeed it may have been precisely because Scott, Foresman at that time was a family enterprise and not a corporate structure, and had no vice-president of marketing whose "bottom line" mentality could have vetoed Willis Scott's vision).

The Book is Launched

Civilization Past and Present celebrated its Golden anniversary last year. I'm fortunate here in addressing an audience of historians, but I am also conscious of the fact that a sizable number of you hadn't yet made your own appearance when the first edition came from the printers. When we were

writing the book, the world was at war. 1940 witnessed the Nazi conquest of Western Europe and the Battle of Britain, while 1941 was marked by Hitler's invasion of Soviet Russia and Japan's attack on Pearl Harbor, immediately followed by the spread of war throughout the Pacific. (Pearl Harbor's events certainly gave a boost to the book which appeared some six weeks later, inasmuch as Europe and not Asia had traditionally been the focus of foreign attention for Americans.) By 1942, millions of Americans were in uniform, and shipyards and factories were turning out a vast armada of ships, planes, and tanks. Hollywood continued to produce movies, many with war themes; radio brought Jack Benny's jokes and Bing Crosby's songs into city apartments and country farmhouses; and college students across the country danced to the music of Glenn Miller and Artie Shaw. Television was still in the experimental stage, and the electronic computer had yet to be invented.

During the book's planning and writing, a majority of Americans still endeavored to insulate themselves from participating in, or accepting the consequences of, world events. Many believed it possible to rely on the geographical protection of oceans, on the Monroe Doctrine, and the tradition of "no foreign entanglements." This widespread attitude was reflected in the limited coverage of existing college survey courses.

In the face of such historical egocentrism, the authors believed that the United States was about to embark on a new role of world leadership. But this would require having an informed citizenry for its successful execution. To become so informed, students needed to learn about the great culture systems of the world, their historical antecedents, and those trends which were shaping the course of contemporary world affairs. To meet this need, we undertook to describe significant factors in the evolution not only of Western civilization, but also of the Middle East, Africa, South Asia, China, Japan, and Latin America. A tall order, and our approach would have to be innovative.

Basic Approach and Structure

It has been said that the most difficult task in writing any book is conceiving and structuring the table of contents. What should be included? What must be left out? How should the parts be arranged so that they are coherent and make sense, and also move logically from the beginning to the conclusion of the book? If these questions confront every author, the how daunting — indeed madly presumptuous — the challenge becomes when authors attempt to cope with world history from Stone Age to contemporary times, and to do so within the confines of two volumes, and finally of just one.

To try to minimize the authors' inevitable cultural bias (from having been born into and conditioned by the knowledge, values, and behavior of a Western

society), we adopted from social anthropologists the concept of the "universal culture pattern." According to this concept, all members of the human species in every generation and every society have in common to satisfy a set of interacting basic needs: for making a living; for law and order; for social organization; for knowledge and learning; for aesthetic and other forms of self-expression; and for religious expression. How a given society responds to these needs determines its individual structure and behavior. The universal culture pattern offers a useful analytical device for studying the interconnected components of societies, and for understanding and appreciating the unique contributions of each. Throughout eight editions of the two volume format of *Civilization Past and Present*, and seven editions of the single-volume format, we have utilized this approach, with results which have also been pedagogically satisfactory.

Evolution of humankind has followed a particular sequence in historical geography. Stone Age peoples lived in small and scattered communities. Next arose archaic civilizations along the banks of major rivers, whose waters were utilized for irrigation and farming. Movement and activities in these riverine systems occurred in essentially one-dimensional space. Classical civilizations, such as those of Greece and Rome, grew up along the shores of seas and expanded into the hinterland. This conquest of two-dimensional space was further expanded in early modern times across oceans and then to the exploration and control of entire continental regions. In this century, our species' geographical reach has soared vertically into space — into a three-dimensional control system — thereby linking all peoples in a "global village" and enabling humans to set foot on the moon, and probe the outer reaches of our solar system. As you may surmise, we used this anthropogeographical sequence as another guiding principle in seeking to structure a logical and coherent format for the text.

The Past as Past

Like the Romans' deity, Janus, humans — including historians — look in two temporal directions. They can dwell on the past and anticipate the future. In terms of the first perspective, the text sought to understand humanity's historical experiences — failures and triumphs alike — and to be enriched by that knowledge. But while the past is indeed past, everyone here is acutely aware that our knowledge and understanding of it can never be static. So from one edition to the next, the text has taken account of new discoveries as well as fresh interpretations of the historical record. In this regard, in the third edition (1954), we wrote a separate chapter on the world in classical times, focusing on the interactions of India, China, and the Graeco-Roman polity in the three centuries on either side of the time of Christ, while another chapter picked up this exchange of commerce and knowledge a thousand years later. Not only does history need to

be reviewed at frequent intervals to incorporate new information, but also to relate it to the needs and aspirations of our own times. For example, an intense interest in the historical antecedents of recently independent African states has resulted in an ongoing revision and expansion of coverage of the African continent.

The Past as Prologue

During the half century of its existence, our book has of course reported and analyzed present-day developments, and also given thought to tomorrow's prospects and problems. That half century coincides with the occurrence of some of the most momentous events in world history: World War II; decolonization on a global scale; the Cold War with its legacy of two "hot" wars in Korea and Vietnam, and its ever-constant threat of a nuclear holocaust; and now the post-Cold War search for that elusive "New World Order."

In undertaking to identify and analyze what we have considered major challenges confronting humanity for the decades ahead, use was again made of the holistic concept of the Universal Culture Pattern. As far back as the second edition (1949), and at greater length in a later supplementary work: *Promise and Perils - Basic Issues in Contemporary Civilization* (1966), we identified the following global issues (and which you may agree are still relevant today):

1. The War for Men's Minds: Changing Facts of International Life
2. Nationalism and Divisive Loyalties
3. Politics of New Nations: Erosion of Western Democracy
4. Societal Wrongs and Human Rights (including Apartheid)
5. The Population Explosion
6. Natural Resources: Future Plenty or Penury?
7. Technology's Promise and Problems
8. The Individual in Mass Society (Contemporary Man: Autonomous or Automation? The Pressures to Conform; Education — for what?)

How did we manage to zero in on these long-range prospects and problems? We had not taken any crash course in ESP, and we had certainly not set ourselves up as prophets. There is a profound difference between "prophecy" and "forecasting." The latter, such as the work of the meteorologist, is based on the analysis of existing empirical evidence, and, like forecasting upcoming weather patterns, makes its extrapolations into future conditions on the basis of past experience and present-day trends. In my own case, I was at that time a member of the UN Secretariat, and had a wealth of global data to examine. It became clear upon going to Lake Success in 1946, that the long-term problems confronting planetary humanity were being inscribed and reinforced in the scientific and societal studies of the

United Nations and its Specialized Agencies, and appearing in one form or another on their annual agendas. And they are there today, their present ramifications and future implications available for whoever has the concern to see.

In identifying humanity's "long-range problems" in 1949, Wallbank and I paid special attention to what we then described as "the swift approach of a problem so vast in its complexity as to be potentially more tragic than any existing political or ideological conflict": namely, the "ecological dilemma." Because of the pervasive public ignorance of this subject (we were writing thirteen years prior to Rachel Carson's *Silent Spring*), we found it necessary to define the word "ecology" (which we stated was the study of relations between organisms, including human beings, and their environment). We had this to say in 1949:

There are now about 2,200,000,000 people on the planet. The soil condition of hundreds of millions of hectares is such that ... many countries have less than one hectare of productive land per capita. As a result ... in the years to come tens of millions, unless new approaches and processes are developed, could be doomed to starvation.

For this is the dilemma: our planetary population is increasing by leaps and bounds at the very time our natural resources are dwindling at an ever accelerating speed. Today, the rate of population increase is approximately 1 per cent per year. Should this rate continue, the world's population would double in some 70 years. It is likely that this rate will be affected by a number of factors, but the world's population may well exceed the 3,000,000,000 mark by the end of the century.

Back in 1949, one ecologist was already describing the earth as a "plundered planet" with the "natural balance" among the environment's major elements — water, air, soil, plants, and animals — being progressively destroyed. But the demographers' forecasts in 1949 could not foresee the extent to which medical technology and public health programmes would drastically alter birth-death ratios in the Third World. As a result, the global demographic projection has now to be doubled to somewhat over 6,000,000,000 as of A.D. 2000.

Yesterday, in seeking to update the global population-arable land ratio, I contacted the International Development Research Centre in Ottawa for its latest figures (which can be read out on a large digital clock in the building's lobby). As of 2:48 p.m. EST, 15 January 1993, the world's population had increased from 2,200,000,000 in 1949 to 5,524,650,292 (sorry, during the time that the lobby security guard read out this number the population had increased by another 14 more births than deaths), while the world's ever diminishing arable land amounted to 8,720,931,130 hectares (a number which

in turn decreased by several hectares while the guard read out the figure)... Which means that since 1949, that is, in little more than four decades, this ratio has shifted from being in excess of four hectares of arable land per person to just over 1.5 hectares (with, of course, many countries in the Third World having considerable less than one hectare per person). And the ratio continues to worsen every minute, as the global population clock digitates incessantly towards 8 to 10 billion global inhabitants by the middle of the next century, and conceivably (as one World Bank forecast suggests) to 12 to 14 billion at its close. Unless this ever-worsening population-resource ratio can be halted, we must expect our critical socio-ecosystem one day to collapse, perhaps irretrievably.

Concluding Observations

My peroration will be brief — mercifully, and without being dim or mysterious. In my view, prejudiced perhaps, this Workshop is on the right conceptual course for two reasons. First it is addressing the ever-mounting challenge posed by the relationship of our species to everything else on this infinitely beautiful, but delicately balanced, finite planet. Some ten days ago, I had occasion to telephone Jim Leith of Queen's, who is the new President of the Canadian Historical Association. Jim plans to make the environment a central theme of his presidential address. As he put it, historians have understandably focused so much of their research and analysis on such momentous phenomena in modern times as, say, the French Revolution or, again, the Industrial Revolution. But now we must all take cognizance of a phenomenon currently evolving and which could have life-and-death consequences for global humanity. Leith wants to have Canadian scholars place the environment high on their respective agendas, and he will invite the Canadian Historical Association to sponsor sessions and workshops on the various aspects of this crucial issue.

My second commendation for this Second Annual Workshop is precisely because it takes place within the conceptual framework of world history. Every day we are told — and shown supporting evidence — that our society is globalizing. We have to cope with a global market, in which commerce moves the length and breadth of free trade regions, and between those regions, while billions of dollars, marks and yen move electronically at the speed of light every day throughout a global financial network. In the political sphere, the nation-state system as we knew it — with its juridical claims to unfettered national sovereignty and its geopolitical Maginot Lines, Iron Curtains, and other fallacies — is fast eroding in an era when we are moving from national independence to planetary interdependence. And incessantly the electronic revolution — and with it the communications revolution — is globalizing the cultures of all

societies. Given these planetary dynamics, a powerful challenge for every culture will be how best to optimize and retain its individual sociocultural heritage and diversity while partaking of — and no less contributing to — the unity of a new world order. Marshall McLuhan and others forecast the advent of the "global village." If this is so, then let our study and teaching of world history be conceptualized within the spatial perimeters — and societal parameters — of this village whose inhabitants all of us are. Have we any viable alternative? Thank you.

WHA

WORLD STUDIES AT QUEENS COLLEGE *

Frederick Buell
Queens College

At Queens College, faculty from across the disciplines recently completed the design and implementation of a world studies program. Interest in this program began a number of years back with an ad hoc faculty committee, chaired by Roger Sanjek (Anthropology). Thanks to the support of Queens' president, Shirley Strum Kenny, the Mellon Foundation and the National Endowment for the Humanities provided funding for three years of planning committees and summer institutes. In 1988 planning committees were established under the leadership of Paulette Pierce (Sociology), David Kleinbard (English), Edith Wyshogrod (Philosophy), Ronald Waterbury (Anthropology), and Frederick Buell (English). After considerable research and debate regarding the nature and validity of World Studies as an academic field, the committees formulated a statement of philosophy — a definition of the field — and devised a process whereby different disciplines could be integrated into the program. The committees then developed a four-course sequence that embodied their philosophy and disciplinary aims. The training of additional faculty for the program, which was perceived to be a major component of the enterprise, was carried out in two full-scale NEH summer institutes, led by Matthew Edel (Urban Studies), Edith Wyshogrod (Philosophy), Morris Rossabi (History), and Frederick Buell (English). A shorter NEH conference, on pedagogy, was led by Ronald Waterbury (Anthropology). In total, approximately seventy-five faculty members participated in the planning committees or the summer seminars or both.

The project was particularly appropriate for the Queens campus, as Queens has a very diversified student body. Over forty nationalities are represented

on campus, and the borough of Queens is now the East's largest port of immigration. Well over a third of the student body is either foreign born or born to recently immigrated parents. But still more important to the construction of the program were factors that affect all American colleges and universities. From the beginning, program construction came in response to the perception, both in popular media and specialized scholarship, that the contemporary world has become more globally interconnected and interactive than ever before and the growing opinion in academic circles that students need more than a common core of knowledge about their nation, or the Western tradition. They need a global frame of reference. To list but a few of the factors that support the need for a new world perspective: a global marketplace has been formed, with the rise of multinational corporations and banks and the internationalization of production, consumption, and capital investment; electronic media, enhanced communication, and rapid mobility have tied places in the world more closely together, so that what were formerly thought to be local cultures and traditions have been deterritorialized or made more heterogeneous; geopolitical barriers have fallen, worldwide labor migrations have been dramatically renewed, and local social forms are more and more clearly created and reproduced in connection with, or even as a result of, global factors. The world is, in short, being refigured as a single sociocultural system.

"The world is, in short, being refigured as a single sociocultural system."

As a result of these varied and profound changes, individual disciplines are examining and revising many of their basic assumptions; more than a little of the current theoretical debate across disciplinary lines comes, directly or indirectly, from the perception of a radically altered world order. This awareness of change has not only altered ideas about the present; it has provoked a drastic reinterpretation of the past as well. The World Studies program at Queens was designed to investigate this newly perceived interconnectedness, past and present; its challenge was to explore ways the world's social, cultural, and economic forms could be understood anew by adopting a global frame of reference — by seeing what happened when one, to use Roland Robertson's phrase, took concern with the world as a central hermeneutic.

The second-year planning committee produced a general program description which argues that the application of a global frame of reference to particular sites in the world's past and present involves two sorts of activities, activities which are both complements and opposites to each other. First, it involves investigating the nature of the world-system that many maintain emerged in modern times, and the problems and possibilities involved in constructing

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master narratives of the world's development from ancient times to the present version of that system. Second, it involves understanding the challenges of encountering a culture or society — ancient or modern — that is different in its history, traditions, and social forms from one's own, and making these cultures comprehensible to today's students. Together, these two activities represent an attempt to appreciate patterns of interconnectedness in world history, without dissolving the particularity or homogenizing the diversity of specific cultures and sites in the world. These two activities correspond to the chief needs of our students. The first area responds to their need to overcome ethnocentrism and learn how to negotiate different local encounters within their increasingly interrelated world.

Along with this general definition of field, the program rationale made three additional commitments. First, it committed the program to exploring the entire range of the world's traditions and cultures — Asian, African, Middle Eastern, Latin American, European, North American — despite the overweening ambition and enormous wealth of material involved in such a project. Second, the rationale committed the program [to teaching not to positions in fields, but to controversies]; for example, global histories, not global history, would be taught, so that students would, along with absorbing information, become engaged in the exciting, vexing, and perpetually unresolved effort to construct a narrative for the world and become aware, in the process, of the kinds of controversies that now mark that effort. The rationale thus applied Gerald Graff's valuable suggestions (in *Professing Literature* [1987]) about how literary studies might be restructured in an era of theoretical controversy to the interdisciplinary format of global studies. Third, the rationale committed teachers, pedagogically, to helping students become aware of how their historical and cultural positions are simultaneously connected to and different from those studied throughout world history.

"To privilege a field is to make a decision about what the essential world-creating forces are in history...."

Crucial to the first of these questions was a survey of recent scholarship in world history and recent debate about worldwide interrelationships in that history. Attempts to construct master narratives for the world have usually meant narratives of the genesis of world history out of a world in which there are a number of separate histories: in the history of the world, there was a point when world history commenced. Different narratives of this event privilege different fields and construct very different plots. To privilege a field is to make a decision about what the essential world-creating forces are in history: for example, William McNeill's delightful little book,

The Human Condition (1979), privileges ecology (processes of micro and macroparatism); Daniel Boorstin's *The Discoverers* (1983) seems often to be a version of culturalism and Immanuel Wallerstein's *The Rise of the Modern World System* sees political economy as key to world development. Often related to, but ultimately distinct from the question of what field is privileged is how a plot for world history is constructed; the most widespread debate today seems to be between Eurocentric and anti-Eurocentric approaches. Thus, the primacy given to the West in hegemonic views of the rise of capitalism — as well as that given the West as a necessary step in world-historical development by many Marxian counter-hegemonic views — are countered by an attempt to privilege other regions and cultures. Examples would be Janet Abu-Lughod's *Before European Hegemony* (1989) and Samir Amin's *Eurocentrism* (1989), both of which style the West as initially a cultural and political backwater, a peripheral area in world history, and do so as part of a project of empowering Third World sites today. Similarly, they, and more strikingly, Martin Bernal, in

Black Athena (1987), disrupt the Eurocentric narrative by arguing that Europe, like ancient Greece, formed itself out of materials from many other cultures — Islamic, Semitic, African, Eastern — and then suppressed its indebtedness as it constructed a racialist ideology to justify its worldwide domination.

Feminism and anti-racism challenge typical Eurocentric master narratives differently (here I am using material formulated by Anthony O'Brien [English]). Feminist narratives of the origins and differential development of sex-gender systems intervene in existing master narratives in such a way as to destabilize them. Feminism argues that the gendered subject, and, in particular, the female subject, be foregrounded and not marginalized. Such different feminist works as that of Gayle Rubin and Michelle Barrett in social science, Lourdes Beneria in economics, Sandra Harding in science, Martha Nussbaum and Nancy Fraser in philosophy, Bell Hooks and Teresa de Lauretis in cultural study, Luce Irigaray and Nancy Chodorow in psychoanalysis convey a logic of the gendered subject and sex-gender system as now necessary in any construction of the object of knowledge of any discipline. Similarly, anti-racism also forms a basis for interventionist master narratives. It intervenes in existing narratives by emphasizing the ethnically/racially specific subject and the pattern of dominance and distinction based on race and ethnicity in the construction of objects of knowledge. Relevant to these ends would be work by George M. Fredrickson, Cornel West, Samir Amin, and Hazel Carby.

The plot of world history can be written very differently, but different plots tend toward a similar conclusion: world history gives birth to an interconnected world. Crucial to this notion is the idea that at some point in time what we could call a

world system was born. A world order in which, synchronically as well as diachronically, the world, and all sites within it, reveal themselves to be composite, interactive, mutually created entities. The cornerstone for much of this speculation is Wallerstein's world systems theory, embodied in his two-volume magnum opus, *The Rise of the Modern World System* (1974). According to Wallerstein's theories, a world system shows its presence by non-local constitutive forces: a world system is not just the result of the interaction of previously constituted parts, it is a system that non-locally creates its own parts. Thus modern nations, for Wallerstein, are not consolidations of primordial units, but creations of a modern capitalist world system (emergent since the sixteenth century); this system, unlike an empire, is vested in no single center of power, but requires the creation of a competitive plurality of power sources (which Wallerstein differentiates into core, semiperiphery and periphery) in order to operate.

An enormous amount of revisionary scholarship in a wide variety of disciplines today grapples with this or similar notions of worldwide nonlocal creation. Some of the scholarship occurs within the boundaries of Wallerstein's world systems theory, some in opposition to it, and some outside of it. On the boundary between history and anthropology, Eric Wolf, in *Europe and the People Without History* (1982), has written a somewhat different version of the rise of the modern world system. In sociology, Roland Robertson and a number of others are spearheading an alliance of cross-disciplinary studies in the area he calls globalization theory; Robertson has described his enterprise as the attempt to stand world systems theory on its head by emphasizing social structure and culture over economy in studying the formation of what he calls "the world-as-a-whole."

A related, but different movement in sociology is the study of nationalism. Benedict Anderson's *Imagined Communities* (1983) has been the most influential single book in the field, arguing that nationalism is, in a more complex way than previous scholars had recognized, a globally disseminated fiction, a "cultural artifact" that has spread throughout and reshaped the world in the course of the last three centuries. Anderson's analysis of nationalism has, in turn, been important to recent literary history, such as *Nation and Narration* (1990), edited by Homi Bhabha. In this collection of essays, the notion of locally produced national literary traditions is deconstructed, revealing local traditions as in fact heterogeneous within and dependent on international structures without.

