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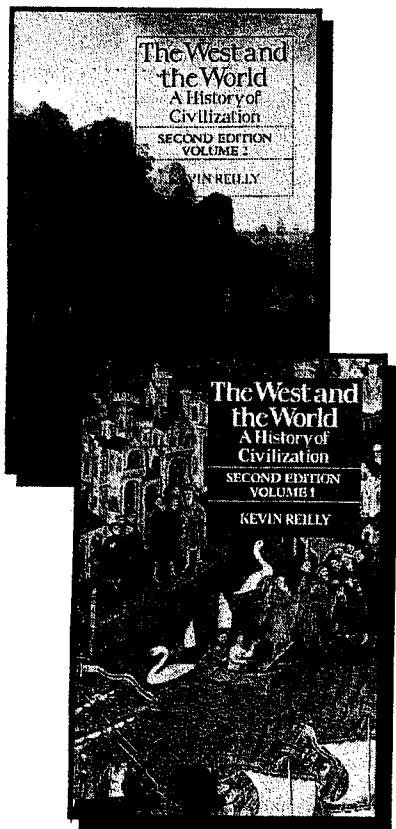
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WORLD HISTORY BULLETIN

Newsletter of the World History Association

NEWS FROM THE EXECUTIVE COUNCIL

As you will see from the minutes of the Council meeting in January, the principal order of business is consideration and implementation of the Beck Report. This is Ann Beck's summation of the discussions held at the WHA "Think Tank," at Cal-Poly in Pomona in June of 1996.

Beck identified five major areas of concern: Communications, Conferences, Membership, Program Development, and Governance. The Council has begun to discuss and act upon the recommendations under four of the categories: Communications, Conferences, Membership, and Governance. Briefly this means:

Communication: establishment of the *Bulletin* as an attractive, informative, and self-supporting publication; increased publicity about the *Journal*; development of informational packets about the Association.

Conferences: use of the World Wide Web for reports of panels, national meetings, establishment of committees to make advance planning possible, plans for symposia on curriculum, and workshops on the development of teaching units.

Membership: establishment of regional membership initiatives; creation of a standing national committee on membership to facilitate activities in regard to both recruitment and retention, dissemination of information at NCSS and state CSS meetings with the goal of doubling the membership in four years.

Governance: revision or amendments to the constitution; creation of job descriptions for officers, for standing and ad hoc committees, for membership requirements and dues, for affiliate associations and their relationship to the national association; establishment of a fund development committee with the goal of supporting a full-time administrative officer by the year 2000.

(The fifth category, Program Development, concerned dissemination of information about world history, teacher training initiatives, teaching materials, and more concurrent regional and national meetings. As these seem already to be part of regional and national priorities, they were not discussed as a separate item at the January Council meeting.)

To date, the Council has initiatives in each of the four categories. Under Communications, there is the establishment of the World Wide Web site and the beginnings of the utilization of the site for dissemination of information about the Association, the new brochure used for publicity purposes, and work of the new editors of the *Bulletin*--Charles A. Desnoyers (LaSalle University) and Ross Doughty (Ursinus). Under Conferences, there is planning for international meetings to the year 2000, one devoted exclusively to teaching and curriculum design, and authorization for the creation of a committee on conferences. The President-elect, Heidi Roupp, has taken responsibility for an extensive Membership drive. Contact has been established with the Coordinating Council for Women in History, the International Baccalaureate Schools in North America, and the European Schools Association. Preliminary contacts have been explored with national area studies associations, the International Federation of Women Historians, and the Society for History Education. On Governance, Dick Allen (University of Colorado-Denver) has agreed to coordinate consideration of revisions to the WHA constitution.

In addition, there is the range of activities undertaken by the various regional associations. For example, Ralph Croisier at the University of Victoria publishes a "World History Newsletter"; the Southeast WHA and the Mid-Atlantic WHA held conferences last November, and the Texas WHA in February of 1997. This is, indeed, an exciting time for the Association, a time of growth in numbers and expansion of activities.

WHA

World History Bulletin — Advertising —

1 page	1 time	\$200	<u>Deadlines for Copy</u>
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	3 times @	\$115	
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	2 times @	\$75	
	3 times @	\$60	

**WORLD HISTORY
ASSOCIATION
EXECUTIVE COUNCIL
MEETING MINUTES**

**American Historical Association
Annual Meeting
New York City, January 2, 1997**

President Judith Zinsser called the Executive Council meeting to order with Simone Arias, Daniel Berman, Lawrence Beaber, Marie Donaghay, Steve Gosch, Jeanne Heidler, Maghan Keita, Patrick Manning, John Mears, Patricia O'Neil, Kevin Reilly, Heidi Roupp and Arnie Schrier in attendance. The outgoing Council members, Simone Arias, Steve Gosch and Tara Sethia, were thanked for their contributions. The minutes from the last meeting of the WHA Executive Council, held June 20, 1996 at Cal-Poly University in Pomona, California, were reviewed and formally accepted, with one revision, the addition of Tara Sethia to the list of those attending the meeting. Building on experiences of the last year, the Council voted to circulate, revise and approve minutes via e-mail and fax. The minutes can then be published in the succeeding issue of the *World History Bulletin*, thus improving communications between the Council and the membership.