Closely allied to this deconstruction of national literary traditions are a number of other developments in literary history, sociology, and historiography. In ethnic studies, works such as

Henry Lewis Gates' *The Signifying Monkey* (1988), William Boelhower's *Through a Glass Darkly* (1987), and Stanley Tambiah's "Ethnic Conflict in the World Today" (1989) seek to relocate ethnic traditions in international contexts, either as diasporic formations (Gates), the legacy of colonial domination (Boelhower), or an integral part of the current world system (Tambiah). In post-colonial literary studies, national literary traditions have been reinterpreted as creations of the world system. *Nationalism, Colonialism, and Literature* (1990), containing essays by Terry Eagleton, Frederic Jameson, and Edward Said, is a good recent example, while the decolonisation theories of Ngugi Wa Thiong'o (*Decolonising the Mind* [1981]) and Ashis Nandy (*The Intimate Enemy* [1983]), reflect similar themes, although with a greater Third World emphasis. (Both Ngugi and Nandy are revisions of Frantz Fanon's *The Wretched of the Earth* [1963]). Said's name suggests another distinct field of study, imperial discourse theory, the field *Orientalism* (1978) occupies. According to this approach, the way the first world has represented the third in knowledge and art is neither objective nor harmless, but an integral part of the process of domination; regional identity is thus revealed as a construction of global power relations. Said's approach has been applied in many fields, from ethnography (*Writing Culture* [1986], ed. James Clifford) to art (Sally Price, *Primitive Art in Civilized Places* [1989]). Moreover, recent work in philosophy and cultural studies, like V.Y. Mudimbe's *The Invention of Africa* (1988) and Christopher Miller's studies of francophone black African literature, reveal how these discourses, that originate in the first world, not only represent first-world attitudes, but also tend to resurface in anti-colonial movements in altered form. What is perhaps even more startling is that the notion of revising knowledge by placing knowledge-construction in a post-colonial context has spread even to the hard sciences. This is explicit in Ashis Nandy's *Science, Hegemony, and Violence*. In a more conventional manner, changes in science are yoked to changes in notions of global order, when Janet Abu-Lughod and Arjun Appadurai support their models of decentered world systems by drawing on the arcana of quantum, chaos, and catastrophe theories. Last, one could collect some of the work mentioned above under the rubric of what is being done in much broader, interdisciplinary fields: feminism and race studies are fields which co-ordinate reinterpretations of knowledge construction in a wide variety of disciplines as parts of worldwide discursive formations of gender and race.

Clearly one could easily supplement these reconsiderations of the past with examples of recent developments: globalization present is as rich an area for study as globalization past. From postmodernism in media and many art forms, to the new polycultural international modernism in fiction dominated by

Third World authors like Salman Rushdie, and from the creation of a global media network to the development of transnational capitalism, the world map has dramatically changed, becoming more obviously plural, non-local, interactive, and even inter-constitutive. Indeed, as Frederic Jameson's work on postmodernism and Scott Lash and John Urry's *The End of Organized Capitalism* (1987) indicate, contemporary developments in cultural studies and contemporary developments in economics are more than complementary; they are interconnected, prompting analyses of interconnections that are much richer than traditional Marxian thought allows.

Seen in this way, world systems theory and a host of explicitly related and apparently independent intellectual developments in and outside of postculturalism add up to a diffuse, but overlapping reinterpretation of culture and society worldwide as being the products of an interconnected world. The variety of types of interconnection suggested above are thus part of the focus of the global area of investigation of Queens' program. Along with these discoveries, however, has come a different kind of debate about the world systems. In contrast to Wallerstein, for whom the "modern world system" is the only one to have emerged in world history yet, scholars like Janet Abu-Lughod (and more informally William McNeill) have pushed the horizon for the development of the world as a single system back in time, arguing for the existence of a pre-modern world system, based on trading networks joining Europe and the East. On the other end, the anthropologist Arjun Appadurai has argued, in his remarkable "Disjuncture and Difference in the Global Cultural Economy" (*Public Culture* 2 [2], 1-24), for the existence of a postmodern world system for an era of disorganized capitalism and contemporary media.

"This pluralization of world systems begs the question as to what preceded them."

This pluralization of world systems begs the question as to what preceded them. Stated another way, should the paradigm of non-local, interactive creation be confined to late-modern or modern times? An answer to this must take two forms. On the one hand, Wallerstein argues that a true world system requires ninety-day communication between distant parts of the ecumene for an interconstitutive system to emerge. As one inspired by chaos theory might counter, this limitation indicates that world system theory is not wholly objective, but, rather, perspectively constructed. A long-term analysis of human development movements in Kingley Davis' article, "The Migrations of Human Populations" (*Scientific American*, Sept. 1974), would also depict a non-locally created world history. On the other hand, the notions crucial to world systems theory must also be applied to the investigation of more

localized formations, from civilizations to tribal groups. Thus, Bernal, in *Black Athena* (1987), reconsiders ancient Greece as a composite creation from regional cultural interactions, and many anthropologists today criticize the notion of bounded, separate, consensual, tacit cultures, arguing for the reverse of all of these terms. To think in the former ways would be the utilization of an orientalist paradigm to the neglect of what Arjun Appadurai has called the epistemological fadeout that occurs as one investigates past (and also pre-literate) societies.

The above review of scholarship doubtless emphasizes my particular interests as humanist; others would cite still further viewpoints and texts. All would, however, affirm that the study of world interconnectedness represents the guiding principle of the Queens program. Conceptually, theories of global history and global interconnectedness comprise the first of the two emphases of Queens' World Studies program, and practically, they offer the occasion for requiring students to absorb a great deal of information about world history and development. The second component of the program also implements the notion of worldwide interactiveness on a different plane. Trying to overcome ethnocentrism and exploring the challenges involved in negotiating presents and pasts different from one's own means not simply differentiation, but differentiation as a part of the perception of relationship. As suggested above, the relationships students may discover are both diachronic (the present has multiple pasts, as when Bernal and Amin assert that the "Western" is also the "Eastern" and the "African") and synchronic (the contemporary world is fundamentally multicultural, as its subjects construct themselves both through present interactions with each other and out of the circulation of information

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and imagery about each other's pasts). To involve students in the discovery of difference that also means relationship, specific studies of different sites are emphasized equally with attempts to construct a vision of the whole. Typically, the program selects sites that emphasize heterogeneity, the intersection of several different cultures or other formations within world history. For example, different sites may be compared/contrasted with each other; an encounter between two sites may be dramatized and analyzed, so that it reveals much about each and the mechanism of their relationship; or one site may reveal itself as constructed out of material from a number of others. These changing emphases represent — but only very roughly — changing mechanisms for world interactions privileged at different moments in history. These are the developments of relatively

independent regional centers linked by migration, trade, and the diffusion of cultural products; colonial conquest; and global interactivity in a contemporary world in which, as James Clifford notes in *The Predicament of Culture* (1988), "difference is encountered in the adjoining neighborhood, the familiar turns up at the ends of the earth (14)." Typical examples of the above exercises would be comparing epic poems in Greece, India, and Africa along with material about the societies that produced them and studying the observations of world travelers like Marco Polo and Ibn Battuta; contrasting the vision of the "native" with that of the colonizing Europeans; or analyzing the complex polycultural indebtedness of the protagonists in Maxine Hong Kingston's *The Woman Warrior* (1975) or Salman Rushdie's *Midnight Children* (1982).

In carrying out these local studies, attention is paid throughout to the range of terms used to ground the differences and relationships thereby discovered: terms like "culture," "civilization," "religion," "region," "ethnicity," "nationality," "class," "gender," and "race." Noting this additional order of multiplicity makes one conscious of the embedded assumptions in, and the intellectual and social history behind, the terminology available for analysis. It also multiplies the variety of local "worlds" to be portrayed, by incorporating into the program an abundance of recent scholarship carried out under a variety of rubrics, such as canon reform, gender studies, and subaltern studies. This approach explores how different traditionally suppressed historical subjects — such as women or racially defined "others" — represent themselves, their histories, and their world. Given this multiplicity, local studies not only present students with the sensation of negotiating a complex world of differences and relationships, but also show them how hard it may be to construct a coherent narrative of world development. Indeed, localized studies may prompt some students to question the possibility or even validity of constructing global views — or, as Jean-Francois Lyotard put it in *The Postmodern Condition: A Report of Knowledge* (1979), of totalizing knowledge about the world in a master narrative. (Lyotard argues that, in the contemporary world, we no longer can totalize knowledge about the world, but are engaged in a series of dispersed, localized projects that attempt not just to extend knowledge within existing paradigms, but to alter the paradigms themselves.)

"Indeed, localized studies may prompt some students to question the possibility or even validity of constructing global views...."

Surprisingly, then, emphasizing interrelatedness in a world seen as a complex single system may prompt some either to construct or perpetually to deconstruct particular visions of that whole: the term "world

studies" can be both singular and plural. It can mean one world (or world system) through many studies, or it can also mean one world splintered into many studies, or it can also mean one world splintered into many studies. In the latter form, it may lead one to argue that the original assumption was wrong, conflicting visions of the same interconnected whole. In a program that tries to teach to controversies not truths, this is one of the most fundamental, generative contradictions. It does not represent the shallow cultural relativism (the permissive coexistence of supposedly separate ways of seeing the world) that critics of multiculturalism deride. It represents a crucial contest over representation in and for a shared, interconnected world.

With the Queens program placing emphasis on an interconnected world, four courses have been developed, ones which can be taken as a sequence or separately. The first course focuses on the central concepts and problems of global studies, as discussed above; it then tests these concepts in a series of local investigations. The latter three are divided up into periods chosen to reflect the sequence of world systems discussed above and to provide insight into the comparative development of social structures. Strict chronological sequence was rejected, as the same date can mean something very different in different parts of the world. In each of these courses, material is drawn from a number of cultures and societies, the intent being to provide a global coverage and reflect interconnectedness.

Committee-authored course descriptions present the four courses as follows: World Studies 101 ("Interpreting the World") is a study of diverse cultural traditions, political and economic structures, and their interactions. It is designed specifically to expose students to three dimensions of the world system: 1) the global, 2) the local, and 3) the connections between them. First, the course explores how world history evolves over time and how, at different periods, significant interactions between different parts of the world have been constructed. (This area of investigation therefore includes material ranging from studies of early migration, to the formation of highly integrated regional centers, to the global interactions of pre-modern, modern, and post-modern world systems.) Second, the course provides students with the opportunity to appreciate the diversity and richness of local societies as represented in different disciplines. Third, it examines how and to what degree local historical, economic, and cultural developments are shaped by their temporal and spatial position in a wider system of global interactions. To facilitate these understandings, students are expected to assimilate a substantial amount of basic information: historical, economic, geographic, cultural, demographic, etc.

World Studies 102 ("Ancient Worlds") examines the emergence, globally, of social and cultural forms, from prestate societies to the rise of empires and the

development of an early world system. The course utilizes both a local and global approach. On the one hand, it requires a comparative study of various cultures and societies worldwide, based on the use of humanities and social sciences texts. On the other, it requires discussion of evolutionary schema for the development of human society and culture from prestate societies to empires and an early world system. (Such schema would include a variety of social science theories, such as ecological evolutionism, mode of production analysis, cyclical development of societies, challenge and response theories, etc., as well as a variety of theories about the development of cultural forms.) Throughout these analyses on the local and global levels, attention is given to a scholarship that contests the ways in which traditions have been "invented" or retrospectively constructed during the last several centuries and to the multiplicity of cultural and other viewpoints exposed as this retrospective construction is dismantled.

World Studies 201 ("Encounters Between Civilizations, 1500-1900") begins with the European voyages of exploration and ends in the twentieth century with the rise of anti-colonialism and nationalism in the Third World. This period is associated with the rise and expansion of the "modern world system," a system that differs from the previous period of regional and inter-regional systems by a qualitative increase in the frequency, scale, and magnitude of economic, political, and cultural interrelationships between regions and peoples. Accordingly, the global focus of the course deals with different versions of this narrative and different analyses of the world system that has come into being. Juxtaposed to each other are Eurocentric and non-Eurocentric, gendered and gender-blind positions on the "Age of Discovery," the conquest, the rise of capitalism, colonialism, nationalism, imperialism, and anti-colonial resistance. On the local level, this period brings about a dramatic increase in the frequency, depth, and intensity of cross-cultural encounters, and these form the basis for a variety of specific studies of intercultural contacts, as Europeans interact with different peoples around the globe. Each such contact is to be studied with attention to actions of both sides, their perceptions of each other, and the effects of the encounter on both, with care being taken throughout to show that both colonized and colonizing societies are not monolithic, but possess multiple, conflicting viewpoints.

Finally, World Studies 202 ("Contemporary Worlds") treats the emergence of new forms of global culture. It is an interdisciplinary study of societies, economies, cultures and ideologies in the twentieth century, with focus on the evolution of an increasingly interactive world order, as seen from different historical, ideological and cultural positions within it, and different disciplinary perspectives. Among the issues included are: the evolution of the three-world theory in its economic, ideological, and

cultural versions; neocolonialism and decolonization; ethnic and diasporic formations; persistence of "indigenous" cultures; religious movements; nationalism; varieties of resistance; the rise of multinational organizations and movements; international flows of capital and labor, both male and female; redefinitions of cultural identity and difference in an increasingly globalized world; the study of gender and its global/local political, social and cultural implications; the changing awareness of relationships between culture and power; the rise of global media, global commercial culture, and global literary and artistic forms; contemporary science, technology, and their relationships to society and the environment; and the question of the existence and identity of a "post-modern world system" different from the "modern" one. Given the extensive interrelationships in this period between the construction of local sites and the operation of worldwide forces, global and local perspectives are harder to separate and could be taught simultaneously. Thus, instructors are given the option of picking two or three particular "hot spots" or localized topics in the world news, ones that involve the interactions of different cultures and societies and ultimately reveal the operation of the global system on cultural, social, and economic levels.

Queens' program is now well along in the task of developing extensive bibliographies and collections of course materials for the four courses. These have been collected over the three years of planning and are further augmented as instructors use new materials and strategies from semester to semester. (Instructors teaching each section are encouraged to develop new material, within the constraints of the course guidelines; at the end of each semester, they are asked to write up an explanation of their syllabus and an evaluation of its success and file this and their course materials with the program head.)

"The curriculum outlined above is not written in stone."

The curriculum outlined above is not written in stone. As self-criticism yields insights and as new scholarship dictates, the program will change. The experience at Queens has shown that, in constructing such a program out of diverse disciplinary interests and commitments, an "imagined community" of participants emerged, and this community, along with the program, can remain viable only so long as the same sort of exploration that produced it continues. To accomplish this end, Queens is planning an ongoing program of faculty and student seminars and symposia. Making World Studies a center for innovative intellectual activity for both students and faculty hopefully will ensure its health and long life.

The above comments are intended to describe the common core of the World Studies Program at Queens College. But just as the program has been

designed to embody questions and controversies, not positions and answers, no single account of it can stand for the participation or express the viewpoints of all involved. If there is anything that we have learned at Queens, it is that this project is a focus for many of the strongly felt disagreements of our day — disagreements that range from what we should teach to how we should teach it. The intent of the World Studies Program at Queens is not to suppress or even

resolve these disagreements, but to use them in the development of a new and challenging pedagogical experience for faculty and students alike.

The current program director and contact person for those wishing further information is Professor Ron Waterbury, Director of World Studies, Kissena Hall, Queens College, Flushing, NY 11367.

WHA

CALL FOR PAPERS AND PARTICIPATION

California and the Pacific Rim: Past, Present, Future

A special conference sponsored by the John Muir Center for Regional Studies

University of the Pacific 47th Annual California History Institute April 29 – 1 May, 1994

The Pacific Rim is a region of growing importance as the world moves toward what some futurists have already begun to call the "Pacific century." California is a major player in the international economy of the Pacific Rim, but the nature and significance of Pacific Rim trade and commerce, and its relationship to California, have never been comprehensively studied. Some Americans have been frightened into the protectionist camp by the perception that Pacific Rim expansion is an abrupt, post-World War II phenomenon. The historical fact, however, is that the Pacific Rim economy has already entered its fifth century. It began with a huge swap of Spanish-American silver for Asian products during the late sixteenth century, and has slowly evolved to include today's complex exchange of people, products, and ideas.

The purpose of this conference is to encourage academics of all disciplines, as well as business leaders, students and the general public, to gain a better understanding of the evolution of Pacific Rim relationships, with trade and commerce only one component of a long-term international exchange. That will help develop an overview, a multidisciplinary vision of the Pacific Rim and the California connection that will better prepare policy-makers for decisions vital to California and the nation. It will also help balance the general perspective on American relationships abroad, now heavily focused on Europe and the North Atlantic.

This conference is designed to address California and the Pacific Rim, Past, Present, and Future from a multi-disciplinary perspective. Two days of academic sessions, followed by a regional field trip, are open to presenters and participants from all relevant disciplines, including those in agriculture, anthropology, communication, ecology, economics, ethnic studies, geography, history, linguistics, oceanography, and other fields. Students and the general public are also welcome to participate, either as presenters or as registrants who simply want to learn more about this important subject.

The conference invites proposals on any aspect of this theme. Proposals for papers and sessions should be forwarded, along with a brief resumé, to the CHI 94 Program Committee, in care of its Chair, Professor Dennis O. Flynn, Economics Department, University of the Pacific, Stockton, CA 95211 by November 15, 1993. Phone (209) 946-2258; fax (209) 946-2596.

For general conference information and registration details, send your name and address to The John Muir Center for Regional Studies, University of the Pacific, Stockton, CA 95211 on the form below (or a photocopy thereof).

I am interested in the following:

Presenting a paper, or serving as commentator or moderator at the 1994 Conference on "California and the Pacific Rim."

More details about registration and program for the 1994 Conference.

More information on The John Muir Center for Regional Studies and its programs and publications, including *The John Muir Newsletter*.

Name (please print) _____

Affiliation _____

Mailing Address _____

Town, State/country, code _____

WHA

CALL FOR PAPERS

October 23, 1993 New England Historical Association Fall meeting at Brown University. Call for papers or proposals on any topic, area or period, by June 15. Contact Peter Holloran, NEHA Executive Secretary, Pine Manor College, Chestnut Hill, MA 02167.

CALL FOR PAPERS

North East Popular Culture Association (NEPCA) invites papers or proposals on popular cultural (history, art, music, politics, literature, etc.) topics for its annual conference on 29-31 October 1993 at Providence College in Providence, Rhode Island. Send abstracts and a short c-v to the program chair: Professor Alan Cleton, Wentworth Institute, 550 Huntington Avenue, Boston, MA 02115. Deadline is June 30.

W H A

HERETICAL RUMINATIONS ABOUT WORLD HISTORY

Theodore H. Von Laue
Clark University

As a consultant for the affiliation of the World History Association with the Shaanxi Teachers University in Xi'an PRC, I recently protested, perhaps unfairly, the emphasis given by the planners of the first exchange to the Silk Road. In its day the Silk Road, to be sure, played an important part; it belongs in the contexts of world history. But should the participants in the exchange, school teachers and academics, not also take time to look at contemporary China? Their students follow the news about China, wondering what will happen to the agitation for democracy. Does knowledge of the Silk Road provide any answers? I got quite indignant about what I called the antiquarianism of the proposed exchange. Do I sense a widespread antiquarian mindset in the WHA?

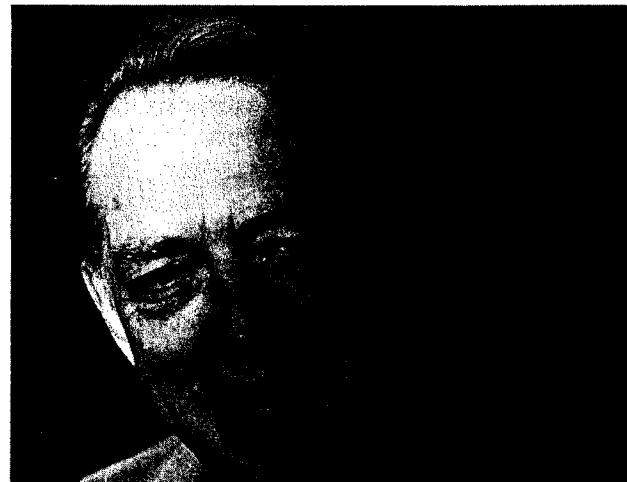
"What amazing creative ingenuity!"

But then, by accident, I picked up a history of China and read the chapter about the formation of the Chinese script. And suddenly I had an illumination. What amazing creative ingenuity! My amazement immediately inspired a larger look: What wonderful creative ingenuity from ancient times to the present anywhere around the world, from the Eskimos in the arctic north to the equatorial peoples of Africa, from the peoples of East Asia to the Europeans and to the Amerindians! Under highly diverse and often adverse conditions, human beings created complex artifacts, social institutions assuring their survival, and

sometimes grand empires. World history bears witness to the human vitality preserved for the benefit of the living generation in museums, archives, or even in our homes, in literature, art, music, and — perhaps in rather uninspired prose — in history books.

Taken as a whole, that creative vitality is a source of optimism. Yes, imperfect human beings plagued by tyranny, injustice, and wars have managed to cope constructively with the conditions set by Mother Earth, asserting their ingenuity in manifold forms, multiplying in number over the centuries, and now capable of flying into outer space toward the stars. The record of world history inspires confidence in the human species; it imparts courage, or even a spiritual uplift, for the living generation faced with the miseries of the present. (Pardon a nasty aside: does that uplifting penetrate into our teaching of world history?)

How do professional historians deal with world history? How do they cope with the hugeness of the



Theodore H. Von Laue

human inheritance? Well, we write textbooks of world history, often as teams of area or period specialists, tracing patterns of civilization from prehistoric times to the present. In short, we produce factual surveys that can be enriched by travel, professional involvement in foreign lands, and scholarly research. Obviously the historic record of human achievements overtaxes anybody's resources of time and energy, or even of textbook comprehension. And so we take refuge in detailed scholarship. To be fashionable, for instance, we study world systems of the past, networks of trade and cultural exchange, including the Silk Road. Such selective probes — and there are infinite opportunities within world history — lead to ever more refined specialization, to the point where observers guided by common sense may ask: so what? In pursuit of a

"In pursuit of a final truth at a given historical moment we come to the point of pure antiquarianism."

final truth at a given historical moment we come to the point of pure antiquarianism. Such approach, I

concede, may be justified if it reinforces the confidence-inspiring appreciation of human creativity, if it gives zest to life. At worst it adds mindless minutiae to an already overloaded inventory of historical data.

Antiquarianism, I grudgingly concede, has its appeal in a culture of contentment. Scholars feeling secure in the present world (or in their Ivory Tower) can indulge their curiosity about the past to the limit of their personal or institutional resources. But — and here I am tempted to bang my fist on my desk — historians open to contemporary problems and feeling responsible for future generations will always include the present in their studies. The study of history is justified only if it serves the need of the living to gain control over their destiny; the present needs to be an intrinsic part of the study of the past. And never more than at the end of the twentieth century!

Looking at the present from the perspectives of world history we cannot help seeing that we live in an entirely novel era in human experience. Never before have all the peoples of the world, deeply divided by millenia of diverse cultural conditioning, been compressed into such tight competitive interdependence; never before have they interacted in such inescapable intensity. Based on instant visual communication, the intermingling of different peoples, as well as envious comparison of lifestyles and political power among over five billion human beings (with more billions to follow), the present world system bears little resemblance to any world system of the past. The fact that we have entered an unprecedented new era in human experience certainly ought to be part of any responsible approach to world history, an altogether new world history suited to the new era begun in the twentieth century.

Alas, we do not yet understand that new era of global interdependence. Americans still look at the world and its history from limited perspectives derived from what, in a defensible simplification, is called "the West," from perspectives based on circumstances unique in the world; we teach a Westernized world history. Admittedly, people of no other culture have risen to a similar worldwide ascendancy. Yet compelled now to adjust to a Westernized world, non-Westerners cannot escape their past cultural conditioning. Despite their cultural disorientation their traditional ways still matter, contributing to shaping the course of world events; they have justified reasons for being unable — or unwilling — to conform to our institutions and values. Do we, the dominant people, know how it feels to be dominated culturally and politically by an alien force? Can we understand their desire to match our power and influence in the world from their own resources?

And here arises a harrowing question posed by recent history: are we aware of the effects of our domination? Can we admit that by setting a model of global power we inspired a matching ambition in Lenin and Stalin, Mussolini and Hitler, in Japanese expansionism and Maoist totalitarianism? Consider in addition the appeal of the racist sentiment expressed

by the prominent American clergyman Josiah Strong who wrote in 1886 that a new stage of world history had been reached, "the final competition of races." The British biologist Karl Pearson made an even stronger statement a few years later: "History shows...one way, and one way only, in which the high state of civilization has been produced, namely the struggle of race with race, and the survival of the physically and mentally fitter race." Conveniently forgotten now, political racism was widespread in England and the United States before World War I; it left its mark on Hitler, who fused it with the militant anti-semitism prevalent in Eastern and central-eastern Europe. And, finally, consider the dedication of the Western allies in World War I to human slaughter. A few days after my birth in June 1916 the British sacrificed 60,000 men on one day in their offensive along the Somme river. What did individuals count when the fate of their country and their sacred convictions were at stake? The sacrifice was bound to be even bigger in countries where, because of circumstances beyond human control, lives were cheaper.

"And, finally, consider the dedication of the Western allies in World War I to human slaughter."

I introduce these disturbing facts — many more like them could be cited — not in an anti-Western mood. My point is that we must rise to a global overview if we want to understand the new era in world history in which we live. The actions of people who, in the innocent ignorance of their narrow perspectives, set a universal model, caused unprecedented inhumanity in the global community formed by their worldwide sway. Viewed in this light — and in pursuit of our highest ideals — should part of our moral outrage not be directed against ourselves, against our ignorance of global reality? Are we justified in imposing our institutions and values, raised under exceptional circumstances, on other peoples conditioned, by comparison, under great adversity? By the same overall perspective we can also watch, more mildly but with equal concern, the growing influence of non-Western cultures in our own society and assess the consequences of cultural disorientation in our own lives. Cultural disorientation is a universal and profoundly disturbing feature of the new era.

"Our overriding aim must be to gain control over the realities at work in our world."

Under these adversities it is crucially important that in any conflict we try to fathom the dynamics at work on the other side, no matter how repulsive to our sensibilities. Our overriding aim must be to gain control over the realities at work in our world. That aim can be realized only if we understand both sides. The other side has good reasons for its actions under its own set of circumstances; or else it would not have risen to prominence. Constructive world history must

attempt detached perspectives allowing a full grasp of all the factors at work at a given historical time — and foremost in the present.

But how to achieve such detachment? The best method, I suggest, is an all-inclusive comparative approach. Each culture, nation, state, people, each contestant in the global arena, has to be viewed in terms of the factors shaping it, foremost geography (commonly much neglected in historical studies). Geography provides abundance or scarcity of natural assets, including opportunities for interaction with neighbors and the extent of territorial security (or insecurity). In addition we need to be aware of the full range of human qualities and sensibilities, the ethnographic and anthropological features in what I call "the human raw material," the sum total of the human factors shaping states and nations. It can be understood only in the light of all academic disciplines combined with a live moral awareness derived from religious sources. I myself resort to literature as the best source of insight into that elusive totality of causal factors. The source materials commonly used by historians allow only rather partial understanding. And as for the ignorance among the American public of the cultural factors involved in global politics, I throw up my hands in despair. Obviously, we need a constructive world history employing an all-inclusive comparative approach that can convey a realistic sense of the factors shaping society, politics, and international relations — shaping world history, especially in the new age of globalism.

When in the fall of 1989 I taught at the Shaanxi Teachers University in Xi'an, I tried out my approach by comparing Chinese and Western historical evolution. Paying tribute to China's historic greatness, I also emphasized the assets that eventually allowed the West to humiliate the Chinese people. Starting in Greek and Roman times around the Mediterranean and after the Middle Ages moving up to northwestern Europe, many comparatively small polities intensely competed with each other for wealth and power in a uniquely favorable geographic setting. They thereby created an exceptional hothouse of cultural and political evolution. By the twentieth century the peoples of Western Europe, aided by the Americans even more favored by circumstances beyond human control, had surpassed the achievements of the Chinese and all other peoples around the world.

In my Xi'an lectures I called attention to the tight civic cohesion resulting in Europe from life in relatively small political units under persistent external threats. By comparison the society raised in the large Chinese empire, according to Sun Yatsen, the first modern Chinese statesman, was "a sheet of sand." From my own observations and knowledge of contemporary Chinese novels or short stories, I agreed. But how now to weld together that "sheet of sand" into a cohesive polity capable of standing up to the challenges of global competition? Democracy American fashion, I argued to the distress of my

students, would lead to anarchy. And to the dismay of the Party hacks I ridiculed the mindless ideology of Marxism-Leninism and the Thought of Mao Zedong.

"Which way then should China go to the future?"

Which way then should China go to the future? I hope that in my teaching I showed compassion for the Chinese predicament. Should well-meaning world historians not convey informed and dispassionate sympathy for all countries painfully suspended between their traditions and the need to modernize along Western lines?

A compassionate comparative approach obviously leads to an acceptance of cultural relativism. Each people, society, culture, or political system is the product, in the last analysis, of circumstances beyond human control and thus to be considered legitimate, whether or not it fits into our own system of values. Such comparison also explains impartially the sources of the troublesome inequality among the world's peoples. The differences in the earth's surface created different responses and unequal resources of power. Western imperialist expansion, often blamed for that inequality, merely revealed how chancy have been the gifts handed out by Mother Nature. And alas the natural causes of inequality persist; it is virtually impossible, for instance, to match in the tropics the human energies fostered by temperate climates. Should such reflections not be part of our teaching of world history? Cultural inequality is a major problem in the present and foreseeable future.

"The differences in the earth's surface created different responses and unequal resources of power."

What then, in the face of the diversity revealed by constructive world history, about the pressing need for worldwide teamwork in the global age? How are we to promote the uniformities of skills and attitudes required for effectively working together? What universals can we teach in order to offset the cultural relativism derived from the comparative approach here advocated? The current news furnishes the obvious answer, indicating the massive volume of existing international cooperation through the United Nations and its affiliates, international law, the work of multinational corporations, common technologies and means of communication, and innumerable humanitarian organizations. Yet the same news also indicates the divisive obstacles: arrogant nationalism, religious fundamentalism, ethnic militancy, civil wars, destructive violence, all pointing to a grim future. These threats need to be addressed by constructive world history.

In the first place, let us emphasize that our comparative approach is to be compassionate, conveying an understanding based on goodwill. That goodwill touches on a universal human sensibility; it builds bridges over which cooperation can be

established. The comparative approach also leads to a badly needed process of cultural disarmament: the cultural differences are, in the last analysis, the product of forces beyond human control. That recognition helps to diminish both the arrogance of cultural superiority and the pain of "backwardness." The resulting sense of humility is the precondition for a new willingness to change established ways of life. In order to create a peaceful global order, all human beings must rise above their traditions, all must raise their perspectives to encompass realistically — and compassionately — the human reality around the world. The changes needed most basically operate not in the realm of political, economic, or technical organization, but in morality. World history to the present presents us with impressive examples of culture-changing moralists. But — my last nasty aside — do moral considerations ever enter into our teaching of world history? They certainly are badly needed.

In my pessimistic view, our future is to be grim. In the overload of information and stimuli, under the threat of poverty and violence, human awareness contracts rather than expands; disoriented people seek security in a narrow fundamentalism. Everywhere social cohesion becomes more brittle. In addition, Mother Earth's finite resources are under pressure from a rapidly expanding world population mindlessly turning to violence for survival. Under these conditions the forces of destruction undermine the visions of a "new global order." The unprecedented age of globalism has imposed upon humanity a huge burden of ignorance regarding human cooperation in the tight setting of global interdependence. An enlightened approach to world history may help to lighten the load.

As a guiding star — to return to the beginning of these ruminations — there glows the bright record of past human achievements through human history. Yes, imperfect human beings have managed not only to survive, but to gain ever better control over their destiny. Let the proper study and teaching of world history — with due emphasis on the moral dimensions of life — promote the optimistic faith in the human capacity to cope constructively with an ever uncertain future.

WHA

NOW YOU KNOW...

There is a publication entitled *The World History Herald* which presents historical material in newspaper form as though it were being printed at the time of the event(s). It is directed toward middle-school levels but might be suitable for high school and college freshmen. If you are interested in more information, you might write to STECK-WAUGH COMPANY, 8701 North MoPac, Austin, TX 78759. ATTN: School Materials.

COMMUNICATIONS

I

Brant Abrahamson has outlined a course on world history in *World History Bulletin*, Vol. IX No. 2, Fall-Winter 1992-93, pp. 42-43. I would like to expand on this very stimulating communication as given below. References to "Units" are those of Abrahamson.

1. Big Bang to Bipedalism (Unit One). The physical (genetic) and psychological unity of humankind.
2. Regional Divisions. The best way to study world history is to divide the world into regions, like West Europe, West Asia, Eurasia, East Asia, North America etc.
3. Old Stone Age Living (Unit Two). As in all cases, Regional notices. Primitive hunters. Advanced hunters.
4. Neolithic Revolution (Unit Three). Woman's contributions — agriculture, pottery, basket-making, cooking, fermentation, textiles, medicine, religion etc. The cult of goddesses and of the Great Goddess. Legacies.
5. Early technical achievements — by men, and their legacies. Metals, mining, wheeled transport, plough, sailboats, orchard husbandry, domestication of animals, etc.
6. Nomad warriors and pirates. Taming of the horse and the camel — conquest of Space. Professional conquerors and rulers. From grasslands of Eurasia and Arabia outwards.
7. Civilization (Unit Four) -
 - (i) River Valley.
 - (ii) "Feudal," like Sparta, Hebrew, Rome, Medieval West, Zhou China, Maurya Gupta and Mughal India, Turkish Middle East, Kamakura Japan, etc.
 - (iii) Mercantile, like Babylon, Levant, Crete, post-16th century Europe, post-Kamakura Japan, etc.
 - (iv) Co-existence of different types of civilizations in the same area. India is a very good case. But instances are many. For instance, in later times, two types of civilization in USA in the 19th century, North and South.
8. Human Beliefs and Perspectives I (Unit Six).
9. War and Politics (Unit Five). As war and politics have been influenced by human beliefs this is put later. The importance of weaponry. Only matters of Regional, as distinct from national, importance should be taken. Rise of the nation-state from Joan of Arc's time.
10. Main achievements in Literature, arts, etc. — Regionwise.
11. Woman's Perspective (Unit Four). Family life in various Regions.
12. Woman's achievements in a man's world. Notices on people like Cleopatra, Joan of Arc, Elizabeth of England, Catherine of Russia. Also of Empress Wu of China, the Trung sisters of Vietnam, Rani of Jhansi in India etc.

13. West Europe forges ahead. Eroding of the hold of religion. Renaissance, Reformation, Humanist Revolution.

14. Human Beliefs and Perspectives II (Unit Seven). Scientific Revolution and Democracy. Rise of the Scientific-Democratic Person, and Scientific-Democratic Civilization in West Europe and USA.

15. West Europeanization of the world. Colonialism. Appropriation of elements of Scientific Democratic Civilization by others.

16. America as a new civilization.

17. Global conflicts in the 20th century.

18. Russia's attempts to catch up with America. Its ideological underpinning.

19. Eur-Americanization of the world and opposing forces — a continuing process. Fundamentalist revivals. A new global mosaic? Problems of coalescence.

20. Women's Liberation Movement. Spurt after Second World War. With education, economic freedom, birth control, and (in future) robots for much of domestic chores, woman has great and dramatic future possibilities.

21. Regression. There have been regressions in human history. For instance, in the cases of the Bronze Age Cultures of West Europe, Athens, Rome, Hindu India, Abbasid Middle East, etc. We face a general regression if there is a nuclear holocaust.

22. Prejudices in Group Relations (Unit Eight).

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Calcutta 700 064, India.

II

[The following effort to find global meaning in historical study was published as a brief "Communication" in the *American Historical Review* in July 1957 by then young assistant professor Hilary Conroy. It was in response to a scholarly argument about the possibility of such in which senior professors Becker, Gershoy, and Zagorin were at the time engaged, with Professor Gershoy's advocacy of skepticism, specialization, and objectivity not only carrying that day but relegating such Toynbee-esque efforts at the globalization of history to the dustbin. Indeed H. C. himself retreated thereafter to his Japan-East Asia area of specialization, and it was not until approaching retirement in the 1980s that he again began to think in global terms. (As we all know, one can with many good reasons dig deeper and deeper into a specialized area of historical study and never emerge.) But upon becoming emeritus in 1990 Prof. Conroy was delighted to find a *World History Bulletin* in existence, and digging into his own dustbin he found this "Communication" which, he hopes, may have a more favorable reception today than it did in 1957.]

TO THE EDITOR OF THE AMERICAN HISTORICAL REVIEW:

Mr. Zagorin's concern (*AHR*, 1956, pp. 1-11) over Becker's "skeptical fallacy" may be counted so much playing with words by many historians who are engrossed in their own area of specialization. This is another round in the argument between theorist and skeptic, with touché again going to the skeptic, Professor Gershoy in this case.

Before theorist and skeptic again go their separate ways, I should like to propose an exercise in perspective, namely, a reversing of roles, by which we might throw some new light on the historical process—if there is one. While those whose inclination is to say hopefully with Zagorin that history is "not unknowable" and stand by "infected with skeptical doubts," let those whose inclination is to cheer Gershoy's defense of skepticism make a try at "knowing" history. Let them take on, temporarily, the uncongenial hypothesis with which the theorists begin—there is a true, coherent, and explicable historical process at work in this world—then with uncharacteristic temerity set down its main outlines.

"But impossible," the reply will be. We cannot in good historian's conscience start from such an assumption or make such an attempt. There are a thousand reasons why: not only the unknown, but our prejudices, our environment; we are nationals of a particular country, products of a single civilization, specialists in a small segment of history. Even if we were thoroughly versed in all historical fields, a dozen other branches of knowledge impinge upon the subject. Even if the facts were there, our spectacles are hopelessly colored. Look at Toynbee's ten columns of beautifully written "theoretical fallacy." Perhaps in a hundred years...."

But those who answer this way are the ones to try. Businessmen have given us the methodological key in their "let's-hear-your-idea-no-matter-how-crazy-it-is" sessions, where criticism, including self-criticism, is reserved for later. And for those who plead they do not have the time, let the exercise be limited not to ten volumes but to ten pages.

Having set up the proposition, it is only fair that this reader, an inveterate scoffer at historical systems, might try out the hypothesis: "There is a true, coherent, and explicable historical process at work in this world." This may be built around something like *problem sets*. As to the origin of these problem sets, suffice it to say that the force which originated them would be the same one which set the human brain to thinking about them. Perhaps the human race encounters four main problem sets, which are interrelated but distinguishable.

Problem set #1— "Physical Science," from primitive agriculture to advanced engineering, physics and medicine, including economics of production. Cold, heat, hunger, and disease cause man discomfort. However, in the ground, sea, and air of this globe called Earth are resources which, if

discovered and utilized, will enable him to attain material and physical well-being. These resources are hidden, some in easily discovered places (apples in trees), but others are literally embedded in illusions (oil in underground lakes in seemingly desolate areas, electricity in waterfalls, energy in atoms, and certainly much more). The objective is their discovery and utilization. Not until recently have anything but hit or miss methods been applied to this, though gradually the realization that there are discoverable secrets of inestimable possibility has dawned, and men are organizing the search.

Problem set #2— "Social Science," from primitive family and clan politics to world political systemizing, including economics of distribution. If men fight they hurt each other but if, on the contrary, they do not fight but help each other, they can move forward much more rapidly to physical and material well-being. The objective is to find how to keep from fighting. But why has it become so difficult? This is because there are several built-in illusions in the social as in the physical world, illusions which have taken centuries to identify, e.g., that one section of mankind can prosper at the expense of another, that skin color is a real differential. Man has made some progress in solving these in "in groups" of broadening dimension, but he is just beginning to discover that the whole human race is in reality an "in group." The illusions are what make the problem, just as the fact that the physical resources are hidden makes their discovery a problem.

Problem set #3— "Humanities," from child's play to great literature and art. The objective may be defined simply as "discovering the joy of living," though this is a very subtle proposition. Whereas finding the way to physical and material well-being and social amiability may constitute the "serious business" of the human race, the beauty of the world itself provides a first reminder to the observant that "serious business" should not be grim. And the fact that human difficulties and frailties can become "joy" in the theater suggests that the "light touch" is indeed the light which, brought into focus, can illuminate the serious problems, #1 and #2.

Problem set #4— "Mental Science," philosophy, religion, metaphysics. Here man attempts to discover the method of instruction. He has been singularly dogmatic on this most elusive subject, which, since it concerns his relation to the mechanism of the universe, may require the mastery of the first three problem sets as the final key to its solution. Certain observations, however, may be made. The fact that resources are so ingeniously hidden and that our horizons are literally bound up in illusions (e.g., the world is flat) until we move around and get new angles and perspectives suggests immediately that the problem solving is of the "do it yourself" variety. And the fact that a person may take his own life or kill another should be clear enough indication that the will is free. Let philosophy rest here. Psychology,

however, has discovered that certain basic urges compel, or at least propel, him to become involved in the problems. Urges to relieve discomfort, to reproduce, and to play (see Johan Huizingra, *Homo Ludens*) cause him to give his attention to problems #1, #2, and #3 respectively, though they do not guarantee that he will solve them or even define them (hence no "laws" of history). In addition, religion has vehemently attested that mankind is favored occasionally with what we call revelations, enlightenment, *satori*, flashes of insight received by various individuals—Moses, Jesus, Buddha, Paul, Zoroaster, Bodhidharma, Mani, Mohammed, Nanak "The Bab," George Fox, Joseph Smith, Hung Hsiu-ch'uan of the T'ai-p'ings, Choi of the Tong Haks, and perhaps hundreds of unknowns. How do we account for these? Are they merely prevarications or imaginers or imaginings? Some weight must be given the possibility that they are not, that they represent, shall we say, "hints," imperfectly understood by individuals standing in the context of their own place, time, and limited knowledge of the world, and garbled by followers with a penchant for associating "revealed truths" with their own group—but hints, nevertheless, which give man encouragement that the unseen force behind his problems has some interest in his progress and which at the same time help him toward the broad perspective necessary for their solution.

History, then, is the record of man's efforts to define and solve the multitude of problems, which constitute the subsections of these problem sets.

Preposterous? But is Zagorin is right, if history is "knowable," why should we assume we are *unable* to see its main outlines? If some of the "tough-minded," whose inclination is to batter rather than build theories, made a try, we might get further than we think.

Hilary Conroy
University of Pennsylvania

WHA

HURRICANE ANDREW DESTROYS WORLD HISTORIAN'S LIBRARY

John Burkowski, world historian, lost a lifetime's collection of books and teaching materials resulting from Hurricane Andrew. We send out an appeal to WHA members for help. Send world history books and high school teaching materials — especially test banks to John Burkowski; 9260 S.W. 165th Street, Miami, FL 33157.

WHA

CENTERED ON TEACHING

INTRODUCTION

CENTERED ON TEACHING provides a forum for the exchange of good teaching ideas for world history. World history lessons and approaches to the curriculum are welcome here. Another column of this centerfold is tips on teaching which will include the latest technology, sources for good materials, anecdotes, quotations by world history figures, videotapes, field trip ideas, art, audio tapes and pedagogical tips. Special requests will receive special consideration.

The WHA committee for Centered on Teaching includes Simone Arias, Darlene Fisher, Flora Lee Ganzer, Marjorie George, Helen Grady, J.A. Hammonds, Marilyn Jo Hitchens, Jean Johnson, Bill Marshall, Kathy Nye, Dale Owens, Sue Robertson, Carlton Tucker, Ron Wiltse, Kathryn Wyndham, and Judith Zinsser.