The Treasurer's Report: Marie Donaghay reported that the WHA had received \$38,100 in receipts, and has spent \$41,514 as of December 31, 1996. Receipts includ-

ed \$12,380 in dues, \$16,654 in journal receipts and \$7,904 in conference receipts. Approximately \$500 in expected receipts is still outstanding from the Pomona Conference. Revenues are expected to increase this year from new memberships, mailing label sales, and advertising in the *Bulletin*.

The Executive Director's Report: Dick Rosen reported that our current membership is 1264; during the past year we have added 165 new members. WHA now has members in 49 states and 30 foreign countries. Thanks to the efforts of Haines Brown, the WHA now has a website: <http://neal.ctstateu.edu/history/WHA>. Since the last meeting of the WHA in January 1996, four issues of the *World History Bulletin* have been published: February 1996; April 1996; July 1996, and November 1996, thus completing Volumes XI and XII. The new *Bulletin* editors, Charles A. Desnoyers and Ross S. Doughty, were thanked for their hard work. A new WHA affiliate has been organized in the Mid-Atlantic Region; other affiliates are located in California, Europe, New England, the Rocky Mountain Region, Texas and the Southeast. In response to requests from college and university history departments, the WHA will now offer a new type of institutional membership that provides several copies of the *Bulletin* to a single institutional address; an additional \$5 annual fee will be charged for these memberships.

The President's Report: Elections: Zinsser gave the report of David Smith, chair of the Nominating Committee: the election of Edward J. Davies (University of Utah), David McComb (Colorado State University), and Jean Stricklen (The Walker School) to the Executive Council until the year 2000. The WHA thanked David Smith for the efficient job that he did organizing and balloting and having results ready to report at the January meeting. **Honors to Members:** The Executive Council expressed delight that Heidi Roupp had been selected to receive the American Historical Association's Beveridge Prize for Outstanding Secondary School Teaching. It also congratulated WHA member Linda Miller, recognized by the NCSS as the Outstanding Social Studies Teacher for 1996. The Council agreed to a modest gift for Jeri Schaner, the Departmental Secretary at Miami University (Ohio), for her work for the association. President Zinsser outlined three major goals for the WHA for the next three years: 1) Increasing the revenues of the WHA by approximately \$2500 - 3000 a year; 2) Establishing a committee responsible for conference planning; the goal being a schedule that would allow up to three years for planning and preparation before international conferences with separate groups responsible for programs and site arrangements at each conference; 3) Reduction of the costs entailed in producing the *Bulletin* through advertising revenue and institutional sponsorship.

WORLD HISTORY BULLETIN

- Editor • Charles Desnoyers and Ross Doughty
- Publications Director • Richard L. Rosen
- Book Review Editor • Heidi Roupp
- Centered on Teaching • Heidi Roupp
- Composition • Maccreations Graphics and Data Services
- Typists • Alexandra Matla and Marina Petrovsky
- Copy Editor • Elizabeth L. Allison
- Editor 1983-1995 • Raymond M. Loranzas

Long-range goals: Zinsser then initiated discussion of long range goals of the WHA based on a review of the findings of the Beck Report, which had been circulated to all who attended the "think tank" sessions in Pomona in June of 1996. The Council agreed that many of the suggestions for strengthening the WHA had merit, and voted its gratitude to Ann Beck for facilitating the discussions and writing the final report. The Treasurer was authorized to pay for a modest gift for Beck on behalf of the WHA. To begin the process of consideration and implementation, President Zinsser suggested focusing on four or five areas identified by Ann Beck: Governance, Communications, Membership and Conference. **Governance:** The Council agreed to send the current WHA Constitution out for review. Dick Allen will coordinate suggestions and draft a revised document. Zinsser will be responsible for circulating copies of the Constitution. Comments need to be returned to Allen by April 15. **Communications:** Uses of the WHA web site were discussed, including its linkage with the AHA and H-World web sites, incorporation of information about regional conferences, and tables of contents for future issues of the *Journal* and *The Bulletin*. There was much discussion of WHA publications. The Council will ask editor Jerry Bentley to identify appropriate places to advertise the *Journal*. The *Bulletin* editors are working to establish a more consistent format, to shorten the time for delivery, and to hold the cost of production for three issues to \$8,000. Heidi Roupp hopes to publish a series of booklets from submissions to The *Bulletin* feature, "Centered on Teaching." Dan Berman agreed to select articles from this section to be submitted for possible reprinting in the New York Council of Social Studies newsletter. It was suggested that other regions might explore this possibility with their state Councils of Social Studies. Berman and Arnie Schrier agreed to act as con-

tacts. Prizes were then discussed as a means of publicizing the activities of the WHA. Carter Findley (Ohio State) originally proposed exploration of this topic. Zinsser suggested the Council consider the creation of two WHA sponsored prizes, to be awarded every three years at the joint AHA/WHA winter meeting. One would be a prize for the best article published in the *Journal of World History* over a three year period (first award in 1999); the second for an outstanding world history course syllabi (at any level of education, first award in 2000). Jerry Bentley and the Editorial Board of the *Journal* would select the article winner. The "Rutgers team," which is editing the new collection of world history course syllabi, would review the entries and select the curriculum/syllabus prizewinner. The Rocky Mountain Regional Association has initiated plans for a consortium on world history teaching. Communications would be through a website with opportunities for electronic discussions, circulation of announcements on courses, conferences, workshops, new programs, exchanges, and certification information; for more information on this consortium project, contact Heidi Roupp. **Membership:** Vice President Heidi Roupp reported on the WHA membership drive. Over the last six months 7,000 copies of the new WHA membership brochure have been distributed through new targeted mailing lists with good results; another mailing will be done in the spring of 1997. Roupp is looking into placement of membership advertisements in teaching-related publications. Members have been distributing information at conferences they attend. Maghan Keita suggested utilizing departmental newsletters to reach graduate students in world history programs. Roupp has also worked with Cathy Gorn, Executive Director of National History Day, on its 1998 theme, "Migration." Tim Connell (Laurel School) has agreed to chair a joint committee to identify sources for this and subsequent

National History Day themes. WHA members of the joint committee are Rob King (Corante Hill HS), Dorothy Goodwin (Friends of International Education), Pat Manning (Northeastern University), and Simone Arias, Cleveland State University. **Conferences:** Keita reported on the plans for the Sixth International Conference of the WHA, Pamplona, Spain, June 20-22, 1997. Some 40-50 panel proposals have been received spread across the three themes: (1) World History: Theories and Practice in Europe, Africa, and the Middle East, (2) Crossroads of Global Interaction: the Mediterranean Basin, and (3) Faith and Reality Representations: Pilgrimages in Global Perspective. Information regarding conference fees, transportation and accommodations will be mailed shortly. The Council voted to give support to other international conferences devoted to world history; \$100 was voted for Ray Lorantas' nomination for support to an upcoming world history conference in China. Plans for future WHA conferences were also discussed. The June 1998 WHA conference will be held at Colorado State University, Fort Collins, CO. David McComb will handle the local arrangements. Roger Beck continues to work with the staff at the University of Cape Town Graduate Business School for a conference in conjunction with the annual meeting of the South African Historical Society for June of 1999. The Council agreed that the June 2000 conference will be held at a North American site. Heidi Roupp is working with contacts in Asia on a Pacific Rim conference in either Korea or Japan post-2000.

The next meeting of the World History Association Executive Council will be held on Saturday, June 21, in Pamplona, Spain. A preliminary agenda for the meeting will be sent out beforehand.

Lawrence Beaber, Secretary

WORLD HISTORY FOR THE 21st CENTURY

L. S. Stavrianos

Each age writes its own history. Not because the earlier history is wrong, but because each age faces new problems, asks new questions, and seeks new answers. This precept is self-evident today when the tempo of change is accelerating exponentially, creating a correspondingly urgent need for new history posing new questions and offering new answers.

Our own generation, for example, was brought up on West-oriented history, and naturally so, in a West-dominated world. The 19th and early 20th centuries were centuries of Western hegemony in politics, in economics and in culture. But the two world wars and the ensuing colonial revolutions quickly dismantled the old order, as evidenced by changing names and colors on maps of the world. Slowly and reluctantly we recognized that in these altered circumstances, our traditional Western perspective should give way to a global perspective. We did achieve the transition, albeit with much soul searching and acrimony. The reality and extent of the conversion was manifested in the emergence of the World History Association, the *Journal of World History*, and the flurry of new world history courses, programs and monographs.

Today, these innovations already seem stale in a world convulsed by population explosion, environmental degradation, AIDS, and social-political-ethnic upheavals. The new world taking shape before our eyes is substantially different from that which we inherited following World War II. Consequently, just as the two world wars and the subsequent colonial revolutions necessitated a new, globally oriented history, so more innovation in our historical vision is dictated now by ongoing developments.

The issue confronting us is not simply West versus non-West, or a Toynbeeian assessment of the meaning of the rise and fall of civilizations. The issue has become more fundamental, involving ourselves as a species—the nature of our human nature, values, achievements and prospects.

Viewing ourselves as but one link in a long species chain, we are faced with the fact that approximately forty million different species of plants and animals now exist on planet Earth. Beyond that, somewhere between five and forty billion species have existed here at one time or another. Thus only one in a thousand species is still alive, making the survival record

of Earth species a 99.9 percent failure. These statistics reveal the multitude of species that have come and gone on our planet, indicating negligible likelihood of immortality for our own, despite our current global primacy.