Please send teaching tips, best lessons or special requests to the following address.

Heidi Roupp
Centered on Teaching
Box 816
Aspen, CO 81612
(303) 923-3661 - Evenings Only

Quick Preps for Great Activities by Terry Wright Chrones and Mary Opalenik presents interdisciplinary activities that are quick, succinct, and thought-provoking. Catchy titles, clever ideas, and easily obtained materials make these lessons appealing to a number of subject areas and skill levels. Each activity, such as "Postcards from Strangers," has a focus, sets the stage, gives a lesson, and extends the activity through variation. This is a short, usable book.

Sue Robertson
Mills E. Godwin High School
2101 Pump Road
Richmond, VA 23233

RESEARCH AND ANALYSIS ASSIGNMENT: LATE NINETEENTH CENTURY IMPERIALISM

Lenore Schneider, Ph.D.
New Canaan High School
New Canaan, Connecticut

During the late 19th century, European nations colonized much of Africa and parts of Asia and the Middle East. Their motives and methods were controversial, and the results were beneficial in some ways, detrimental in other ways. You will have the

opportunity to examine the impact of imperialism on one country and to develop arguments to support a point of view regarding the status of the colony. Your point of view, written in the form of a policy paper, will help the leader of the mother country make a decision regarding the fate of that country.

PROCEDURE

1. Label the maps provided.
2. Select a country from the list provided, and a partner.
3. Use the MacGlobe database on the computer by following the instructions provided. (If computers are not available, almanacs or other sources may be used.)
4. Research the background of the colony you have selected and complete the Summary Fact Sheet.
5. Create a timeline of the 10 Key Events in the history of your country.
6. Write a summary of one current article about your country.
7. Prepare a bibliography of the sources you use to find information.
8. Each partner should write a policy paper to be presented to the leader of the mother country of your colony. One partner should write the paper from the point of view that the colony should be granted its independence. The other partner should write from the point of view that the Mother Country should keep the colony. Be sure to support your proposal with logical arguments and substantiating evidence. Use your knowledge of twentieth century events to develop your arguments. The 2-3 page paper should be typed on a word processor.
9. Oral presentation: You and your partner will debate the merits of retaining your colony, as if you were addressing the government of the mother country. Begin with an introduction, followed by an exchange of ideas regarding the benefits and drawbacks of imperialism in your country. Support your arguments with factual information from the past and "future" of your colony's history.
10. Extra credit possibilities: maps, graphs, posters, etc. to illustrate your arguments.

NOTE: The grade on this assignment will constitute 25% of your quarter grade.

COLONY: _____

MOTHER COUNTRY: _____

YOUR NAME: _____

PARTNER: _____

DUE: _____

COLONY _____

NAME _____

MOTHER COUNTRY _____

PARTNER _____

SUMMARY FACT SHEET

Background and exploration (dates, key people, etc.)

Colonization (countries involved, possible conflicts, etc.)

Motives for colonization (choose one or more of the six categories discussed in class)

Features of colonial experience:

How did the Mother Country control and rule the colony?

What improvements did the Mother Country introduce in the colony?

Were there any rebellions? When? What happened?

Reasons for resentment:

Date of Independence:

Summary of key events in gaining independence:

Key events after independence:

IMPERIALISM PROJECT
CURRENT ARTICLENAME _____
COUNTRY _____
PARTNER _____

SOURCE CITATION:

SUMMARY (1-2 PARAGRAPHS)

POLICY PROPOSAL
PRO/CON

COLONY SHOULD BE RETAINED

BENEFITS

DRAWBACKS

COLONY SHOULD BE RELEASED

BENEFITS

DRAWBACKS

IMPERIALISM PROJECT
COUNTRIES

EGYPT
 INDIA
 MOZAMBIQUE
 PERSIA/IRAN
 IRAQ
 JORDAN
 LEBANON
 KENYA
 KOREA
 PHILIPPINES
 VIETNAM
 RHODESIA/ZIMBABWE
 AFGHANISTAN
 ANGOLA
 CUBA
 ISRAEL
 CAMBODIA/KAMPUCHEA
 KUWAIT
 LAOS
 SOUTH AFRICA
 SYRIA
 TAIWAN
 THAILAND
 ZAIRE
 GHANA
 TANZANIA
 SUDAN
 UGANDA
 NIGERIA
 GABON
 CAMEROON

CALLIOPE and FACES: a review

Why do readings in world history have to be as difficult as a trip to the dentist's office for my students? Why can't someone publish interesting, academically correct and fun to read world history articles, without breaking my already underfunded budget? That is just what the people from Cobblestone Publishing have done with their young people's World History magazine CALLIOPE and its multicultural sister publication FACES. CALLIOPE focuses on grades 5-10 and is published 5 times a year, while FACES targets the 4th grade through 9th grade student and is published 9 times a year. Both publications are a must in your classroom.

The January/February 1993 subject for CALLIOPE was Samurai. Through a series of 6 main articles, the student is introduced to the life and culture of the Samurai of early Japan. Articles range from the Samurai's armor, swords, code of conduct and legends to wonderful stories of great battles and heroes. I found the articles to be informative and very entertaining. The articles do not overwhelm the young reader with never-ending detail, but rather present the subject in just the right depth as to whet the student's curiosity for more investigation. These articles stimulated several of my students to further research the subject of the Samurai. CALLIOPE also complements the articles with "Departments." Some of the "Departments" for the January/February 1993 publication included word origins and definitions, maps, a timeline, and an all important resource list of books and films to help further the student's research.

This magazine is definitely "student friendly."

The January 1993 FACES magazine focused on the country and culture of Egypt - Old and New. This publication was developed in conjunction with the anthropology department of the American Museum of Natural History in New York, and introduces the young reader to lifestyles, beliefs, and peoples other than their own. My students especially enjoyed the articles on The Camel Market at Imbaba, Art of Egypt and Dealing with Death. These articles were presented in an easy to read yet intellectually challenging style. There are several fun activities for the students as well. Some of these activities include a connect the dots game and how to make an Egyptian wall hanging. The excellent "Letters and Drawing" section encourages students to send their original letters, poems and drawings to FACES for student input and possible publication in the future. This magazine provides the most inexpensive "Field Trip" my class has ever taken.

CALLIOPE and FACES are an easy way to provide your class with quality, grade level correct world history readings, and activities. The Cobblestone Publishing people provide the teacher with a list of back issues that can be ordered for a very reasonable price. These magazines allow your students a view of the past and the present with just

enough of each. My students look forward to future issues!

Jim Delia
Romulus Central School
Romulus, NY 14541

WHA

COMPUTER ASSISTED INSTRUCTION IN WORLD HISTORY

The classroom computer and the teacher's use of computer assisted instruction is becoming an ever increasing presence in today's educational program. While the computer is still a long way from replacing books as a source of information, the more rapid access to information provided by the computer is making it a valuable tool to both teachers and students.

For that reason, and based upon a conversation between the committee chairperson and the author, the following information is being presented.

Several caveats should be included at this point. First, if you have never used a computer in your classroom before, do not be afraid to utilize this useful tool. The computer is like any other piece of classroom equipment, such as the overhead projector or the video tape player. The computer is not an end in itself; it is meant as an aid in demonstrating materials and increasing student participation. Since many of your students have probably been exposed to the computer, in one form or another, they should interact with you and the computer in a positive manner. This can have beneficial results. Second, like all other classroom tools, you should be familiar with its operation—but you do not need to be an expert. Run the program for yourself to see how it operates, if there are any points about which you should be aware, and to determine the approximate running time. If you are using the program for a class sized display, be sure to check all of your connections to the large screen display. Your building's computer or audiovisual specialist should be able to verify operation for you.

Unlike many books, most software presents very limited objective and paths. In order to be able to complete the program successfully, a series of correct steps must be taken by the user. This is especially true of the various drill and practice, tutorial, educational game, or informational programs. Simulations and problem solving programs allow for a bit more freedom on the part of the user. The exception to the guided paths is the data base program, which provides large amounts of information in a relatively compact space. These can be used by students to gather and compare information from a number of fields. The key to usefulness is the teacher's willingness to become involved in computer assisted instruction.

The following is a partial listing of the software available to teachers of world history. This is not an all inclusive listing since new programs are being developed every day; however it should provide a

basic library of software. The listings are in alphabetical order, rather than in topical order, since that provides a more direct means of access. Many of the pieces of software for this project were made available to the author through the kindness of the University of Delaware. Most software suppliers will not make the programs available for preview because they fear the unauthorized copying of software and the return of unsalable materials. Many universities have purchased samples of this software for inclusion in their educational media laboratory. Teachers may wish to check with the education department at the nearest university, or with the various state departments of education for access to software.

This is an area in which teachers may help each other. If you have purchased and used a program, please use the software review form at the end of this article to inform the committee of its usefulness. The format of the review is based on a modified version of the instrument developed by the National Council for the Teachers of Mathematics, one which has been adopted by many school districts as the preferred system of evaluation. Your reviews will be collated and made available, space and cost permitting, to those interested. That way, we can eliminate programs with problems and save others from making errors in purchasing software. Likewise a program which has been demonstrated to be useful should be utilized—showing publishers that teachers will buy good materials and reject poor ones.

Title: *Ancient Rome*
Publisher: Teach Yourself by Computer Software
Computer: Apple II series

Title: *Appian Way History Software: Data-100 Series*
Publisher: Appian Way
Computer: IBM
Title: *Axis or Allies*
Publisher: Focus Media
Computer: Apple II series, IBM

Title: *The Black Death*
Publisher: Longman
Computer: Apple II series, IBM

Title: *Castles and Kings*
Publisher: Focus Media
Computer: Apple II series, IBM

Title: *Countries of the World on CD-ROM*
Publisher: Bureau Development, Inc.
Computer: Macintosh, IBM

Title: *Culture 1.0*
Publisher: Cultural Resources, Inc.
Computer: Macintosh, IBM

Title: *European History Study Disks*
Publisher: Shakespeare On Disk
Computer: IBM, Macintosh

Title: *Exotic Japan*
Publisher: Pixonix
Computer: Macintosh

Title: *Great World History Knowledge Race Series*
Publisher: Focus Media
Computer: Apple II series, IBM

Title: *History of Asia and Africa Democomp Series*
Publisher: Focus Media
Computer: Apple II series

Title: *History of Europe Democomp, The*
Publisher: Focus Media
Computer: Apple II series

Title: *HyperCard*
Publisher: Claris
Computer: Macintosh

Title: *HyperStudio*
Publisher: Roger Wagner Publishing
Computer: Apple IIGS

Title: *Into the Unknown*
Publisher: Focus Media
Computer: Apple II series

Title: *Knowledge Master - World History*
Publisher: Projected Learning Programs, Inc.
Computer: Apple II series

Title: *Mac Globe/PC-Globe*
Publisher: PC Globe, Inc.
Computer: Macintosh/IBM

Title: *MECC Dataquest: The World Community*
Publisher: MECC
Computer: Apple II series

Title: *National Gallery of Art, The*
Publisher: Videodisc Publishing
Computer: Macintosh

Title: *Nationalism - Past and Present*
Publisher: Focus Media
Computer: Apple II series

Title: *Non-Western Cultures*
Publisher: Focus Media
Computer: Apple II series

Title: *Prehistoric Life*
Publisher: Focus Media
Computer: Apple IIe

Title: *Rivers and Ancient Cultures*
 Publisher: Teach Yourself by Computer Software
 Computer: Apple II series

Title: *Software Toolworks Atlas, The*
 Publisher: Software Toolworks, Inc.
 Computer: Macintosh, IBM

Title: *Timeliner*
 Publisher: Tom Snyder Publications
 Computer: Apple II series, IBM, Macintosh

Title: *Time Navigator Around the World*
 Publisher: MECC
 Computer: Apple II series

Title: *Time Tunnel, The*
 Publisher: Focus Media
 Computer: Apple II series, IBM

Title: *Tragedy of War: Attack on the Somme, The*
 Publisher: Focus Media
 Computer: Apple II series

Title: *Western Civilization*
 Publisher: Focus Media
 Computer: Apple II series

Title: *Where in Time is Carmen Sandiego?*
 Publisher: Broderbund
 Computer: Apple II series, IBM, Macintosh

Title: *World Geography*
 Publisher: MECC
 Computer: Apple II GS

Title: *World History*
 Publisher: EPC
 Computer: IBM

Title: *World History Challenge*
 Publisher: Queue Software
 Computer: Apple II series

Title: *World History on Computer Series*
 Publisher: Focus Media
 Computer: Apple II series

Title: *World History: Works Curriculum Packs*
 Publisher: MindPlay Software
 Computer: Apple II series

Supplier: _____
 Cost: _____
 Output: _____
 Reviewer: _____
 Date of review: _____

Purchase recommendation:
 _____ YES _____ NO

DIRECTIONS:

1. Quickly run through the program to get a rough idea of its content and method.
2. Go through the program a second time, taking the role of a competent learner. Make notes on the software evaluation checklist.
3. Go through the program a third time, taking the role of a poor student. Intentionally make both conceptual errors and mechanical errors, making notes of the program's response on your checklist.
4. Using the checklist, complete the following responses.

General Description:

Special Characteristics:

Directions:

Strengths:

Weaknesses:

SOFTWARE EVALUATION CHECKLIST

Program name: _____
 Computer: _____

Memory required: _____

Peripherals: _____

- _____ Monochrome monitor
- _____ Color monitor
- _____ Printer
- _____ Mouse
- _____ Graphic tablet
- _____ Light pen

Number of drives:
 _____ 5.25" _____ 3.5"

1. Instructional range:

Grade level: _____

Ability: (low, average, high) _____

2. Instructional grouping range:

SOFTWARE EVALUATION FORM

Program name: _____
 Subject area: _____

Grade level: _____
 Program type: _____

- ____ Individual
 ____ Small group (____ : size)
 ____ Large group (____ : size)

3. Time range: _____ minutes (estimated) for average use

4. Program type:

- ____ Demonstration
- ____ Utility
- ____ Drill or practice
- ____ Simulation
- ____ Informational
- ____ Testing
- ____ Instructional gaming
- ____ Tutorial
- ____ Instructional management
- ____ Bells 'n' whistles
- ____ Instructional support
- ____ Word processing
- ____ Problem solving
- ____ Other (_____)

Rate items 5, 6, 7, and 8 on a five point scale, with 5 being high rank (N/A if not applicable).

5. Instructor's use

- ____ flexibility
- ____ freedom from need to intervene or assist

If this program is a teacher utility, rank the following:

- ____ quality of directions
- ____ quality of output
- ____ quality of screen formatting
- ____ design as "stand alone" without other program support
- ____ ability to interface with other software when desired
- ____ overall ease of use

6. Student use:

- ____ quality of directions (ease in understanding)
- ____ quality of output (content)
- ____ quality of screen formatting (easy to see and read)
- ____ freedom from ancillary support (can be used on own)
- ____ few disruptions due to system errors
- ____ ease of use via input

7. Content

- ____ instructional focus
- ____ validity (few context errors)
- ____ instructional significance
- ____ compatibility with other materials

8. Style

- ____ degree of student involvement
- ____ degree of student control
- ____ use of game format

- ____ use of still graphics
- ____ use of color
- ____ use of animation
- ____ use of voice output
- ____ use of no-voice output
- ____ use of ancillary materials
- ____ other (_____)

9. Social characteristics:

	negative	positive	not present
competition	_____	_____	_____
cooperation	_____	_____	_____
humanizing computer	_____	_____	_____
moral/value judgments	_____	_____	_____
performance summary	_____	_____	_____

J. A. Hammonds
 Glasgow High School
 Newark, DE

W H A

THE ESSAY QUESTION

David Dorman
 Manhasset High School
 Manhasset, New York

The good essay question is a work of art. It reflects careful crafting by a teacher who is master of both the content and the writing process. The essay question requires the student to develop thoughts and relationships through an extended discourse. The question, if it is well crafted, will encourage creative and critical thinking skills as well as nurture the ability to analyze, synthesize, and draw conclusions based upon a given body of data and other relevant information.

The essay question should ask the student to demonstrate knowledge that cannot be evaluated any other way. A question such as "Describe the main features of the Mongol conquests" calls for a very factual response that might be better covered in a short-answer test. The better essay question might be "Discuss the impact of Mongol expansion upon cross-cultural interaction throughout Eurasia." The idea of the question is to elicit responses that are reflective rather than mere recall. The good essay question should lead to an essay that reveals the quality of a student's conceptualization. Although an essay question may be designed to evoke a reflective response, not all students may respond in that way. This may be the result of poor writing and thinking habits. If students are accustomed to parroting the teacher or the textbook, the essay may reveal very little of a student's real understanding and reflection upon a topic. The question might be broken down into several parts. Doing so encourages comparability as well as greater objectivity in grading the essay. Furthermore, multi-part questions also suggest to the student the degree of depth and breadth that is expected. Making exceptions clear is essential if students are to be able to do their best work.

Teach your students how to answer an essay question. All too often teachers assume that students know how to write good essays. All too often, that is simply not the case. Teachers must take the time to teach the specific skills required to organize, compare, contrast, evaluate, discuss, describe, and explain. In an effort to get students to focus on an essay topic, the New York State Regents Examinations in social studies offers definitions of such terms. Teachers might consider developing a working set of key definitions. This itself might be the basis for some interesting classroom discussions and lessons. Another method for getting students to focus on the issues asked for in an essay question is to have them develop questions about the question. The sharing of students' questions about the question helps students to see that a good essay addresses specific issues and does so within specific parameters. A good essay question will clearly state the issues while the student must establish the parameters within which the essay should be written. This process helps keep students on task and prevents them from wandering off the topic. The result should be a better essay.

Teachers might consider collaborating on the task of writing essay questions. This can also be done to review one another's questions. Effective student responses to essay questions depends on well-written, clearly constructed questions. Questions that are carelessly worded, vague, or unclear make it harder for the student to write to the best of his or her ability. The collaborative effort is one way to ensure that the best questions possible are presented to our students.

Once good questions have been generated, teachers should provide some instruction to assist students in writing their essays. Advise them to read the question carefully and think about what is being called for. If possible, instruct students to take some "think time" before writing, construct an outline, and then, after composing the essay, to proofread. These steps are designed to teach students that they must engage themselves in a process if they expect to produce essays that reflect their best effort.

Writing good essay questions is no easy matter. The suggestions made here are an attempt to offer some guidance and some direction in a complex pedagogical process. It is important to recognize that students improve with instruction in the process of essay writing, not simply by writing more of them. Therefore, it is essential that time be taken to teach the writing process. Is it equally essential that good teachers take the time to develop good essay questions.

WHA

Video Review

"Columbus Didn't Discover US-Native People's Perspectives On The Columbus Quincentennial" (1992 Turning Tide Production). 24 minutes. Directed by Robbie Leppzer. Produced by Wil

Echevarria, Erik van Lennep, and Pedro River. Edited by Felix Atencio-Gonzales, and Robbie Leppzer.

After viewing the documentary entitled "Columbus Didn't Discover US," I was reminded of the man banners my wife and I saw when we visited the Kuna Yala people of the "Comarca of San Blas" on the island of Mulatupu. The word "comarca" means territory. The archipelago of the Comarca of San Blas consist of 365 islands on the Atlantic coast of Panama. Although the territory is part of Panama, the aboriginal people of San Blas have chosen the path of self-determination and have refused financial assistance from the government of Panama, and follow their own laws.

The banners referred to the fact that the Kuna Yala were not recognizing Columbus as a discoverer but as an exploiter and a murderer. The Columbus Quincentennial was a political attempt by former colonialists to glorify the "European invasion." They refused to celebrate an event that led to the diaspora of the Kuna Yala and many other indigenous peoples of North, Central, and South America. They want liberation to tell the truth! Although it was clear that the Kuna Yala were in control, they like many in the documentary are concerned about their future, the survival of the earth, and maintaining their culture and lifestyle intact.

In July 1990, representatives of 300 aboriginal peoples met in the highlands of Ecuador. They participated in the First Continental Conference of Indigenous Peoples. At the conference they testified on the European colonization, the devastation of their cultures, and the present-day struggle over land and human rights. They rejuvenated their kindred spirit, and revived their spiritual traditions.

The documentary is a moving kaleidoscope of interviews on ecological, political, social, and economic issues with indigenous activists. The length of the documentary makes it ideal for any multicultural approach on the topic of indigenous peoples, and their treatment in the past and present. It is ideal for classroom reflection and discussion of issues presented in the documentary at the high school and college levels. It would allow time for analysis and comprehensive activities that would lead to an understanding by students of world history of the issues that have affected the people who were here before Columbus.

Enrique R. Rodriguez
Teen-Aid High School
Brooklyn, New York

Free catalog write to:
Videos for a Changing World
Turning Tide Productions
PO Box 864
Wendell, MA 01379, USA

WHA

MARK YOUR CALENDARS!

The AHA's Upcoming Annual Meetings
Will Be at the Following Dates and
Locations:

- ✓ January 6-9, 1994 San Francisco
- ✓ January 5-8, 1995 Cincinnati, OH
- ✓ January 4-7, 1996 Atlanta, GA
- ✓ January 2-5, 1997 New York, NY

(See p. 32)

WHA GEMS (Great Educational Materials)

Communicating the Message of World History: A Different Tack.

World historians realize that a study of their discipline yields two unquestioned truths:

- all humans are brothers and sisters, but all brothers and sisters are different; and
- all people — all races, all colors, all creeds — have been depositors and withdrawers at the world bank of knowledge.

While the values of world history are inherent, they are not always apparent. Often the messages are lost among the endless complexities of the subject matter native to the survey that includes the ultimate dimensions of space and time.

Recently, a group of educators formed the World History Association GEM-bank to address this challenge. A collection of 1-10 page articles, reviews, activities, essays, maps, and skill exercises were gathered, catalogued, and filed. These are the GEMS (Great Educational Materials)! The materials are intended to aid in eliciting the dual themes of world history. The collection is not intended to substitute for the more substantive sources. Their objective is to facilitate the instruction of world history by summarizing, synchronizing, and synthesizing its message. A sample illustrates the nature of GEMS.

SAMPLE GEM THE 100% AMERICAN

Our solid American citizen awakens in a bed built on a pattern which originated in the Near East but which was modified in Northern Europe before it was transmitted to America. He throws back covers made

from cotton domesticated in India, or linen, domesticated in the Near East, or silk, the use of which was discovered in China. All of these materials have been spun and woven by processes invented in the Near East. He slips into moccasins, invented by the Indians of the Eastern woodlands, and goes to the bathroom whose fixtures are a mixture of European and American inventions, both of recent date. He takes off his pajamas, a garment invented in India, and washes with soap invented by the ancient Gauls. He then shaves, a masochistic rite which seems to have been derived from either Sumer or ancient Egypt.

Returning to the bedroom, he removes his clothes from a chair of southern European type and proceeds to dress. He puts on garments whose form originally derived from the skin clothing of the nomads of the Asiatic steppes, puts on shoes made from skins tanned by a process invented in ancient Egypt and cut to a pattern derived from the classical civilizations of the Mediterranean, and ties around his neck a strip of bright-colored cloth which is a vestigial survival of the shoulder shawls worn by the seventeenth-century Croatians. Before going out for breakfast he glances through the window made of glass discovered by the Central American Indians and takes an umbrella, invented in southeastern Asia. Upon his head he puts a hat made of felt, a material invented in the Asiatic steppes.

On his way to breakfast he stops to buy a paper, paying for it with coins, an ancient Lydian invention. At the restaurant a whole new series of borrowed elements confronts him. His plate is made of a form of pottery invented in China. His knife is of steel, an alloy first made in southern India, his fork a medieval Italian invention, and his spoon a derivative of a Roman original....

When our friend has finished eating he settles back to smoke, an American Indian habit, consuming a plant domesticated in Brazil in either a pipe, derived from the Indians of Virginia, or a cigarette, derived from Mexico. If he is hardy enough he may even attempt a cigar, transmitted to us from the Antilles by way of Spain. While smoking he reads the news of the day, imprinted in characters invented by the ancient Semites upon a material invented in China by a process invented in Germany. As he absorbs the accounts of foreign troubles he will, if he is a good conservative citizen, thank a Hebrew deity in an Indo-European language that he is 100% American.

SOURCE: From Social Change: The Case of Rural China

GEMS may be obtained at the cost of \$1.00 each for WHA members, \$2.00 for non-members. Orders and more information may be obtained from:
WHA GEMS
17410 Baugh Street, NW
Anoka, MN 55303

WORLD HISTORY ASSOCIATION EXECUTIVE COUNCIL

Minutes
Washington, D.C., 27 December 1992

President Ray Lorantas called Executive Council meeting to order at 5:00 p.m. in the Thomas Paine Room of the Sheraton Hotel with Adas, Allen, Beck, Bentley, Donaghay, Findley, McComb, Mears, Reddle, Schrier, Tucker, and Zinsser present. The council welcomed Benjamin Benford, Tuskegee University; Michael L. Conniff, Auburn University; Sue Robertson, Mills E. Godwin High School, and Bruce Saxon, University of Massachusetts, Amherst. The minutes of the last meeting in Philadelphia 24 June 1992 by Arnie Schrier, Acting Secretary, were approved as printed in the Fall/Winter 1992 *World History Bulletin* (IX, #2, pp. 44-45).

Following a pre-distributed tentative Agenda, the President announced news of:

Session sponsored by the WHA and AHA chaired by President-elect John Mears with contributions by Lynda Shaffer and Jerry Bentley.

The death of Jay P. Anglin.

The council election brought new members in the persons of Roger Beck, Jean Johnson, and Ralph Croizier. The President thanked George Brooks, Marilyn Waldman, and Carlton Tucker for serving on the council.

Donations of over \$800 have come forth from members in addition to dues.

Margaret Binnicker and Larry Beaber were appointed to the publicity committee.

David McComb and Walter Nimocks have completed their terms on the nominating committee. Jean Johnson and Patrick Manning were appointed new members of the nominating committee. Lynda Shaffer is the new chair.

Ralph Croizier, who is organizing an affiliate world history organization in Canada, has started a world history newsletter which can be obtained by writing the University of Victoria, Box 3045, Victoria, B.C. V8W3P4.

The First International Conference on Ancient World History of which the WHA is co-sponsor will be held 13-17 September 1993 in Tianjin, The People's Republic of China and will be hosted by Professor Wang Dunshu of Nankai University.

The American Historical Association meeting will be in San Francisco 8 January 1994.

A plea from Marilynn Hitchens, Past President of WHA, addressed the need for panels at the AHA. Marilynn is on the program planning committee for the AHA. Marilynn wrote that only one panel from WHA had been submitted. "What a pity that all the interesting panels at our local and national conferences do not find a wider audience." Arnie Schrier asked if there were any kind of rule which limited presentations to original papers. Judith

Zinsser explained that the assumption of the program committee is that it is new work. John Mearns explained that the ingredients for success were for a group of people to develop a proposal for an entire session which includes a vita for each participant, prospectus for each paper, and a synopsis of the presentation. Carter Findley suggested a panel on Janet Abu-Lugud's book. John explained that AHA also wants regional and gender representation. Those who present one year must skip the next.

The President presented Executive Director Dick Rosen's Report (see the complete report which is included in the minutes of the business meeting). The council discussed the current dues for students and retired persons is \$12 with the University of Hawaii Press getting \$10, the WHA, \$2. Publication and mailing of the *Bulletin* costs about \$6 per year so the organization is operating at least \$4 in the red with these memberships. To meet expenses the Executive Council approved a \$3.00 increase of the dues for both students, disabled, and retired members. The council also set a \$20 limit on Mastercard and Visa charges since the credit card companies charge an additional \$1.50, leaving the WHA only \$.50 from such a membership. The motion was made by Mark Welter and seconded by Judith Zinsser to accept the report and the dues changes. Motion carried.

Marie Donaghay presented the Treasurer's Report. \$59,840 are the total receipts including donations of \$820 as of December 21. \$12,248 was collected in membership dues and almost \$1,000 for advertising in the *World History Bulletin*. \$400 was collected for back issues sales. Ordinary revenues were \$31,978 and the receipts from the Drexel conference were \$27,860. Of the \$59,842 collected \$50,851 was spent. \$16,929 was paid to the University of Hawaii Press, \$5,515 for the *Bulletin*, \$1,288 for stationery and other materials and \$1,000 for postage. Expenses for the Merchants Account was \$443 and the Complex Account was \$120. The conference at Drexel cost \$23,816 with \$1,043 spent on programs and materials, \$18,000 for the facilities at Drexel and \$2,400 in honorariums. Despite some bills which are outstanding the conference made a profit of \$4,000. Although the World History Association has a tax-exempt status, the organization will have to pay taxes on income over \$25,000. WHA will have to file this year. The motion to accept the treasurer's report was made by John Mears and seconded by Judith Zinsser. The motion passed.

Jerry Bentley presented details of the Second International Conference of World History. The Hawaii Conference will be 24-27 June 1993 at the Ilikai Hotel in downtown Waikiki. At the time of the council meeting he had received 40 proposals for papers and commentators and would like to receive between 100 and 150 to have a successful conference. Excellent proposals from Europe, Australia, and the USA mainland have been submitted on new research of the integration of ocean basins. The deadline for

submissions, 15 January 1993. The Executive Council meeting will be scheduled the first day, 24 June 1993. Convention rates will be available to conference participants two days before and after the conference. Essential tourist information will be mailed with conference registration materials.

Because of larger numbers of *Journal* submissions, Jerry Bentley reported that the *Journal of World History* will begin using a new feature, a forum designed to present items dealing with the same theme which complement each other. One forum is entitled "European Science in the Larger World"; the following issue will have a forum entitled "Frontiers and Ethnogenesis." A future issue will feature "Europeans and the House of Islam." Issues will become better integrated than they have before. Jerry hopes that this innovation will prove useful. Comments, suggestions, and critiques concerning the *Journal* are welcomed — always!

Michael L. Conniff and Ben Benford requested WHA support for three world history enterprises. Michael and Ben are proposing to Harcourt, Brace and Jovanovich a video course that will cover from the origins of humans to the present. The course will include the videos, a textbook, and ancillary materials. They have done some pilots and the publisher is interested. They would like to count the WHA as a consulting or sponsoring organization. Tuskegee and Auburn are applying to the Department of Education for a grant to establish a laboratory for world history instruction. Michael and Ben would like to bring in experts from the World History Association to strengthen their program, see what works in the classroom, develop more teaching tools, and improve the delivery of world history. The WHA would help identify the best people to assist in the implementation of these two projects. The third project is a proposal to the National Endowment for the Humanities to hold a series of three conferences on the African Diaspora and World History. The first conference will be held at Auburn and Tuskegee and will deal with Afrocentricism and World History. The next year, which will be 1995, the conference will be Diaspora studies in general and will be held at Michigan State University. The African Diaspora project will sponsor that. The third, 1996, will be held at Howard University and will deal with the social and economic aspects of race relations in the Americas. For this sort of application, the World History Association would serve as the umbrella organization lending its identity to be the global sponsor for these conferences. The actual paperwork and administration would be the responsibility of Tuskegee and Auburn. The third project would result in the publication of the papers as a book to help teachers integrate African American history into world history. Michael Adas made the motion to support the Auburn-Tuskegee projects. The motion was amended by John Mears to offer WHA support for the first two projects. Once the WHA has

received the formal proposal for the third project, it will be considered by the council. Motion and the amendment were seconded by Carlton Tucker and approved by the council.

Re: Old Business

Carl Reddel has agreed to serve as coordinator of the affiliates. Roger Beck suggested that the affiliate-national relationship of NCSS might provide a framework for the WHA and its affiliates. Besides coordinating the dates of meetings and conferences, the need for rotating sites and rotating conference schedules between national and affiliate conferences was discussed. Both the Association of Asian Studies and the NCSS have rotating schedules. Carl agreed to present a report on the affiliates at the next meeting.

Carter Findley, Chair of the Prize Committee, presented a final report, Guidelines for WHA Prizes (please see the Business Meeting minutes, Agenda item #6). The Council approved the report.

Heidi Roupp asked the council for ideas to facilitate the incorporation of new trendsetting research into classroom lessons for "Centered on Teaching." Jerry Bentley recommended Michael Adas' AHA materials which provide excellent resources for teachers. Judith Zinsser suggested that individuals who read specific journals become readers for "Centered on Teaching" as well and to alert the "Centered on Teaching" committee to new research. Another suggestion was to consider panel presentation as a source of new materials. (For additional information on membership, the DeWitt Wallace Aspen Summer Institute, and the China Exchange, please see the minutes of the business meeting Agenda item #5.)

John Mears is proceeding with the work of the planning committee over the next few months. He presented further ideas concerning a think tank which will serve as a forum for conceptual thinking about world history. A group of six to eight people will begin the work with an initial meeting in Hawaii. The group might discuss the organization of world history in its infancy or identify new processes fundamental to world history. But the objective is to break down paradigms using a mixed group, old and young, with an inclination to challenge. This group will have the maximum freedom to do whatever they want. In the subsequent discussion, Judith Zinsser added theme identification as a possible topic. Results of these discussions might lead to neo-paradigms and new discussion.

David McComb as Chair of the Nominating Committee presented his final report. David suggested that the council may want to consider paying the travel expenses for members of the council in the future. He also reiterated that Section 2 of Article 5 in the Constitution requires that two members of the council be teachers. The idea of a dual ballot was considered to ensure that this requirement is fulfilled. During the ensuing discussion, another suggestion was the election or

appointment of a parliamentarian. It was decided that further study of the Constitution was needed.

Re: New Business

Bruce Saxon of the University of Massachusetts at Amherst presented a proposal for a weekend conference for graduate students in the Boston area. The purpose is to offer graduate students the opportunity to present papers and discuss the organization of a world history course since many will be expected to teach an introductory world history course as they begin their teaching careers. The conference would include keynote speakers, roundtable discussions, panels, and sessions on teaching world history. The registration fee would be \$25.00. Bruce asked that the World History Association co-sponsor the event. After an enthusiastic discussion, Judith Zinsser made the motion to approve the conference which was seconded by Carter Findley. Motion carried. (After presenting the idea and receiving approval from the Executive Council, we are sorry to report that Bruce was involved in an automobile accident leaving Washington, D.C. We hope that springtime in New England has been less adventurous.)

Mark Welter, President of WHAM (World History Association of Minnesota), proposed that GEMS (Great Education Materials) become a national GEM bank. Mark explained that GEMS are a collection of 1-3 page articles, lesson plans, book reviews, book synopses in all phases of world history. Roger Beck suggested that this collection could be circulated through electronic networking in the future. Mark received conceptual approval for the plan provided copyright issues are addressed. Judith Zinsser suggested that Mark contact CRADLE, the Center for Research and Development in Law-Related Education at Wake Forest University School of Law to get a copy of their entry form. Other details will be worked out with the President.

There being no further business that anyone much wanted to talk about, the meeting was adjourned somewhere after 9:00 p.m.!

Respectfully Submitted,

Heidi Roupp,
Secretary

WHA

The WHA will have three sessions at AHA Conference San Francisco, 6-9 January, 1994!

WHA

WORLD HISTORY ASSOCIATION BUSINESS MEETING

Minutes
Sunday 27 December 1992

President Ray Lorantas called the meeting to order at 5:00 p.m. in the Shoreham Hotel's Forum Room during the American Historical Association meeting in Washington, D.C. No minutes were taken during the business meeting in Philadelphia so the president proceeded to the agenda.

1. The President's Report—Ray Lorantas announced with deep regret Jay P. Anglin's death in mid July.

Dues and Donations—Many members generously donated an additional \$10 when they paid their dues this year, which raised an additional \$820 for world history.

Committees—David McComb was recognized for his work as chair of the nominating committee. Next year's nominating committee will be chaired by Lynda Shaffer. Heidi Roupp will mail announcements to organizations and journals until the new publicity committee is organized.

Affiliates—The World History Association now has six affiliates with new affiliates being organized in New England, Canada and Great Britain.

Conferences—the Second Annual Conference of the World History Association will be held in Honolulu, Hawaii, June 24-27, 1993 at the Ilikai Hotel. The conference is being organized by Jerry G. Bentley of the Department of History, University of Hawaii. A conference on Indigenous Peoples sponsored by the Rocky Mountain Regional World History Association will be held 17-19 June 1993 at Regis University in Denver, Colorado. For more information contact Gladys Frantz-Murphy of the History Department at Regis. The First International Conference on Ancient World History will be held 13-17 September 1993 in Tianjin, The People's Republic of China. The conference is being organized by Wang Dunshu and sponsored by Nankai University, The Society of Ancient and Medieval World History in China, and the World History Association.

Panels—World History Association co-sponsored a panel with the American Historical Association on periodization in World History. Members of the panel are John Mears, Chair; Jerry Bentley, "Periodization in Pre-Modern World History"; Lynda Shaffer, "Global Periodization: Classical Canons and Local Traditions, 300 B.C.-A.D. 1200"; and William A. Green "Periodization in Western and World History: The Question of Modernity." Jerry Bentley mentioned another panel scheduled during the last session of the AHA entitled "Becoming Christian: Aspects of Religious Conversion in the Medieval and Early Modern World," which might be of interest to world historians. Marilynn Hitchens, Past President

of the World History Association and member of the American Historical Association Program Committee, appealed to the membership to sponsor more panels at the AHA meeting. The next meeting of the WHA at AHA will be in San Francisco, 6-9 January 1994.

2. Executive Director's Report—Dick Rosen

Dick Rosen was unable to attend the meeting in Washington so Ray Lorantas presented his report. Membership—in the WHA varies from 1,200 to 1,600 although the mailing list includes 1,800 names. The current membership is 1,192 plus renewals representing 48 of the 50 states and 37 countries in addition to the United States. Dick has received 18 requests for information mostly from high schools which are setting up world history curricula. The material Dick sends includes Kevin Reilly's syllabi and Loyd Swenson's "Jump Start" reading list. Dues—current dues for students and retired persons is \$12 (The University of Hawaii Press gets \$10, WHA \$2). Publication and mailing of the *Bulletin* costs about \$6 per year so the organization is operating at least \$4 in the red with these memberships. There are 71 student members and 23 retired members. Although the organization should subsidize student memberships, perhaps an increase of \$3 per year would make more sense. To meet expenses the Executive Council approved a \$3.00 increase of the dues for both students and retired members. The Council also set a \$20 limit on Mastercard and Visa charges since the credit card companies charge an additional \$1.50, leaving the WHA only \$.50 from such a membership.

First National Conference—Ray Lorantas and Dick Rosen were recognized for organizing and directing the conference at Drexel University 24-27 June 1992 and Kevin Reilly was commended for an excellent program. There was a good balance between university and high school presentations. The conference received rave reviews though the meeting was not without controversy. Further comments concerning the conference are included in the Fall/Winter 1992-93 *World History Bulletin*. Tim Connell asked if the conference paid for itself. Marie Donaghay, Treasurer, reported that despite some bills which are still outstanding, the conference made a profit of about \$4,000.

3. Treasurer's Report—Marie Donaghay (Please see the minutes of the Council Meeting)

4. Election Results—David McComb

David McComb, Chair of the Nominating Committee, announced the results of the 1992 election for three positions on the Executive Council. The number of ballots cast by 26 December 1992 was 297 or almost 25% of the membership, the highest percentage ever. Roger Beck, Jean Johnson, and Ralph Croizier became the new council members.

David thanked those who have completed their terms on the Executive Council including George E. Brooks, Carlton Tucker, and Marilyn Waldman. Council members with one year of their terms remaining are Michael Adas, Judith Zinsser, and Theodore Von Laue. Council members with two year terms ending in December of 94 are Carter V. Findley, Gladys Frantz-Murphy, and Daniel Headrick. David also reported that the membership may wish to consider paying travel expenses for those on the Executive Council as well as the officers of WHA.

4. Second International Conference of World History—Jerry H. Bentley

The principal theme for the Second Annual Conference of the World History Association in Honolulu, Hawaii, 24-27 June 1993 will be Oceans in World History and the conference will feature panels on the theme of Indigenous Peoples in World History in recognition of the United Nations' designation of 1993 as the Year of the Indigenous Peoples and other panels which contribute to the understanding of world, global, or comparative history.

Journal of World History—Jerry H. Bentley

A new feature of the *Journal of World History* will be a forum of articles centered around a common theme. The first will be European Science in the Larger World with later forums addressing Frontiers and the Formation of Ethnic Identities and Europeans in the House of Islam. As editor of the Journal, Jerry requested that readers keep the *Journal* informed of their likes and dislikes, preferences, needs, and interests.

Book Reviews—Herbert F. Ziegler

Journal Book Review Editor Herbert Ziegler asked members interested in reviewing a book to notify him and to suggest works of interest to be reviewed.

5. Membership—Heidi Roupp

Members attending other meetings are urged to take along WHA membership brochures to give to those likely to be interested in world history. Membership brochures were distributed during the summer and fall to various meetings including the National Council of Social Studies. Continuing a tradition established by Arnie Schrier, information about WHA, its affiliates, conferences, and other projects of the World History Association was available at the WHA booth in Washington during the AHA meeting. Affiliates are urged to distribute WHA membership brochures within their region. A mailing to potential members is planned for the fall of 1993.

Dewitt Wallace Aspen Summer Institute—Heidi Roupp

A two week summer world history program, sponsored by the World History Association and the Aspen Public Schools, was funded by outreach money from the Dewitt Wallace National Institute

administered by the Woodrow Wilson National Fellowship Foundation. The program was organized by Jim Jankowski, Marilynn Hitchens, and Heidi Roupp with George Brooks providing his world history program as the framework. (See the complete article in this issue of the *Bulletin*.)

China Exchange—Heidi Roupp

Applications are being solicited from the WHA membership to participate in an exchange program with Shaanxi Teacher's University to study Chinese Trade and Cross-Cultural Exchange. Following two weeks in Xi'an, one half of the program participants will travel the Silk route to Lahore and the other, along the Grand Canal to port cities in South China. Thirty individuals participated in the writing of the grant proposal. The WHA is seeking funding from both private and public sources.

"Centered on Teaching"—Heidi Roupp

The second issue of "Centered on Teaching," a new feature of the *Bulletin*, continues to expand materials available to teachers. Watch for new changes and updates in following issues of the *Bulletin*.

A future world history conference for just graduate students was proposed by Bruce Saxon of the University of Massachusetts at Amherst. (After presenting the idea and receiving conceptual approval from the Executive Council, Bruce was involved in an automobile accident leaving Washington, D.C., and as a consequence the conference will be delayed.)