A sensitive indicator of human prospects has been the minute hand of the Doomsday Clock appearing in the *Bulletin of the Atomic Scientists* since 1947. The hand has been moved back and forth 13 times with midnight representing the outbreak of nuclear war and the onset of doomsday. The most optimistic setting (at 17 minutes) was prompted in 1991 by the end of the Cold War and the apparent birth of democracy in the Soviet Union. But in 1995 the *Bulletin* editors moved the minute hand forward once more to fourteen minutes to midnight. The change was made in response to the unremitting turbulence of human affairs, including genocide in Bosnia and Rwanda, proliferating activities of terrorist and paramilitary groups, and growing inequality within and amongst nations, generating global tensions and conflicts.¹

The oscillations of the Doomsday minute hand reflect the paradoxical ambivalence of the human condition. *Homo Sapiens* currently is scaling the heights of Mount Everest with dazzling achievements in so many areas, yet at the same time is haunted by fear of ending at the bottom of Death Valley.

The apprehension concerning human prospects is not limited to atomic scientists. An international team that studied 30,000 randomly chosen men and women in the United States, Canada, Italy, Germany, France, Taiwan, Lebanon and New Zealand, found that these people now are experiencing major psychological depressions three times more frequently than did their grandparents. Likewise a study in the United States disclosed that only one percent of Americans born before 1905 have suffered a depression by age 75, as against 6 percent of those born since 1955.²

These statistics suggest a mood of global melancholia, as indicated by the titles of currently circulating books: *End of the American Century*, *End of the World*, *End of the Future*, *End of History*. This is not a unique circumstance, having appeared in past periods of rapid change which were inherently uncomfortable and stressful. A classic example is the late Roman era, when Saint Cyprian in the third century A.D. was warning of impending corruption, incompetence and disorder, concluding "the Day of Judgment is at hand."³

Saint Cyprian has many counterparts today, but as historians we know that he was wholly in error. We know that post-Roman society did not crash into oblivion, but rather soared to new heights, leading ul-

L. S. Stavrianos is Professor Emeritus, Northwestern University, and Adjunct Professor, University of California, San Diego. He is the author of *A Global History: From Prehistory to the Present* (Prentice-Hall, 1995, 6th edition). This essay will also appear in a new edition of Professor Stavrianos' *Lifelines from the Past* (M. E. Sharpe, Inc.), which is scheduled for publication in the summer of 1997.

timately to global primacy. We know also that, paradoxically enough, a major factor in this surprising outcome was the barbarian invasions which had been partly responsible for Saint Cyprian's foreboding. But they also dismantled archaic imperial institutions, clearing the ground for a new civilization destined to dominate the globe in modern times.

Our responsibility as historians is not merely to look back knowingly in the clear light of retrospect.

Knowing all this, however, is not enough. Our responsibility as historians is not merely to look back knowingly in the clear light of retrospect. We have the responsibility also to look forward; to use our historical knowledge to assess prospects for the future and to prepare for that future. This is especially true now, on the eve of the 21st century, when humanity is tottering precariously between Everest and Death Valley.

At this critical juncture the life work of the great Italian astronomer, Galileo Galilei, offers invaluable guidance. In 1608 he constructed an "optic tube" which revealed objects in the night sky 30 times nearer, and 1000 times larger, than ever before. To his "incredible delight," Galileo discovered that the galaxy "is nothing else but a mass of innumerable stars planted together in clusters."⁴ Poets hailed Galileo as a new Columbus, exploring galactic spaces as Columbus had explored oceanic expanses. Galileo's significance is not so much his construction of the telescope, for he was not a pioneer in that respect. Lens makers in several other European countries were producing increasingly powerful instruments at the time. Galileo's genius was rather in perceiving instantly that his telescope was not merely a toy, as many then viewed it, but an instrument affording unprecedented opportunity for studying and comprehending the heavens as they

never had been before. The significance of his vision is evident in Alexander Pope's observation in his "Essay on Man."

Say what the use, were finer optics given
Inspect a mite, not comprehend the heaven?⁵

An instrument comparable to Galileo's telescope is available to us today in the vast body of historical knowledge accumulated by generations of scholar-scientists. We know more about the ancient civilizations of the Middle East, India and China than did their own people. Our responsibility is to use that instrument with the insight that Galileo used his. We need Galileo's insight if we are to avoid the classic misjudgment of Saint Cyprian when he focused on the destructiveness of the barbarians, overlooking their constructive role in clearing the ground for a new post-Roman society.

The parallel between current developments and those witnessed by Saint Cyprian is compelling because just as the barbarians were then a mighty destructive-constructive force, so today a comparable force is playing a comparable role—namely our High Technology. This comprises the bundle of breakthroughs stimulated largely by World War II — breakthroughs such as labor replacing machinery, genetic engineering, space science and exploration, and revolutionary advances in accumulating and distributing information.

Just as successive waves of Vandals, Visigoths and Huns cleared the way for modern civilization, so the recurring waves of ongoing High Technology are undermining existing civilization and clearing the way for a new 21st century civilization. This proposition is not as fanciful as it may first appear if it is recognized that the disruption now inflicted on all societies by High Technology is far greater than that inflicted by the barbarians on the Roman Empire.

Example – Ethnic Disruption. The barbarian invasions changed the ethnic map of Europe, with Germans settling down in the north, Slavs in the East, and Magyars in the center. Comparable ethnic rearranging is occurring today, though on a vastly greater worldwide scale. It is triggered by modern steamship and airship facilities, and also by multinational corporations whose global business operations require a global labor force. Hence the great migration currents now under way: to the United States from Latin America and Asia, and to Northern Europe from Southern Europe, North Africa, South Asia and the West Indies.