6. WHA Awards—Carter Findley

Carter Findley, Chair of the Prize Committee, announced the guidelines for the WHA prizes which were approved by the Executive Council to begin the process in the spring. Three prizes are to be awarded in rotation, at the rate of one a year. The prizes will be The Best Article Prize, awarded for the best article published during the preceding three years; The Best Book Prize, awarded for the best book published in the field during the preceding three years; and the Best Teaching Prize, awarded for the best contribution to the teaching of world history during the preceding three years. At the discretion of the Executive Council, the prizes in the future may be named to honor scholars and teachers who have made distinguished contributions to the field of world history. Each year the president will appoint a three-member committee to judge that year's competition; one of the three will serve as chair of the committee and serve as its convener. Committee members must be WHA members and should be persons who have made significant contributions to the area of professional activity on which that year's competition will focus. Each year's award is announced at the annual meeting of the association and will initially be an honorary award. Should means to fund the prizes become available in the future, the Executive Council may decide that the prizes will carry a cash award.

7. Planning Committee—John Mears

John Mears will convene the committee members in Hawaii to formulate a master plan which will explore the problems of conceptualization, clarify the nature and structure of world history, identify teaching and research issues related to world history and examine existing models to facilitate the organization of a master plan and generate change.

8. "Gem" Bank—Mark Welter

Mark Welter, as president of WHAM, the World History Association of Minnesota, has begun a collection of GEMs, Great Educational Materials, for use in teaching world history. The Executive Council approved the idea as a WHA project. (For further information, please read the related article in this issue of the *Bulletin*.)

9. Old Business

Affiliates—Carl Reddel has agreed to act as the coordinator of the affiliates, explore the problems of the affiliate organizations, identify what is needed and present a report at the Hawaii meeting. Tim Connell requested a meeting of the affiliates following the business meeting.

National History Day—Dorothy Goodman reported that she had represented the World History Association at National History Day and had awarded the WHA prize of \$250 to the Senior Group from the Sacred Hearts Academy of Honolulu for their performance of "Results of American Encounters with Native Americans." (See a complete description in the last issue of the *Bulletin*.)

10. New Business

National History Standards—A committee was formed to review the "Progress Report and Sample Standards" released by the National Center for History in the Schools, November 1992 with Heidi Roupp as the Chair. Members of the committee are Dorothy Goodman, Don Johnson, Craig Lockard, Erich Martel, Richard Mueller, Judith Zinsser.

The next scheduled business meeting is 27 June 1993. There being no further business, the meeting was adjourned at 6:00 p.m. A reception for the World History Association members and guests followed the business meeting.

Respectfully submitted,

Heidi Roupp
Secretary

**DEWITT WALLACE NATIONAL INSTITUTE
ON WORLD HISTORY**

**IN ASSOCIATION WITH THE WORLD
HISTORY ASSOCIATION**

Aspen, Colorado, July 13-24, 1992
Heidi Roupp, Aspen High School

For some years, Heidi Roupp and Marilynn Hitchens had had the thought that it might be useful to sponsor institutes where mini-versions of successful world history courses of various visions would be presented in toto. This would introduce teachers to a total framework and organization rather than to an eclectic assortment of ideas. Such an institute was realized in July 1992 in Aspen, Colorado, organized by Heidi Roupp (Aspen High School), Marilynn Hitchens (Wheat Ridge High School), and Jim Jankowski (University of Colorado), and funded outreach money from the DeWitt Wallace Foundation which is administered by the Woodrow Wilson National Fellowship Foundation. The course chosen as the seminar framework was the world history course of George E. Brooks, Jr., Indiana University.

An extraordinary group of individuals gathered for the institute. Participants included Robert Andrian, Loomis Chaffee School, Windsor, Connecticut; David Barber, Centennial High School, Pueblo, Colorado; Ginny Bergen, The Madeira School, Washington, D.C.; Gene Chenoweth, Bucknell University, Lewisburg, Pennsylvania; George Coombs, Hong Kong International School, Hong Kong; Mimi Coughlin, Littleton, Colorado; Joan Cousins, Midlothian High School, Midlothian, Virginia; Charles Crouch, Saint John's University, Collegeville, Minnesota; Roberta Cummings, United States Air Force Academy, Colorado Springs, Colorado; Dik Daso, United States Air Force Academy; Gray Goodman, Delaware Valley Friends School, Bryn Mawr, Pennsylvania; Dana Kennedy, University of Nebraska, Lincoln, Nebraska; David Knisley, Mars Hill College, Mars Hill, North Carolina; Charles Krantz, New Jersey Institute of Technology, Newark, New Jersey; Gaylen Lewis, Bakersfield College, Bakersfield, California; Dan Long, J. F. Kennedy High School, Cedar Rapids, Iowa; Annette Lukacs, Llano Junior High School, Llano, Texas; Jeanine Marston, Castilleja School, Palo Alto, California; William Parsons, Eckerd College, St. Petersburg, Florida; Diane Pearson, Minneapolis Community College, Minneapolis, Minnesota; Jan Powers, Gettysburg College, Gettysburg, Pennsylvania; Bruce Saxon, University of Massachusetts, Amherst, Massachusetts; Lenore Schneider, New Canaan High School, New Canaan, Connecticut; Linda Simonson, Aspen High School, Aspen, Colorado; James Stewart, Western State College, Gunnison, Colorado; Karen Tobey, Castilleja School, Palo Alto, California; and Mark

Welter, Anoka, Minnesota.

What was miraculous is that participants were from all levels of education — junior high school, senior high school, junior college, college, university, from all areas of the country and even one from Hong Kong, of all ages and backgrounds in teaching from graduate students to those looking for jobs to new teachers and professors of many years, from all areas of expertise from Asian studies to military history, to Russian, European, and American. There was not a topic covered in the course where participants did not have additions to make useful to all. The thought that teachers and professors could intermingle to advantage was reinforced on a daily basis and remained one of the strong parts of the experience.

Participants paid \$200 tuition for the course which included course readings, a banquet, and several other social occasions. Participants paid for their own food and lodging and \$75.00 if taken as a credit course from the University of Colorado. The institute was also able to take advantage of a number of extraordinary lectures in connection with the Aspen Institute and other groups like the Nature Preserve, the Art Museum, and History Museum. Aspen itself provided a backdrop of enormous beauty and activity from hiking, to tennis, biking, rafting, and camping.

The course included two one and one-half hour lectures per day by Professor Brooks, discussion and activities relating to the lectures, a book review session in which participants reviewed short books of classic quality which could be incorporated into a world history course, and various additional presentations from lectures on art by Teddy DeWalt of the Denver Art Museum and to demonstrations on computer use in the classroom by Steve Hillman.

Loren Crabtree of Colorado State University evaluated the Institute. In his assessment, book reviews and interaction among the participants appeared to have been the most successful parts of the institute. The introduction to a course based on the horizontal or trade-based concept with a large attention to Africa also was beneficial. If done again, the Institute should probably leave more time for discussion and debate as to the merits and weaknesses of the conceptual framework of the course, incorporate the readings better, and make a closer connection between the content and pedagogy. Marilynn, Heidi, and Dik Daso are currently working on a book which will include the lecture synopses by Professor Brooks, and the books reviews and lesson plans written by participants. For more information on the Institute, contact Heidi Roupp, Box 816, Aspen, Colorado 81612 or Marilynn Hitchens, 720 Josephine, Denver, Colorado 80206.

BOOK REVIEWS

A REVIEW ESSAY on

Recent World History Texts: Evolving Paradigms

World history in American higher education has evolved through the textbook market and the classroom rather than in the general education programs of a few elite schools. The world history movement in the 1960s and '70s infiltrated a highly skeptical "establishment" using the ground-breaking textbooks of William H. McNeill, L. S. Stavrianos, and others. Over the past two decades world history courses have sprung up like scattered wildflowers in the fields of academe, taking root largely through the efforts of individual historians who became convinced that the general education history course had to be global in scope. Frequently the decision to offer world history required years of scholarly investment with little reward outside the classroom. World history as a field of scholarship has emerged out of this movement and is only slowly providing the broad base of interpretative and synthetic studies—the scholarly support—needed by aspiring world historians.

World history has passed the pioneering stage, born on the currents of changes in our student populations and their intellectual needs. World history fills the need of the academic marketplace for an introductory history course which can provide the foundation for a broadened history curriculum, which can teach the necessary background of information and interpretation to understand the context of the events which dominate the daily news, and which can speak to the curiosity about cultural identity and heritage of increasingly diverse student populations. In 1990 about 22 percent of American undergraduates were of Asian, African American, Hispanic, or American Indian descent, or were international students (*Chronicle of Higher Education, Almanac*, August 26, 1992: 11).

The history majors in this culturally diverse audience will often go on to teach in high schools where they will be required to teach world or "non-Western" history, or they will go to graduate school, where they will significantly improve their chances of finding ready and permanent employment if they develop teaching competency in some non-European areas in addition to European or American history. Those who enter the business world will find themselves significantly advantaged to demonstrate familiarity with China, Japan, Latin America, and other parts of the global marketplace. (Grasp of a non-Western language will enhance the vita still further.) In short, the demand for world history in the academic marketplace exists now and is assured for the foreseeable future, a reality fostering the rapid appearance of new world history courses,

many of them generated more by the manifest needs of students than by universal enthusiasm among history faculty about the introductory course in world history. The growth of this market is apparent in the steady stream of world history textbooks appearing in publishers' catalogs.

The marketplace for world history textbooks, however, is complex. It is probably not too far from the truth to say that formal training in non-Western history among American historians varies inversely with age. Historians educated since the early 1960s at least had the opportunity to study in the many regional studies programs which emerged during that time. Now, Ph.D. programs in world history at Hawaii, Ohio State, and elsewhere have joined many graduate programs in non-Western regional histories around the United States, and most history departments have some courses in African, Asian, Islamic, and Latin American history. The next generation of students will be taught for the most part by faculties which bring some formal training in non-Western history to their teaching. Gradually, then, the faculty teaching world history will bring to their teaching greater familiarity and comfort with non-Western history than most senior (and many not-so-senior) faculty teaching today. (Of course, some history faculty of all ages are ideologically or pedagogically opposed to teaching world history or, in some cases, any history survey and are not part of the potential market for world history texts.)

It is not surprising that textbook publishers have shaped their world history products to fit the realities of this complex market. Although the ultimate consumers of their products have been students who already study in a multicultural environment, it is this history faculty with its varying competence and comfort in non-Western history which orders textbooks. Publishers of Western civilization textbooks long ago learned that unless certain names and events were in their products, many historians would not use them. These items became the essential bricks in the edifice of Western civilization. The framework of this structure was provided by a consensus about periodization: ancient, medieval, Renaissance-Reformation-Age of Discovery, Age of Absolute and Constitutional Monarchies, Age of Democratic Revolutions, Industrial Revolution, Age of Empires, First World War, Interwar Years, Second World War, World War II to the present, with minor variations. The list of required names included Homer and Dante, Louis XIV (*l'état, c'est moi*), Rousseau, James Watt, the Maginot Line, Winston Churchill, and a few hundred more. There were also required historical issues: Why did Rome fall? What led to the French Revolution? Was it a social revolution? What caused the First World War? The lists varied in detail, but were marked more by their similarities than by their differences. Each Western European country, and Russia, had its moments on center stage: ancient Athens, the Italian Renaissance,

the England of Elizabeth and the English Revolution, the Thirty Years' War, the French Revolution, the Russia of Peter the Great, The Battle of Britain, Nazi Germany and Franco's Spain.

Until recently world history texts had to include all the essential elements of the Western civilization paradigm in order to appeal to the large number of instructors who were educated in that paradigm and who would now "stretch" to add non-Western regions to their repertoire. This approach also satisfied some of the growing number of recent graduates of regional studies programs whose only background in a general synthesis was still the Western civilization courses they had taken as undergraduates and perhaps had taught as teaching assistants in graduate school. Textbooks have gradually responded to the growing ability of history teachers to deal with non-Western history by increasing the "balance" of their coverage, adding more non-Western material, usually framed by a growing consensus within each region about its own paradigm, the major periods, most important rulers, thinkers, and "achievements."

The interesting question, of course, is when this potpourri of paradigms and achievements will take on a life of its own, when global issues and developments will become the dominant issues in a new paradigm, and when the list of essential ingredients from the Western civilization paradigm will cease to be the sine qua non of textbook construction. When will the edifice of Western civilization be reshaped to fit a broader global paradigm? How will that paradigm—or, more likely, those paradigms, if a consensus does not emerge—establish itself, and what will it include? It is, of course, during the periods of disjunction between the experience of one generation and the next that the greatest opportunities for creative rethinking of basic paradigms exists. In the present varied market for introductory texts, lies the opportunity to rethink and reshape the general understanding of the basic outlines of history among the American public.

Recent editions of world history texts demonstrate that this transition is now taking place. The currently available texts present a wide range of choices in terms of degree of transformation from a Western to a global perspective, with regard to the following:

- 1) balancing of the quantity of material covering each region
- 2) sequencing of regions covered
- 3) inclusion of discussion of comparative analysis and global or cross-regional developments
- 4) creation of a framework of periods and eras from a global point of view
- 5) Selection of comparable subject matter and a consistent focus of analysis

The five textbooks discussed below approach these issues in different ways and represent a cross-section of recent textbooks available to world historians. Selections of these texts does not imply that these are

the "best" texts available, although they are well-written, engaging, supported by useful illustrations and primary sources, and characterized by high standards of scholarship.

An example of the continuing viability of a Eurocentric organization of world history is the 1991 Eighth Edition of *World Civilizations* by Philip Lee Ralph, Robert E. Lerner, Standish Meacham, and Edward McNall Burns (Norton). As the Preface says, it includes the entire 11th Edition of *Western Civilizations* by Lerner-Meacham-Burns, with chapters added in each major era dealing with Asia, Africa, and the Americas, as appropriate. (The Americas, for example, first appear in Chapter 17 on the eve of European expansion.) Non-Western chapters are added at the end of each major era—the Dawn of History, Classical Era, Middle Ages, Early Modern World, French and Industrial Revolutions, "The West at the World's Center," and "The Emergence of World Civilization." The ancient Greeks are covered in 65 pages, Shang and Chou China, 18; the history of Rome is covered in 70 pages, the Han dynasty of China in 7. The placement of discussions of non-Western civilizations at the end of each section carries inevitable implications regarding their timing and importance: the student looks out upon the world from the heights of Mt. Olympus. There is little discussion of cross-cultural developments or of peoples outside of a short list of great civilizations. The "utterly savage Mongols" (513), for example, are mentioned only a few times until a three-page discussion of Genghis Khan and Kublai Khan as part of the section on Chinese history from 960-1644.

The 1992 Third Edition of *A History of World Societies* by John P. McKay, Bennett D. Hill, and John Buckler (Houghton Mifflin) continues to evolve from an organization similar to that of Ralph-Lerner-Meacham-Burns to a greater emphasis on non-Western areas in terms of coverage and sequencing. The sequences are about the same, so is the coverage. For example, Shang and Chou China are covered in about 10 pages to 73 for Ancient Greece through the Hellenistic period; Ch'in/Han receives about 13 pages of coverage, to about 53 for Rome.

An example of the evolution of this text is provided by the alteration in the treatment of the European Middle Ages in the Third Edition. In the Second Edition a single chapter, "Tradition and Change in Asia, ca. 320-1400" (33 pages covering India, China, and Japan) precedes four chapters on medieval Europe (129 pages). This is followed by a single chapter on Africa and the Americas from 400 to 1500 (34 pages). The Third Edition has restructured its 129 pages of coverage of medieval Europe into three chapters and separated coverage of Africa and the Americas into two separate chapters. The material on Africa has undergone minor revisions, in particular qualifying the highly diffusionist approach of the

Second Edition, but with no significant expansion of coverage. A chapter on "Life in Industrialized Nations" has been eliminated from Volume II, but other reorganization is minor. McKay-Hill-Buckler continues to emphasize social history as previous editions have done.

Unlike Ralph-Meacham-Lerner-Burns, McKay-Hill-Buckler does not build a structure around a short list of historical eras, perhaps attempting to avoid the issue of establishing a global periodization or imposing a European organization on world history. For example, parallel chapters on India and China to about A.D. 200 are not juxtaposed to equivalent periods dividing chapters on Europe. Instead, strict chronology is subordinated as an organizing principle to the presentation of civilizations in a roughly chronological sequence. Continuity between the Roman Empire and the emergence of a European civilization has been emphasized by including a chapter on "The Making of Europe" covering late Roman Christianity, Germanic kingdoms, and Byzantium to 1400 before the introduction of Islamic civilization. (Some might question whether there was a European—as opposed to a Roman—civilization before Charlemagne, who is covered in a later chapter.) However, Sui and T'ang China are discussed before the chapters on medieval Europe, thus emphasizing the earlier reemergence of a centralized state in China. Periods of 320-1400 in Asia are parallel to periods of 400-1500 in Africa and the Americas, followed by the discussion of the Renaissance, Reformation, and age of expansion in Europe. Longer periods of 1400 or 1450 to 1800 for the non-Western world are parallel to shorter and more numerous periods in European history. Overall, however, the McKay-Hill-Buckler text does not present a paradigmatic chronology of world history. Its organization emphasizes regions with material pragmatically grouped in roughly chronological order. References to cross-cultural and global developments before the Industrial Revolution are made occasionally, but do not constitute a major theme of the text.

William H. McNeill, as Roger Long noted in his *WHB* review last fall, begins *A History of the Human Community*, Fourth Edition (Prentice Hall, 1993) with the assertion that "contacts between different cultures become the main drive wheel of history, because such contacts start or keep important changes going," (xv) thus claiming to see a central principle of historical development operating globally.

This theme is further developed in the text in comparative essays which stress the role of cultural contact as a means of diffusion of technologies, religions, and diseases. In comparative essays on the "state of the world" in 500 B.C., 1500, 1850, and "today," McNeill stresses the impact of interaction and creates a basic global chronology in essays which permit consideration of peoples outside of the major civilizations and of developments whose significance

was broader than any particular civilization. A set of comparative photo essays traces the global impact of using plants and animals in agriculture, of diseases, of changing uses of energy and fuel, and of changes in transportation and communication.

These essays supplement the general narrative, which occasionally breaks into a detailed account of political events of a particular time and place such as ancient Greece, but generally provides an account of the development of specific civilizations within the broader context of regional or continental interactions. For example, the millennia of raiding, trading, and conquest which characterized relations between agrarian civilizations across Eurasia and nomadic peoples to the north is part of McNeill's account of each region. His organization of material makes it difficult to calculate coverage of individual civilizations accurately since cross-references abound in the text. However, Greece through the Hellenistic period receives about 35 pages, Shang and Chou about 10; China through the Han dynasty is covered in about 8 pages, Rome through the empire and the rise of Christianity about 19. McNeill's organization makes it possible to indicate relative simultaneity, for example in his discussion in one chapter of the emergence as world religions of Mahayana Buddhism, Christianity, and Hinduism between A.D. 200 and 600.

There are some similarities between McNeill's organization and that of McKay-Hill-Buckler, however. For example, McNeill has three chapters on Europe from 1200 to 1650, followed by a 38-page summary of developments in the non-European world, giving Islam, India, China, Japan, Russia, the New World, and Africa a few pages each. Three chapters summarize European developments from 1650 to 1850; one chapter deals with "World Reactions to Europe's Expansion: 1700 to 1850." Europe, 1850-1914, is followed by "World Reactions to Europe's Achievements, 1850-1914."

The key dates which hold McNeill's global paradigm together are 500 B.C., 1500, and 1850, each marking a new and more intensive stage of global interaction. Thus, while McNeill's text contains fairly conventional, if relatively brief, chapters on European history, this history has been placed within the context of global perspective, and individual developments are seen in terms of broader issues and trends.

World History by Jiu-Hwa L. Upshur, Janice J. Terry, James P. Holoka, Richard D. Goff, and Bullitt Lowry (West, 1991), 770 pages to McNeill's 686, is organized around a global chronology, with sequencing (and thus implied precedence) of areas varying according to theme. Often, the first principle of organization is chronology, followed by a tendency to move from West to East. For example, Hellenistic Empires precede the rise of Rome, followed by the Mauryan Empire in India and then the Han dynasty. Some interesting sequences emerge. For example, "The Interplay of Europe and Asia, 1100-1500" unfolds from the Crusades through the rise of the

Mongols, the establishment of the Mamluk, Safavid, and Ottoman dynasties in the Middle East, and then the Italian Renaissance. In most textbooks, the discussion of early modern Europe begins with the age of European exploration; here, that subject is the last section of a chapter on "Emerging Global Interrelations" which describes the rise of European nation-states, absolutism and constitutionalism, the Ottoman and Safavid empires, African kingdoms and the slave trade, and then "European Colonial Empires in the Western Hemisphere" with central attention on the empires and New World societies rather than on Columbus and the age of exploration.

More attention is given to the political histories of non-Western empires and kingdoms than is typical of other texts, perhaps because overall coverage on non-Western areas is increased. For example, ancient Greece through the Hellenistic period is covered in 30 pages, while Shang and Chou China receive 33 pages. Rome is covered in 18 pages; Ch'in-Han China in 13. "Balance" in this textbook implies relatively equal treatment of all major civilizations rather than the more common 50-50 balance between Western and non-Western areas.

Global (or cross-regional) trends provide the basic components, with subsections of chapters "devoted to the areas of the world affected" by these trends (xiii). Comparative essays at the end of each section provide analysis of these trends from a global perspective, with topics such as "The Characteristics of Empire," "Cultural Borrowing and Cultural Isolation," "Early European Imperialism Through the Seventeenth Century," and "Total War." The text presents itself to the student at the outset as non-Eurocentric and focuses on articulating the "achievements" of each civilization in ways that demonstrate the contributions all peoples have made to the development of civilization. An example of the kind of evaluative language which is sprinkled through this text is the following characterization of the Persian Empire: "In warfare, politics, religion, and material culture, the Persian Empire equaled or surpassed its Near Eastern predecessors. It brought lasting stability to a vast region of diverse peoples and cultures" (37). Comprehensive coverage of geography, political history, social structure, religion, and artistic, philosophical, and literary achievements is a high priority in this work, which still manages to mention the Peace of Westphalia and describe the France of Louis XIV and mention most of the other names with which our students just must be familiar.

The 1992 textbook by Peter N. Stearns, Michael Adams, and Stuart B. Schwartz, *World Civilizations: The Global Experience* (Harper Collins, 1992), is an ambitious new attempt to produce a coherent history of civilizations on a global scale. The work is divided into six parts:

"The Origins of Civilizations" to 1000 B.C.

"The Classical Period in World History" lasting, including a period of transition, to A.D. 700.

"The Postclassical Era" A.D. 450 to 1450

"The World Shrinks, 1450-1750"

"Industrialization and Western Global Hegemony, 1750-1914"

"The 20th Century in World History"

The essential features of each of these general periods are described in introductory chapters to each section.

In addition, the work includes analytical essays which highlight issues of historical interpretation such as the idea of civilization, the definition of "social history," and "The Great Exchange." Documents, formal chapter conclusions, and essays defining each major period all provide the material for considering the paradigm offered in this work as a matter for classroom consideration and debate. The great junctures in history are also emphasized in the narrative portions of the text. For example: "By about 1450 the emergence of new empires and the beginnings of Europe's global expansion provide clear evidence of a shift to another phase of world development" (259). The material which defines major periods in world history serves the double function of providing cross-cultural and comparative perspectives.

The structure and sequencing of chapters is often designed to foster comparative analysis of developments such as industrialization (for example, "Russia and Japan: Industrialization Outside the West") or of major historical movements such as the expansion of European civilization in the Americas and Russian Eurasia or "Civilization in Crisis: The Ottoman Empire, the Islamic Heartlands, and Qing China." Frequently the text uses juxtaposition to address major interpretive issues, such as "The Rise of Europe and the Eclipse of Islamic Civilization as the Pivot of the World Order."

The text presents a history of civilizations, rather than of empires and kingdoms, focusing on the mixture of forces and developments which shaped each of the major civilizations. In each case, major institutions and social structures are explored in terms of their integrating effects. Civilizations such as Greece or Ch'in-Han China are dealt with in discrete chapters covering one of the eras listed above. The development of the essential features of each civilization is articulated in terms of the general characteristics set out in the introduction to that era, with the concluding summary reinforcing the relationship between developments in the specific civilization and the comparative and global issues which are relevant.

The authors proclaim their intention to give balanced coverage to all civilizations. They describe ancient Greece through the Hellenistic period in 23 pages, Shang-Chou China in 18; Rome in 21 pages, Ch'in Han China in 15. They also give considerable attention to the nomads of northern Eurasia, to Islamic Empires, and to African civilizations. Coverage of Europe is focused less on events and personalities than on the general factors shaping European civilization.

The Thirty Years' War and the Treaty of Westphalia are mentioned in a section on the end of Christian unity as an example of broader developments.

In the Stearns-Adas-Schwartz text, the story line has become focused on civilizations as cultural entities and political events are clearly subordinated to descriptions of the broader developments they illustrate. The text is a history of civilizations in which material is organized around issues which were not and could not have been addressed in a traditional Western civilization text. Building on the foundation already laid in Stearns' earlier *World History, Patterns of Change and Continuity* (Harper and Row, 1987,) this text has cut itself free from the Western civilization paradigm and stands on its own with a new story line. It will likely be the text of choice only for those comfortable with and interested in world history.

It is perhaps unlikely that the Stearns-Adas-Schwartz paradigm in its present form will become definitive, interesting though it is. For example, the designation "Postclassical civilizations" and the rather muddy definition of this era will surely be challenged. However, this is a book the world historian can read with interest. The basic paradigm is worthy of further debate.

The structure and conceptual focus of a textbook is not the only criterion which might govern adoption, since issues such as level of difficulty, readability, emphasis on social or political history, inclusion of primary texts or illustrations, quality of ancillary materials, and ideological biases are also relevant. Choices of individuals will change as those trained only in Western history may move from a Eurocentric to a more global approach after years of reading and preparation build confidence and competence. However, the development of a consensus about the basic outlines of the subject matter of world history, or development of a few competing fundamental paradigms will likely mark the emergence of a mature field of inquiry. In the meantime, new and revised world history textbooks continue to blossom forth and the field evolves—toward what? World history is an adolescent discipline, a bit awkward, but energetic and full of promise. Some of the constraints of the Western civilization paradigm are falling away. In an era when most college teachers of history spend most of their time teaching general education courses it is exciting to find ourselves teaching introductory courses which pose such interesting challenges.

Future editions of the *W.H.B.* will present full reviews of these texts and others with ongoing attention to the evolution of paradigms. Perhaps we can turn the textbook market into a marketplace of ideas.

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THE CREATORS

By Daniel J. Boorstin. New York: Random House, 1992. Pp. xv+812. Notes, index. \$30.00.

Cultural literacy in a multicultural society and illiberal age becomes ever harder to achieve. Yet there is hope for progress toward a liberal education for readers of writers like the former Librarian of Congress (1975-1987), Daniel J. Boorstin. Almost a decade ago he gave us a disguised history of science entitled *The Discoverers* (1983) which was a superb book of shingled biographical sketches featuring major people who uncovered enduring answers to mysteries about four topics: time, geography, nature, and society. Now he has created a sequel which, though less chronological because its subject matter is less accumulative, is a disguised history of the arts and crafts. *The Creators* is subtitled on its dust-jacket (but not inside) "A History of Heroes of the Imagination." But the book delivers what it advertises by presenting overlapping lives of creative artists, architects, and a few inventors and engineers. It is certainly not comprehensive but it is cohesive. More than 800 pages of penetrating insights are organized in seventy chapters, twelve parts and three "books" within the one volume. Each small chapter is eminently readable, and all again are primarily a set of biographies of people (or places) that have contributed enduring novelties to the (mostly Western) storehouse of human culture. All the arts are fine arts, in Boorstin's disciplined imagination, even the arts and crafts of many anonymous engineers, architects, scribes, musicians, and prophets. Boorstin recreates about seventy-five vignettes on the lives and works of superstars in creative activities. From Stonehenge to filmmaking and from the Rig Veda to Picasso, Boorstin's readers are fed delicious bite-sized steps toward a liberal literacy about a world heritage.

Boorstin begins with a prologue on "The Riddle of Creation" as a religious puzzle with many partially satisfying answers. The oldest living scriptural faith is Hinduism with its sacred scriptures in the Vedas still suggesting cyclic worlds (n.b.: plural) without a singular creation. Confucius was somewhat indifferent to metaphysics, and the Buddha seems to have ignored this riddle. But the Homeric poems of the Greeks wrestled with cyclic worldviews as well as devolution theory, as witnessed by Hesiod's *Theogony*. The creator God of Zoroaster and Abraham becomes the intimate JHVH of Moses. A contemporary of Jesus living in Egypt, Philo of Alexandria, gave us the birth of theology, according to DJB. Four centuries later St. Augustine's images of the Creator God made time and eternity conceived linearly acceptable to most Western Christians. But then in the 7th century C.E. the last of the great monotheistic prophets, Mohammed, is believed by many to have recited the uncreated words of the uncreated Creator. Thus the Koran should not be

translated from the Arabic into other languages, and Allah so transcends time and space that mere mortals should not worry over the riddle of creation anymore.

All of this, from the "dazzled vision" of Hinduism to the uncreated Koran, is by way of Prologue as Boorstin sets the mythopoetic stage in religious answers to the quest for meaning in birth, suffering, and death, in creating, maintaining, and destroying, or in creative design, efficient operations, and eventual obsolescence or loss. The body of the text comes in three internal sections as D.J.B. considers:

Book One: Creator Man. (Ancient/Medieval) primarily about monumental architecture, painting, sculpture, drama, poetry, and prose;

Book Two: Re-Creating the World. (Medieval/Modern) mainly about the artificial environment, religious philosophy, literary genres, painting, music, dance;

Book Three: Creating the Self. (Modern/Contemporary) chiefly about exploring the inner spaces of personal psyches from Montaigne to Picasso.

Boorstin handles the perennial problem of topical versus chronological organization very deftly for the most part, by dealing first with the "Powers of Stone" (Part III), then with the "Magic of Images" (Part IV), and lastly (in Part V within Book One) with the "Immortal Word." As always, his titles for subsections are so poetic that they require a more prosaic table for the contents to become obvious. For example, in the eight chapters subsumed under the "Power of Stone," he treats roughly sequentially the "mysteries of megaliths" (e.g. Stonehenge, etc.), "castles of eternity" (Egyptian pyramids), "temples of community" (the Parthenon and Greek temples), "orders for survival" (Vitruvius/*Ten Volumes on Architecture*), "artificial stone" (Roman cement and concrete constructions), "dome of the world" (the Pantheon), the great Church (Hagia Sophia in Istanbul), and a "road not taken" (the Japanese triumph of the wooden Daibatsuden at Nara). Considering next the "Magic of Images," he deals with mesolithic cave paintings (e.g., Altamira), human hieroglyphs and pictograms, sculptures in bas-relief and in the round (idealistic Greeks), realistic Roman portraiture and sculpture, idols, icons and iconoclasm, and finally Islamic inhibition against graven images (i.e., calligraphy and geometric mosaics). When he comes to epic poetry and ritualistic singing and dancing, he literally sets the stage for understanding the trinity of Greek tragedy (Aeschylus, Sophocles, Euripides) and the master of Greek comedy (Aristophanes), out of which grew the creators of the Greek arts of prose and persuasion (especially Herodotus, Thucydides, Socrates, Plato, Aristotle, and Isocrates).

Shifting in Book Two from Creator Man to individual men as creators of artificial symbolic worlds, Boorstin begins with the medieval worldviews of Boethius finding solace from

philosophy; Gregory the Great finding discipline in chants, polyphony, and hymnody; Abbé Suger finding glory in Gothic architecture and stained glass windows; and Dante finding in the Italian vernacular iambic pentameter, a vehicle to explore the Aristotelian-Ptolemaic-Christian cosmology of the "Divine Comedy" (*Inferno*, *Purgatorio*, *Paradiso*). But then, quite soon comes the Renaissance and composite works that structure so many of our notions of the Human Comedy.

This "composite work" (Part VII) is the longest in Boorstin's book, consisting of ten chapters with exquisite synopses of Boccaccio, Chaucer, Rabelais, Cervantes, Shakespeare, Milton, Gibbon, Prescott and Parkman (who share a chapter), Balzac, and Dickens. Part VIII, "From Craftsman to Artist," deals with Giotto, Brunelleschi and Alberti, and linear perspectivists such as Ucello, Massochio, and Piero. Leonardo da Vinci is called the "Sovereign of the visible World," but Albrecht Dürer gets only two sentences, while the "Divine Michelangelo" gets treated worshipfully. One more chapter on "The Painted World" looks at two Chinese Taoist masters of landscapes and calligraphy.

Western classical music in the making is treated in seven chapters under "Composing for the Community." Johann Sebastian Bach symbolizes the Protestant Reformation, then instrumental developments are shown evolving from regal courts to concert halls, and from the sonata to the symphony through Monteverdi, Haydn, and Mozart. Beethoven is said to have created "new worlds for the orchestra."

Then two superb comparative chapters pit Verdi against Wagner and the Italians versus the Germans in a race to create unified nation-states through the unification of all the arts in the Grand Opera. One chapter on dance here covers classical ballet as well as modern dance. The last in this section is devoted to Stravinsky and Schoenberg, the twentieth century beginnings of the "Music of Innovation."

Part X, "Conjuring with Time and Space," has only three chapters: (54) devoted to French impressionism, especially the painted moments of Monet and Manet; (55) devoted to the "Power of Light" or the "pencil of nature," whereby developments in photography in the nineteenth century force creative artists out of representational traditions; and (56) devoted to the "Rise of the Skyscraper" whereby the Chicago school of engineers and architects from Jenny and Eads to Sullivan and Burnham began to create the monumental commercial high-rises of our time.

Boorstin's third and last book-within-a-book is entitled "Creating the Self" and tries to describe the creating of new forms of self-consciousness through literary explorations in relatively recent times in EuroAmerica. Montaigne virtually invented the essay, says Boorstin. Rousseau and Franklin invented modern autobiography, but Boswell's intimate biography of Dr. Samuel Johnson set new standards

for attention to individual lives. Goethe gave Germans a sense of Faustian man more influential and wide-ranging than even Napoleon Bonaparte's achievements. Wordsworth and Coleridge in England and Walt Whitman in the United States sang of themselves, nature, and nurture in words so compelling as to personify the Romantic movement. But poetic inspiration encountered an anti-Romantic Revolution a century later in the lives and works of T. S. Eliot and Ezra Pound.

For his final Part XII on "The Wilderness Within," Boorstin chooses to celebrate six writers and one painter as his exemplars for self-psychanalyzers par excellence. Melville, Dostoyevski, Kafka, Proust, Joyce, and Virginia Woolf each rate chapters, as does Picasso at the end. If, as Boorstin suggests, each of these creative selves represents aspects of the modern self in search of itself, then the metaphysics of modernity owe much to such heroes of the image-making and image-breaking private imaginations as these artists.

In an epilogue finale called "Mysteries of a Public Art," Boorstin gives nine pages to the advent of the movies. Hardware and software developments for the improvement of filmmaking are barely adequate to explain the achievements of the pioneers Porter, Griffith, Eisenstein and Truffaut. But Boorstin's long-standing interest in the tools and techniques for creating images here comes to rest. Television marks the end, "a spectral master."

This is a great book in several senses, but not in all ways is it even a proper sequel to *The Discoverers*. Perhaps following *The Creators* Boorstin could write "*The Inventors*" to deal more adequately with designers, tinkerers, innovators, engineers, crafts-workers, technicians, and builders of all sorts whose heroic ideas have been so central to solving technological riddles. *The Creators* is a great saga, but "*The Inventors*" could be an epic of even greater proportions.

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MAKERS OF WORLD HISTORY

By J. Kelley Sowards.

1st ed. 2 vols.

New York: St. Martin's Press, 1992.
Pp. 636. \$18.00 per volume.

This two volume collection of readings offers a biographical approach to twenty-eight individuals who influenced world history significantly or embodied significant aspects of their time period. Each volume covers fourteen people, nicely fitting into the normal fifteen-week college semester. The volumes break at the late sixteenth/early seventeenth centuries. Volume 1 begins with Akhenaton and ends with Suleiman the Magnificent; volume 2 picks up

with Akbar and ends with Margaret Thatcher. Each section consists of a photo or illustration of the individual, a biographical timeline, an introduction that sets the historical context, and three selections. The first is an excerpt of the person's own writing or an account by a contemporary; the second offers a "standard" interpretation, and the third a more recent assessment. Each section ends with questions for study and review, along with reading suggestions.

The biographical approach makes this work unusual among world history collections which more commonly focus on themes, civilizations, or documents. Many of the sections offer contrasting views of the individual which are helpful in teaching students two things: first that historical figures are complex and neither entirely good nor entirely bad; and second, that historians often view the same persons or events in very different ways. Because space limitations preclude a full biographical assessment of each person, the editor focuses on a specific event or aspect of each individual's life. Thus, the chapter on Akhenaton focuses on his attempted religious reform; that on Margaret Thatcher on the Falklands War; that on Albert Einstein on his views about the creation of the atomic bomb. The best chapters raise issues that transcend the individuals' lives. For example, with Einstein the questions of the ethical responsibility of scientists and the degree to which technology is "good" or "bad"; with Mahatma Gandhi the conflict between individuals' principles and their responsibilities to the state. In other cases, for example Eleanor of Aquitaine and Murasaki Shikibu, selections describe the lives of the people in a particular time and place, which make them "come alive" nicely.

While in any collection of this sort each reader will wish that someone else had been included or omitted, the choice of individuals here is decidedly traditional; there are no real surprises. However, in this reviewer's mind, that is itself a serious weakness. As the editor points out, of twenty-eight people fully seventeen are political leaders and another seven are religious or philosophical figures. Nearly half (thirteen) represent Western European civilization alone. Only one of twenty-eight comes from the Americas, only three are women. All of these choices make some not very subtle statements about who is significant in world history and who is not. More variety in terms of gender, occupation, and racial or ethnic origin, would make this a richer selection.

One of the most interesting aspects of a biographical approach can be the illumination of what the individuals were really like and what makes people act the ways they do. The selections in these volumes are not always successful at this. For example, the chapter on Jomo Kenyatta informs the reader about his controversial trial, but gives little sense of what Kenyatta was like as a person. Furthermore, many of the "recent views" are, in fact, quite dated. Of the eighty-four excerpts fewer than

ten were published in the 1980s. Most come from the 1930s-1970s. For example, we read in the introduction to his selection that Bamber Gascoigne's *The Great Moghuls* incorporates the "best current specialist's research" about Akbar--and then discover in the "acknowledgments" that it was published in 1971. Has nothing more been done on Akbar in the last twenty years? Many pieces that are touted as the "most authoritative" to date were published in the 1930s through 1950s. Of course, a recent work is not *per se* better than an older one, but one does wonder whether more recent ones might not have been consulted and what current historians think about these people. Within these limitations, those who like a biographical approach to history may find these volumes of interest.

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WHA

GLASNOST, PERESTROIKA AND NATIONALISM IN RUSSIAN AND WORLD HISTORY*

AN ANALYSIS
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When Leonid Brezhnev died in 1982, he left behind a host of internal and external problems. The internal legacies included a large and languishing bureaucracy, food production and distribution problems, a lingering war in Afghanistan, and pressures for change built up by the coming of age of the first post World War II generation who had no memory of either Bolshevik dedication or World War II sacrifice and deprivation. On the external front, the U.S. presidency of Ronald Reagan and the Star Wars program necessitated continued heavy military outlays, in Eastern Europe an approaching changing of the guard was attended by pressures for more independence in the satellite system, and the world telecommunications revolution carrying the liberal consumer message had bitten into a dysfunctional imperial system. Into this smoldering cauldron came Mikhail Gorbachev as general Secretary of the Communist Party in March of 1985. Gorbachev began immediately to regularize relationships with the outside world prior to his announcement of "glasnost" and "perestroika" in 1987. He had four summits with Reagan which resulted in the INF Treaty essentially allowing Gorbachev to turn his attention to the home front.

"Glasnost" or "openness" was reflected in a series of statements regarding change, in relaxation of the press, open debate on problems, trips abroad and creation of new political structures like the National

Parliament. To the West, glasnost took on the meaning of democracy, pluralism, liberalism and ethnic freedoms. To Gorbachev it meant something quite different. First of all, it meant controlled debate on problems. On the one hand, this debate was intended to find new answers to problems, primarily economic, impinging on the political control of the Communist state. On the other, it was a tactic whereby Gorbachev, in the best tradition of both communist and republican politics, was trying to discredit former leadership in an effort to secure his own. The debate was intended to drive home the point that problems were of someone else's, not Gorbachev's making. Second, glasnost became a part of Gorbachev's foreign policy whereby in place of military confrontation and challenge, the Soviet Union was trying to gain acceptance in the world community through liberal policies. Such acceptance gave Gorbachev a means of protection in lieu of military outlays. This approach is reminiscent of Foreign Minister Litvinov's "collective security" policy with the West in the interwar period when a weakened Soviet Union faced a hostile and menacing Germany and, therefore, needed Western support.

Third, and most important, glasnost was an attempt to secure political legitimacy and power in a system where there is no accepted method of political inheritance. Since Lenin, every leader in the Soviet Union has had to dismiss the previous leader and his players in order to gain such legitimacy. Stalin purged the Leninists and created a new gentry of his own much as Ivan IV (Terrible) had done during his "Oprichnina" (in which the old nobility or "boyars" were purged and replaced with a new service class loyal to Ivan). Likewise, Khrushchev, in order to gain power, had to dilute Stalin's core of Kremlinists. This he did by trying to elevate the power of the local communist elites at the expense of the central government officials and party. A peasant himself, Khrushchev tried a "going to the people" strategy which was reflected among other ways in his development programs in agriculture like the Virgin Lands project. In part, Khrushchev was deposed by the central party leaders when such projects began to flounder. Brezhnev, meanwhile, tried another avenue to legitimacy. He began to rely, not on central party leaders or local party leaders, but on bureaucratic elites like governors, city mayors, and so on, much as Peter the Great had done during his creation of an imperial bureaucratic state. But the very bureaucracy Brezhnev relied on became entrenched and privileged, setting in motion the lethargy which greeted Gorbachev when he came to power. Gorbachev's road to legitimacy began to look like that of Catherine the Great's or Alexander the II's. He looked to the "intelligentsia" or that group of party/government privileged class who thought in "progressive" terms. These were the educated urban, Western-looking members of society who yearned for more freedoms and a better lifestyle for themselves. They were sympathetic to the West and could provide

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Gorbachev with the brains he needed to carry out his perestroika program.

"The National Parliament had several advantages for Gorbachev."

Public support of Gorbachev via the vote to a new political suprastructure, the National Parliament, was intended to seal Gorbachev's legitimacy, Western-style. The National Parliament had several advantages for Gorbachev. First, it emphasized to the West Gorbachev's seeming new allegiance to democracy. Second, it circumvented other political structures packed with cronies of earlier leaders, like the Party and government upon which Gorbachev wished no longer to rely. Third, the National Parliament voted Gorbachev to the presidency giving him a new independent power base. In 1990 it extended the presidency to 5 years. Finally, the Parliament tended to be filled with a core of intelligentsia upon whom Gorbachev now wished to rely.