Comparable ethnic rearranging is occurring today, though on a vastly greater worldwide scale.

The scale of these migrations is such that the United States, which once was unique as a "melting pot" of Europeans, now is again becoming "unique" as a "world nation," with immigrants, legal and illegal, pouring in from all sides. So far-reaching is the ethnic shift that some foresee a change in the complexion of Americans. "We are probably going to have a browning of America over time. It will take six or seven generations," declares an expert on the subject, "but ultimately, I believe a majority of the population will be nonwhite."⁶

Example – Political Disruption. The barbarians dismantled the Roman Empire, but High Technology is largely responsible for the collapse of the Soviet economy, and for the subsequent disappearance of the USSR from the world map. Other states also are being buffeted by High Technology, specifically by multinational corporations which operate without regard to political frontiers, thanks to new technological facilities. These include containerized shipping that lowers transportation costs, combined computer and satellite communication for global coordination of production, and computerized cash management systems for tap-

ping world money markets. So rapidly have multinational corporations grown that they are overshadowing nation-states and becoming increasingly independent of them. Indicative of this trend is the Citicorp chairman's prediction that a few large financial institutions soon will dominate the world economy and will have their headquarters on space platforms in order to "avoid government regulations."⁷

Example – Ecological Disruption. Parallel to the disruption of societies is the ongoing disruption of planet Earth. This occurs partly because of the development of human technology from Paleolithic sticks and stones to computers and spaceships. Equally important is the exponential growth in population and economic activity. In the 20th century alone, world population increased threefold, gross world product twentyfold and fossil fuel use tenfold. These increases have generated corresponding escalation of stresses on the planetary ecosystem, including the greenhouse effect; pollution of land, sea and air; deforestation; and desertification which, according to a U.N. study, is threatening 35 percent of the earth's surface, with the Sahara Desert expanding 6 to 12 miles per year. Because of this formidable combination of planetary stresses, a private environmental body, the Worldwatch Institute, concluded in 1989 that our generation is "the first to be faced with decisions that will determine whether the earth our children inherit will be habitable.... By the end of the next decade, the die will pretty well be cast. As the world enters the twenty-first century, the community of nations either will have rallied and turned back the threatening trends, or environmental deterioration and social disintegration will be feeding on each other."⁸

Example – Economic Disruption. Equally disruptive is the economic impact of High Technology with labor replacing innovations succeeding the earlier labor saving in-

struments. The implication of this development, states philosopher Herbert Marcuse, is that it "threatens to render possible the reversal of the relation between free time and working time [with] working time becoming marginal and free time becoming full time. The result would be a mode of existence incompatible with traditional culture."⁹

Confronted with such global disruption, the reported global melancholia may appear understandable. But not necessarily justifiable, would add the historian who aims his optic at the heavens rather than at mites. That historian would note that High Technology, like barbarian invasions, has a pervasive constructive as well as negative impact.

One negative impact deeply imprinted on the human mind has been the global arsenal of 50,000 nuclear weapons accumulated during the Cold War. In November 1983 a consortium of scientists from several countries warned that if only a small fraction of those weapons were detonated, it would precipitate a "nuclear winter." Firestorms and massive amounts of smoke, oily soot and dust would blot out the sun and plunge the earth into a freezing darkness for from three months to a year or more. "Global environmental changes sufficient to cause the extinction of a major fraction of the plant and animal species on the earth are likely. In that event, the possibility of the extinction of Homo Sapiens cannot be excluded."¹⁰

This is the multitude of asteroids circling the earth—more than the number of stars visible to the naked eye.

Such "extinction" was, and still is, a dreaded possibility. Yet the fact remains that Carl Sagan, one of the scientists who warned of the danger of nuclear winter, has sounded a hopeful note since the warning. In his study, *Pale Blue Dot. A Vision of the Human Future in Space* (Random House, 1994),

Sagan noted that the nuclear missiles hanging over our heads, like so many Damoclean swords, may also serve as a protective shield against an even greater danger. This is the multitude of asteroids circling the Earth—more than the number of stars visible to the naked eye. Periodically they crash into Earth, and if the crashing object is 70 meters in diameter, it releases energy equal to the largest nuclear weapons explosion ever detonated. This considerable peril to human life, notes space scientist Carl Sagan, can be countered by tracking the orbits of the asteroids, determining which are on collision course with Earth, and deflecting them with blasts from nuclear missiles—all of these procedures being well within the range of current technology, and paralleling its destructiveness.

Turning to more mundane concerns, High Technology has enabled humans for the first time to break free from the restraints of what economists call zero-sum civilizations. Those civilizations had available only finite amounts of natural wealth which were claimed and fought over by many contenders, both within nations (class wars) and amongst nations (state wars). This was a zero-sum situation in that one claimant could get more only by others getting less. Today the situation is precisely the opposite because the main source of wealth is not finite natural resources but ever-expanding scientific knowledge and technological know-how.

Consequently humans no longer are trapped in a zero-sum contest for limited resources. Rather they face the novel problem of a global glut, with world industries and farms producing more than world consumers can absorb, or can afford to absorb. The reality of the glut is apparent in the multitude of overt and covert trade barriers, despite the official rhetoric about global free trade. This is a welcome respite from the traditional economic scarcity, exemplified by

the Roman Empire, whose cities seem to have always been about three weeks from starvation.

The super-productivity of High Technology has the negative effect of runaway consumerism, exacerbated by unrelenting advertising campaigns. But the consumerism, in turn, has generated a proliferating counter-phenomenon known variously as Voluntary Simplicity, Downshifting, and Simple Living. This reflects a shift in values and priorities, by people satiated by consumerism and yearning for more free time and less stress. Harvard economist Juliet B. Schor, author of *The Overworked American*, views these people, who are voluntarily reducing their workloads and paychecks, as individuals who are saying: "I no longer want to sacrifice my time, my sanity, my stress level to make money.... What they are doing is experiencing a change in values, or new priorities on what's important...."¹¹

High Technology's productivity generates ecological problems as well as personal and social. The progression from Paleolithic sticks and stones to nuclear plants and spaceships has left its stamp on the planetary ecosystem, a stamp greatly magnified by the simultaneous sharp growth in population and economic activity.

Once more, excess has stimulated corrective antidotes, so that spy satellites formerly peering down at military targets now are monitoring natural phenomena such as clouds, glaciers, sea ice, deserts and tropical rain forests. Similarly transformed is the world energy economy, long dominated by large oil refineries, internal combustion engines and steamcycle power plants. With consumers demanding a cleaner environment and cheaper energy, new technologies are harnessing the world's most abundant energy resources—the sun and wind. Silicon cells, turning sunlight directly into electricity, are being installed in remote areas lacking power lines. Likewise new fiberglass wind turbines with gearless variable speed transmissions

and advanced electronic controls now are generating electricity more cheaply in many regions than do coal plants. In the United States, all of the country's electricity could be supplied by turbines in three states (North Dakota, South Dakota and Texas) and likewise Inner Mongolia could meet all of China's electricity needs. The latter country also has available another plentiful new energy source in the form of biogas produced from human and animal wastes. To build his own power plant, a peasant needs only a shovel, a pig and a latrine. As an added bonus, this poor man's petroleum has wiped out North China's endemic intestinal worms and snail fever, diseases transmitted by untreated sewage tossed on open fields.

All these ongoing developments make clear how High Technology now is scouring and transforming the globe as thoroughly as the barbarians did the Roman Empire. New potentialities are emerging, together with new visions of the 21st century. "I see all sorts of wonderful, creative things happening in the world," declares Willis Harman, Stanford engineering professor and systems analyst, "with people creating alternative economies, new kinds of entrepreneurship, new kinds of communities.... Ours is one of the great times of human existence when we're making an evolutionary leap that people will span in a single lifetime."¹²

Cal-Tech geochemist Harrison Brown is similarly exuberant about human prospects. "I am just as convinced as can be that man today has much more power than he realizes. I am convinced that man has it within his power to create a world in which people the world over can lead free and abundant and even creative lives.... I am convinced that we can create a world which will pale the Golden Age of Pericles into nothingness."¹³

It is tempting at this point to make the comforting assumption

that because revolutionary medieval technology created modern civilization, so today's more revolutionary High Technology will create a new 21st century civilization. The analogy is intriguing, and is sustained by the above jubilant appraisals. But history does not repeat itself so mechanically, with humans continually introducing unpredictable variables.

The analogy is intriguing, and is sustained by the above jubilant appraisals. But history does not repeat itself so mechanically, with humans continually introducing unpredictable variables.

Not only are human activities that are unpredictable, but equally so are the inherent dynamics of technology. The distinguished biologist, David Suzuki, states flatly, "there is no such thing as cost-free technology. The more powerful the technology, the greater the probable cost, and the more likely it is to be unpredictable."¹⁴ A classic example of this proposition is to be found in one of the earliest human technological innovations, the Agricultural Revolution. Agriculture proved an immediate and priceless boon, providing the extra food needed by extra mouths. But in solving the problem of food scarcity, the Agricultural Revolution generated three new, unforeseen social problems—population explosion, ecological deterioration, and social inequity.

The significance of these three problems is that they persist to the present day, and have festered during the intervening 10,000 years to the point of endangering ourselves and even our planet. This fact raises the fundamental question of why, through the millennia, we have been mired in social stagnation amidst technological storms of our own making. The answer is to be found in our cultures. All cultures of all peoples consist of control mechanisms designed to regulate the behavior of society members. The mechanisms evolved gradually during the his-

torical evolution of the societies, and therefore represented their survival wisdom. The values comprising the various cultures were calculated to enhance community cohesion and survival. Consequently the values commonly incorporated in cultures favored maximum fertility for species perpetuation, maximum productivity for economic sustenance, and maximum military strength for physical survival.