Thus, the meaning of glasnost to Gorbachev was a political one in which he intended to woo the West and having done that, to secure his own power base in Russia. At no time did Gorbachev suggest that glasnost was to do anything but maintain the power of the Party and ideology of communism. He stated on many occasions that glasnost was intended to achieve "broad progress as long as it is not incompatible with the existing order." In a world context, glasnost meant a "breathing space," a "peredishka," for Russia which democratic themes could give him. It was a breathing space from the pressures of Third World politics which were disillusioned with socialism and shifting to the West. It was a breathing space from Western military and economic pressures with which Russia could not keep up. And it was a breathing space from a satellite system under pressure internally and technologically.

"Perestroika" means "restructuring" and is most often thought of in terms of economics rather than politics, though there is a heavy element of the latter necessary to reorder economics. Like glasnost, perestroika also began in earnest in 1987 and was reflected in statements on the economy, a willingness to engage in capitalist theory and debate, in economists floating ideas for change, stabs at cooperative ownership, and economic exchanges and entrees to the West. To the West, perestroika began to take on the connotation of free enterprise, free market and private property. To Gorbachev, however, it meant the perfecting of the socialist system, a little capitalism in the best tradition of Lenin's New Economic Policy of the early 1920s. It is important to note that capitalism has played a major role in historical Russian economic thinking and not just in the anti-capitalist sense of communist dialectics. Many Russian historians from Kliuchevsky to Tugan-Baranovsky have made the point that all societies are capitalist in the sense that

all must accumulate profit in order to "progress." The question, according to these Russian historians, is who owns the capital and in Russian history, they assert, it has been the state. State capitalism, therefore, was the milieu within which Gorbachev was making his perestroika initiatives.

Empirical evidence suggests that economic restructuring along Western capitalist lines has been meager. Attempts at cooperative ownership have been stifled by a market system which is still essentially in state hands. Thus, cooperatives have been able to produce items at cost and priced to the market but have been unable to obtain raw materials or distribute their goods within the state system still run by bureaucrats who have no interest in giving up their power or privilege. More ominous, transfers of state property to private individuals have occurred along privileged lines. In the privatization initiatives, former bureaucrats are first in line with money access. "Now the bureaucrats will steal not rubles, but huge enterprises," argued Anatoli Zelenchuk, an adviser to the Party of Economic Freedom. "There's no denationalization going on, just a kind of re-nationalization." (*Wall Street Journal*, July 28, 1992, A-10) Likewise, the currency is still in the hands of the V-Bank (Vnesheconombank or state bank which has exclusive rights to deal with other countries.) Nor has perestroika altered the view of state debt as an essentially government problem. Debt in the former Soviet Union stands at 14% of GNP, four times the U.S., and continues to support 18 million bureaucrats. This is debt which Gorbachev, and now Yeltsin, wished to bankroll from the West instead of diminishing government. Growth in the Black Market reflects the essential failure of perestroika to replace the practices and policies of former leaders with a new system out of state hands. Jokes abound in the former Soviet Union as to the façade of perestroika. "What is the next stage after perestroika?" one goes. Answer, "perestrelka" or "shoot out." Another is a parody of the old communist joke, "We pretend to work, they pretend to pay." The new joke is "We pretend to buy and they pretend to sell." Hatred of Gorbachev in the cities and wariness in the countryside was the perestroika the West did not see or wished not to see.

"Jokes abound in the former Soviet Union as to the façade of perestroika."

In the context of Russian history, glasnost and perestroika reflect basic themes of Russian history. One is the theme of change from above. Christianity in the tenth century came from above, secularization in the eighteenth century by Peter the Great came from above, imperialization in the nineteenth century came from above, industrialization in the twentieth century under Nicholas II came from above and so did glasnost and perestroika. In such a context,

change was halting and partial, intended to support rather than alter the fundamentals of the state. The second theme is that the primary interpretation of change in Russian history is connected with the maintenance of internal power as a means of strength against the outside world, of the momentum of expansionism, and, in turn, the survival of the Russian nationality. The Russian national identity has survived, not by cultural superiority or attraction, but by strength, size and political maneuvering.

In the world context, perestroika was an attempt at detente with the rest of the world to protect from externalities and periods of territorial retrenchment. In 1988 the disaster at Chernobyl and the furtive Soviet response focused foreign eyes on the dark side of Soviet communism adding pressure on Gorbachev to reorder the political and economic structures of the Soviet state. In the same year, Gorbachev began withdrawal of Soviet troops from Afghanistan, both the symbol of failed past policies and a statement to the world about new directions. In 1989 as perestroika and glasnost proceeded, Soviet hegemony in Eastern Europe ended. This was both a cause and result of glasnost and perestroika. Hungary, Czechoslovakia, Bulgaria and Romania ended old-style communist regimes and embarked on new directions reflective of the Gorbachev pattern. In November, 1989 the Berlin Wall fell, signaling a point of no return for Gorbachev's initiatives, the impact of which until then had been more profound outside Soviet borders than within. Now, however, the policies led unwittingly to nationalism, again from above because the initiatives were a Russian debate on maintaining power over an empire and from below too because the initiatives opened a floodgate of unrest unknown under a controlled empire.

"The problem of rule in a multinational state is as old as the history of empire itself."

There are several ways to interpret the connection between glasnost and perestroika and the rise of nationalism which occurred beginning in 1989. This rising nationalism occurred not only within the fourteen imperialized republics, but within Russia itself. Russian chauvinism returned unattended by communism. At one extreme, it could be said that glasnost and perestroika caused the nationalist explosion and at the other extreme that it was the inevitable result of a worldwide decolonization movement which had no borders. In the middle is the view that glasnost and perestroika sped up the tempo of latent nationalist sentiments which had been nudged along by internal Soviet policies and external politics. The historical context of the nationalist movement in the Soviet Union is helpful in interpreting the nationalist explosion which ended in the break-up of the Soviet empire in 1992.

The problem of rule in a multinational state is as old as the history of empire itself. The Greeks and

Romans, Aztecs, Persians, Moslems, Chinese and so on have faced such a challenge. It is of some interest in world history to note the varieties of responses to this challenge. In the West, political structuring had dominated the scene. The Greeks tried a league of states, the Romans experimented with extensions of citizenship and the regularized institutional formats such as governors, and the Hapsburgs used political balancing. Meanwhile, in the Middle Eastern states, especially the Moslem states, religious structuring has predominated as in the millet system under the Ottoman Turks. In Latin America, demographic restructuring has played a part in the imperial rule, and in the Orient, monoethnicity has predominated either through isolation as is the case with Japan or ethnic and cultural absorption as is the case in China.

The nature of the imperial nationality problem in Russian history is wrapped up in its long and grandiose history of expansionism. The original twelve Eastern Slavic tribes called "rus" which settled in the Dnieper basin in ca. fifth century A.D., gradually spread out throughout the Eastern European plain and then into Siberia. But expansionism has not been a steady march. Rather it has been marked by fluctuating borders. In ca. thirteenth century, the Mongols overran a large area of Kievan Russia. During the Time of Troubles 1598-1613, Russia lost much of Ukraine to Poland. During the Russian Revolution and Civil War, all of the republics were lost. For the most part, fluctuating borders to the west and south have been dominated by relationships with outside states often more powerful than Russia. In this case, national minorities have been caught between great powers, often choosing to go with the weaker, Russia. To the east, small pockets of tribal nationalities were largely overcome but not incorporated or assimilated into the Russian culture. Except for the Tartars, there has been little ethnic mixing in Russian history, but an abundance of Western acculturation. In the sixteenth century, the upper classes imitated the Byzantine and Italian style, in the seventeenth and eighteenth the German, and in the nineteenth the French. Besides fluctuating borders, the history of Russian expansionism has been haunted by invasions resulting in a psychology of Russian ethnicity under siege. Both the savior and siege psychology of Russian history has become part of the Russian mythistory in its relationship to nationalities.

The czarist approach to the nationalities included absorption, Russification, territorial displacement and imperial rule. The 200-year Mongol yoke essentially changed the ethnicity of the Russian upper classes. At the time of the "mestnichestvo," ca. A.D. 1475, over half of the nobility could trace its heritage to the Tartars and thus were absorbed into the Russian nationality. As the czarist state spread across the Russian plain, indigenous groups with strong ethno-cultural bonds like the Cossacks, were coopted into the Russian defense system and then finally forcibly displaced from the Dnieper to the Don and

the Volga areas. In other areas, like Ukraine, attempts at Russification, primarily religious, took place, though in Siberia religious conversion was not forced. The most potent of pre-Soviet approaches to the nationalities was the extension of imperial state rule. No effort was made to draw boundaries around national groupings, but areas with indigenous peoples were simply drawn into the state system mostly for military defensive consideration and only sometimes for economic reasons as for example in Siberia and Alaska where furs were important.

"The most potent of pre-Soviet approaches to the nationalities was the extension of imperial state rule."

The Soviets approached the rule of the world's largest multinational state in an ideological, empirical and practical way. Marxist theory, observations of the experience with Indians in America and other imperial states, and the needs of the Soviet state dictated the policies which were practiced until the end of Gorbachev's reign. Lenin, of course, set the pace and every other leader after him followed his basic prescript with modifications. At the theoretical level, Lenin believed that the nationality problem would be solved by socialism. After the Bolshevik Revolution at the end of 1917, he announced the national right to self-determination and right of secession to all nationalities within the former czarist state. Lenin believed that as socialism overtook Russia, there would be "sblizhenia" or a coming together and the "sliyanie" or merging into the Soviet nation. But in making the pronouncement, Lenin cautioned that the right of secession was like the right to divorce, wherein wives were not allowed to leave their husbands! The net result of this policy was that all the republics did declare their independence during the Civil War and only later were incorporated back into the Union by force (Ukraine, Caucasian republics, Baltic), fear of outside powers, or recognition of the advantages of being within the Union (Asiatic). As a tactical matter, Lenin often altered socialist jargon to fit the scene, shifting the emphasis from bourgeois capitalist to capitalist imperialist as the enemy, especially in the Asiatic parts of the former Russian Empire in order to woo them into the fold. As a practical matter of rule, by 1922 the Union of Soviet Socialist Republics was formed within the bounds of the 1918 Constitution (giving all power to the working classes). The Ukraine, White Russia and Transcaucasia and later three Central Asian republics came in as "Union Republics," essentially republics based on nationality and linking ethnicity with territory and representational rights in the national Supreme Soviet. By the 1936 Constitution, smaller national groupings were "nativized" or encouraged to learn to rule themselves. These areas came into the national order by means of "autonomous republics," that is

self-ruling, but meant to improve on the U.S. model of Indian reservations because they were given representation in the Supreme Soviet. Many of the autonomous republics are in Siberia and some are very large, for example the Yakut which covers a major portion of northeastern Siberia. In addition to autonomous republics, there are small national groupings called autonomous oblasts, krais and okrugs (loosely translated regions, districts and areas). These areas are self-governing but who had no representation in the formal Soviet structure of government.

The results of the Soviet nationality program were like those in many of the imperial states. The system created nationalities and national identities where none had been before. The lines drawn were often along administrative territorial lines not matching ethnicity, or along the major ethnic lines forcing others to fit in. Administrative and state structures began to shape a new national culture based on a predominant language or native culture. But one of the key components to nationality was lost, that is, the liberal aspect whereby consensus and experience in democratic rule could develop. Instead, Soviet commissars ruled from the center through the native or local elites much as the Mongols had done through the Russian princes, allowing the natives to build up power bases accompanied by ethnic chauvinism.

Leaders after Lenin adapted his approach, but the essentials remained the same. Stalin's repertoire of tactics included divide and rule, forced deportations, communization, economic imperialism and Russification. All served to intensify national identity and feeling. Divide and rule pitted one against another, shaping national identity much as the 100 Years' War shaped English and French national identity. Forced deportations introduced foreign ethnicities into areas of relative homogeneity, further shaping national identities. In efforts to Russify, Stalin encouraged folk dances to be done in Russian ballet style and he introduced economic techniques like collectives to change former indigenous habits and create new Soviet nationals. Khrushchev's approach was called "ratsvet" or "flourishing of nations" which dovetailed with his decentralization policies. One element of "ratsvet" was to pour money into local projects like the Virgin Lands agricultural development project in Kazakhstan. The effect was to inflate the nationalities that Stalin had begun to create. Brezhnev followed with a "corporatist" approach whereby the nationalities were to form part of a large enterprise in which all parts played a role. One element of this was his "affirmative action" programs wherein he tried to lift up republics which were considered backwards by giving additional funds for education and development (primarily the Asian republics). This empowered certain nationalities and bred resentment in others.

Gorbachev's nationality policy was in line with his political strategy which went back to vintage Lenin, i.e. NEP. He began to talk about communist ideology

being fulfilled by "sblizhenie" and "sliyanie," that is, the gradual coming together of all nationalities in a Soviet union. Thus, he did away with affirmative action, and during the riots in Kazakhstan in 1986 he replaced local leaders with Russians. As a result the very nationalities which had been created by the preceding Soviet regimes felt threatened, and the lid came off of anti-Russian feeling, both of which led to the dissolution of the Soviet Empire. Now Yeltsin talks about "imperial fatigue" and Russian culture without the republics is beginning once again to be identified with the Siberian east, not the European west. What was once a "millstone around Russia's neck," a frozen dungeon, is now the Slavophile "salvation" of Russia.

"Now Yeltsin talks about 'imperial fatigue'...."

Whereas the czarist state ruled an empire, the Soviet state created a multinational empire. It created nationalities by drawing lines and administering them on an ethnic basis, but without liberalism and democracy much as had been done by all the nineteenth- and twentieth- century European empires. The result was that when decolonization came in 1992, the nationalities were there but without statecraft mechanics to rule themselves. Furthermore, class structure was fractured by Soviet policies of ruling through local elites and intelligentsia who were so discredited when liberation came, that those with expertise in rule could not. The result has been internal unrest and failed new national regimes. Another result of the Soviet empire was that the failures of communism began to be connected with the Russian nationality. The most potent liberation battle cry was of environmental rape of the land and economic disaster. In Kazakhstan where farms had been turned into cotton plantations of "white gold," Kazakhs became dependent on food from outside and pesticides led to the fourth highest infant mortality rate in the world. Poverty in the national republics was also blamed on the Russians who, it was believed, had used their territory as an economic hinterland for their communist state. Within this context, perestroika seemed only like some new kind of Russian communist tinkering. Thus, "Russian" and "communist" became synonymous.

"Another result of the Soviet empire was that the failures of communism began to be connected with the Russian nationality."

One of the most important elements of glasnost was the encouragement and possibility it gave to local intelligentsia to create the necessary national mythologies to sustain national identities. In picking through the past, the new histories focused on past national struggles, sacrifices and heroism. Often these stories were connected with neighbors and involved longstanding old feuds. Armenian national history revived memories of the Holocaust at the

hands of the Turks and their deliverance by their Christian Russian brothers. This pitted them against the Azerbaijanis who found their roots in arch Russian enemy Persia and in the displacement by Russians when the discovery of oil was made at Baku. National Ukrainian memory dwelled on the Christian Uniate Church as distinct from the Russian Orthodox, on Russian coal exploitation and environmental disaster at Donets, on Nazi persecution at the hands of the Russians during World War II, and on the recent disaster at Chernobyl. Belarus has unmasked Stalin's terror in the graves at Minsk and elevated it to the national memory, while the Tadzhiks are reviving their Persian language roots.

In the Russian context, perestroika and glasnost let the lid off the nationalisms that the Soviet system had created, but without mechanisms for self rule. Internal national strife has resulted. The policies also allowed the creation of new national myths and languages with the resulting national struggles between republics, within republics where there are national minorities, and between Russians and the other nationalities. Perestroika in great measure let loose feelings of economic and environmental rape, and served to rally all nationalities against Russians and communism. Finally, displacement of Russian control has led to a revival of Russian chauvinism. But, perhaps the last page in imperial Russia has not yet been written. Shifting borders are a part of this history, and it is possible that the future will see regional cooperation or Russian hegemony again. Geography itself dictates that Russia alone be neither European nor Oriental nor unimportant nor nationally homogeneous.

In a world context, the story of nationalities here presented is similar to that of modern European imperialisms in general. Like the African experience, the way nationalities were created, by arbitrary imperial boundaries, administration, and great power rivalries, has led to strife between new nations when liberation comes. Education has created national histories bound up with old feuds. Without liberalism, internal unrest is the rule when liberation comes. In addition, the 1992 Russian decolonization process mirrors worldwide decolonization problems, especially in the way that economic pillage has led to backwardness. Lingering resentments at the imperializer have led to new regimes based on resentments and dependency, rather than on a boot-straps mentality of reform. Finally, world decolonization has led to extreme political fragmentation and strife worldwide. This is intensified, it seems, by cultural homogenization wherein jazz, Coke, blue jeans and air travel threaten national identities in general. The only route to national survival for many who seem destined to be swallowed up by global consumer secularism, is to cling to national identities with all their attendant rapaciousness. In such a way, the crucible of Sarajevo and of Nagorno-Karabakh seem not so distant from each other.

ELECTRONIC WORLD-SYSTEMS ARCHIVE

Chris Chase-Dunn & Peter Grimes
The Johns Hopkins University

We are the current editors of an electronic world-systems archive located at the University of Colorado at Boulder. The purpose of the archive is to store announcements, documents, data, biographical and publications information relevant to those who are interested in doing research on world-systems. Those who have access to Internet can transfer files from the archive back to their home computer. Files can be sent to the archive by ftping them directly to Boulder or by sending diskettes or e-mail to us.

In order to examine the contents of our archive, ftp to csf.colorado.edu

Log on as "anonymous" and type in your name as a password. After you have logged on, use the "dir" command to show the contents of the ftp directory. Use the "cd" command to change to the subdirectory called "wsystems". Again issue the "dir" command and you will see the several subdirectories in our archive. They are as follows:

announce [this subdirectory contains announcements of upcoming meetings, forthcoming publications, calls for papers, etc.]

bios [contains biographical information about subscribers to wsn]

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datasets [this contains notices on how to obtain data sets which are relevant for world-systems research]

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pubs [list of publications]

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The titles of files contain information about authors and contents. To obtain files use the ftp "get" command. (Note: the Unix operating system is case sensitive. Type the exact upper and lower case letters in directory and file names.)

There are three ways to have your files included in the archive:

1. use the ftp "put" command to send them to the **input** subdirectory of **wsystems** at csf.colorado.edu or
2. send a diskette to Chris Chase-Dunn and Peter Grimes, Sociology, Johns Hopkins University, Baltimore, MD 21218 USA or
3. send the files by e-mail to Chase-Dunn or Grimes (address below).

Papers which are submitted should contain a short abstract on the first page. Files should be in ascii format.

Questions about the archive can be sent to Chase-Dunn (chriscd@jhuvm.hcf.jhu.edu) or Grimes (p34d3611@jhuvm.hcf.jhu.edu).

AHA Call for Papers, 1995

WHA members should keep in mind that if their proposal is NOT accepted by the AHA Program Committee, it can still take place solely under WHA auspices. Contact the WHA President for detailed information.

The 1995 annual meeting of the Association will be held in Cincinnati, Ohio, January 5-8. The Program Committee welcomes proposals by all members of the Association (academic and nonacademic), by scholars in related disciplines, and by affiliated societies. The program for the annual meeting seeks to promote excellence in research and teaching and discussion of significant professional issues, rights, and responsibilities. The Program Committee seeks presentations that address the entire community of historians and provide opportunities to examine the larger concerns of the profession.

The Program Committee chair, Robert L. Harris, Jr., Cornell University, and co-chair, Ann Louise Shapiro, Wesleyan University, are issuing an early call for papers to allow colleagues to begin developing proposals during the summer. Since 1995 is the fiftieth anniversary of the end of World War II, the committee will be particularly interested in proposals that raise significant theoretical, methodological, and pedagogical issues and in panels that provide a comparative perspective.

Proposals should be for entire sessions, panels, or workshops. Participants in the 1994 program will not be eligible to appear on the 1995 program. Sessions usually consist of three papers with a commentator and a chair, or two papers with a commentator and a chair. Occasionally, the committee will consider a single major paper with three commentators and a chair. All proposals for sessions should include:

1. A one-page outline of the session similar to the information printed in the program, including session title, name and affiliation for the chair, titles of papers, names, and affiliations of presenters, and name and affiliation of commentator.
2. A one-page statement of purposes for the session, including objectives, issues raised, methodologies employed, pedagogical implications, and brief abstracts for each paper or presentation.
3. A short vitae (education, employment, and recent publications) for each participant who has consented to be considered for participation on the program.
4. A one-page list of names and addresses (including summer 1994 addresses if different), phone and FAX numbers for each participant.

The first deadline for proposals is October 29, 1993. Kindly mail four copies of each proposal to Robert L. Harris, Jr., Africana Studies and Research Center, Cornell University, 310 Triphammer Road, Ithaca, New York 14850.

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Think Globally



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WHA Notes: Important Membership Information from the Executive Director

WHA dues are payable on a calendar year basis. During each year, members will receive two issues of the *Journal* and two issues of the *Bulletin*. Many members have had questions regarding the timing of dues notices. Notices for 1993 dues were mailed in October, 1992, January, 1993, and March, 1993. If your address has changed, please send notification to Dick Rosen, Executive Director, World History Association, at the address shown above. Your cooperation will save the WHA time and money.

The *Journal* is published each March and September; the *Bulletin* appears in May and November.

Finally, please note the label which is affixed to the *Bulletin*. It contains both your membership number and the expiration date of your membership. If you find this information in error, please notify the Executive Director immediately.

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