Through the millennia, cultures became the essential underpinnings of their respective societies. Only through their cultures did individuals know what they could do and how to do it. Therefore any threat to cultural values became as serious as any threat to other basic necessities such as food and water. Hence the extreme reluctance to tolerate any substantive alteration or modification of traditional values. Hence also the historic persistence of cultural rigidity, or inability to cope with societal afflictions such as population explosion, environmental degradation and social inequity generated by the Agricultural Revolution 10,000 years ago.

This elemental role of cultures in human history has been pinpointed vividly by poet William Blake with his inspired phrase defining cultures as "mind-forged manacles." Being forged by the mind, those manacles have proven infinitely more durable than those forged from any metal. They have endured from earliest times because they have endorsed the familiar and comfortable, and repudiated the unfamiliar and uncomfortable. President Kennedy perceived clearly this implicit constraint exerted by the manacles: "Too often we hold fast to the clichés of our forebears. We subject all facts to a prefabricated set of interpretations. We enjoy the comfort of opinion without the discomfort of thought." The English philosopher, Bertrand Russell, concurred emphatically: "Man will sooner die than think."

The validity of Russell's judgment is manifest in the hundreds of millions who have died needlessly

in past centuries. It is manifest more recently, in the birth pangs of modern civilization when it was emerging out of its medieval context. The Church traditionally had denounced interest charges as constituting usury, a mortal sin and "a vice most odious and detestable in the sight of God." But this stance became increasingly burdensome and unpopular with overseas expansion offering opportunities for lucrative commercial ventures and profiteering. Church members soon were pleading for the acceptance of "moderate and acceptable usury." Finally the tension between the manacles of the past and the allure of the market, prompted a French banker to assert resentfully: "He who takes usury goes to hell; he who does not goes to the poorhouse."

Likewise executives today, constrained by "bottom line" pressures, are resisting demands for reduced work hours and for increased wages commensurate with productivity increases. Hence the current anomalies of growing inequity and privation in an era of glut, and of overwork in an era of computers and robots. Such anomalies were glossed over in the past, but this no longer is feasible with runaway population increase and technological proliferation, and with attendant ecological consequences. Oceanographer Jacques Cousteau has warned: "Mankind has probably done more damage to the Earth in the 20th century than in all previous human history."¹⁵

Cousteau pinpoints responsibility for the damage in an article entitled "Consumer Society is the Enemy." He describes a one-day walk in Paris, from 7 AM to 7 PM. During his walk he had a counter, which he clicked "every time I was solicited by any kind of advertising for something I didn't need. I clicked it 183 times in all by the end of the day." Cousteau concludes from this experience: "It is the job of the society, not of the individual person, to control this destructive consumerism. I am not for some kind of ecological sta-

tism. No. But when you are driving in the street and see a red light you stop. You don't think the red light is an attempt to curb your freedom. On the contrary, you know it's there to protect you. Why not have the same thing in economics?.... Responsibility lies with the institutions of society, not in the virtues of the individual."¹⁶

Cousteau's conclusion raises basic questions for both societies and individuals.

Cousteau's conclusion raises basic questions for both societies and individuals. His hypothesis was a central issue during the decades of the Cold War. It was not settled with the disappearance of the USSR because factories all over the world continue to churn out consumer goods, and advertising continues to stimulate popular demand for those goods. The demand is becoming worldwide, as is now evident in China. When Mao began his rule in 1949, the popular clamor was for the "big four" (bicycle, radio, watch and sewing machine). Since then, consumer expectations have escalated to the "big eight," adding items such as color TV, refrigerator, and motorcycle.

The list continues to lengthen, an outstanding recent addition being the automobile, which is becoming a status symbol among the billions of "have-nots" in the Third World. Between 1990 and 2000 the number of automobiles will increase in Indonesia from 272,524 to an estimated 675,000; in India from 354,393 to 1,100,000; and in China from 420,670 to 2,210,000.¹⁷

Environmentalists are concerned about the impact of millions of additional refrigerators on the ozone layer, and of millions of additional automobiles on the global atmosphere. Norway's former prime minister, Gro Harlem Brundtland, notes however that Western Europeans who initiated the Industrial Revolution and the ensuing atmospheric pollution, cannot now con-

degrade "have-nots" to the status of "never-will-haves."¹⁸

These circumstances raise profound issues for individuals and societies, today and in the foreseeable future. So we find ourselves at a point where we can no longer avoid facing up to fundamentals. What is the meaning of life? What is the purpose of human existence? Francis Bacon faced up to this centuries ago when he urged that the newly emerging discipline of science be so employed for the "benefit and use of life" and not for "inferior things" such as "profit, or fame, or power."¹⁹ Bacon posed the issue squarely: must Homo Sapiens end up as Homo economicus, dedicated to achieving a bloated stomach and bloated bank account?

The first objective of every society must be to satisfy basic human needs—food, shelter, health, education—so priority must be given to improving economic efficiency until those needs are satisfied. But once they are met, should economic productivity continue to receive priority regardless of individual, social, and ecological costs? This basic question has not received the consideration it warrants, so that by default, a mindless consumerism and materialism has spread over the planet.

Such equivocation cannot be sustained indefinitely. So Homo sapiens now is engaged willy-nilly in a search for an alternative to Homo economicus, or more precisely, for an ethical compass to direct our rampant technology. Participation in this search is the manifest role of 21st-century world history. Thus teachers of world

history now are presented with an opportunity to play a role comparable to that of Galileo.

The opportunity is outstanding, as is the responsibility. To grasp it requires Galileo's courage in confronting detractors and enduring imprisonment for unorthodox views, and also his vision in focusing his optic upward to the stars rather than downward to the mites.

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ERRATA

The cover of World History Bulletin Vol. XII, Number 3 was mistakenly labeled "Spring 1996" instead of "Fall 1996." The Editors regret the error.

BACK ISSUES OF THE *JOURNAL OF WORLD HISTORY* AVAILABLE

Arthur L. Gardner (Graceland College) has back issues of the *Journal of World History* from Vol. 1:1 (Spring, 1990) to Vol. 7:1 (Spring, 1996) inclusive. If interested in obtaining them, or aware of a possible recipient, contact 515-784-6638 or e-mail gardner@graceland.edu.

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THE LATINIZATION OF THE UNITED STATES

Jose Cuello

Wayne State University

Since the 1960s persons of Latin American descent have become an increasingly important part of the country's population. In the early 21st century, Latinos will become the largest so-called minority group. Even now, the country's largest cities have substantial populations of Latin American descent. Miami is a Latin American city within the boundaries of the US with its large Cuban and Caribbean population. It is a financial and tourist center for much of Latin America. Los Angeles has a Mexican population that is second in size only to Mexico City. Neuyorico (New York) has not only a large Puerto Rican population, but also a rapidly growing Dominican immigrant group. One out of every five persons in Chicago is a Latino, mostly of Mexican, Puerto Rican and Central American origin. Over the past decade, Central Americans in the US have increased at a faster rate than any other Latino group. There are sections of many cities where one does not have to speak any English at all, a phenomenon that has stimulated not only bilingual education, but also English-first and English-only movements. Whether you welcome, resist, or are indifferent to the change, Latino individuals, groups and concerns will contribute to the shaping of our common future within your lifetime and even more within that of your children.

CREATING NEW IDENTITIES AND SORTING THEM OUT

The integration of Latinos into the national mainstream will require a number of major adjustments—some pleasant, some difficult. One of the most immediate is simply determining what to call the large heterogeneous population and its various sub-groups. One or two nationwide terms are essential for easy reference on political, economic and other key issues. The

new terms are not simply shallow labels. They represent new identities in the public and personal realm for the individuals and groups who either adopt the terms or have them applied to them.

Many Americans, however, are confused about what is politically or culturally correct in the new terminology. Should they call someone a Hispanic or a Latino? Are they dealing with a Chicano or a Mexican-American? What about Puerto Ricans, Haitians, Central Americans and people from South America or even Spain? Most readers have already faced the dilemma. Should I risk the embarrassment or even the ire of a friend or stranger by using a term that he or she may judge as ignorant or racist on my part? Where to go for help? There are no easy guides in the library and no one has thought of setting up a hot line. Even if you successfully adjusted to—or participated in—the changes in identity of another major group from Negro and Colored to Black and Afro-American and finally to African American, that still does not help you with your Latino identity problem. Why is this writer using the term Latino rather than Hispanic? What you need is a basic primer on terminology that will clear away the confusion and give you confidence in dealing with persons of Latin American descent in your professional and social life.

THE CONTINUING IMPORTANCE OF NATIONAL ORIGINS AND MULTIPLE IDENTITIES

Before the ethnic revolution of the 1960s, there was little concept of people of Latin American descent forming a single group within the country. Individuals were identified as Mexican, Puerto Rican, Cuban and so on—that is, by their national origins whether

they were born in the US or outside of it. In fact, a recent survey reveals that most individuals still use national origin as their primary identification with some finer distinctions arising, say between Mexican and Mexican-American. This is not to say they do not use Hispanic, Latino or Chicano, but it is obvious that these terms refer to larger or political identities. An individual may therefore have several overlapping or shifting identities that are used consciously and selectively depending on the formal or informal situation in which they find themselves. Usage depends on individual choice. While one Mexican-American may reject all other labels, another may also call himself a Chicano, Latino, and a Hispanic at various times or even simultaneously without feeling any conflict although each one of these terms has a political charge to it.

HISPANICS

Let us take a closer look at the broader terms of identification. Hispanic has traditionally been used in a neutral sense on the East Coast by Puerto Ricans and Cubans to refer to themselves. The term Hispanic, however, also has political and class implications. Seeking an appropriate term for the diverse population of Latin American descent, the US Department of Health, Education and Welfare (HEW) adopted the term Hispanic in 1973 at the recommendation of the Task Force on Racial/Ethnic Categories. The Census Bureau and other government agencies, along with other large institutions and businesses, followed suit giving the term mainstream acceptance. Politically, the term has become identified with the Establishment. It is widely used by *HUPPIES*, Hispanic Upwardly Mobile Professionals, who want to integrate themselves into the mainstream and corporate cultures. His-

panic is a non-threatening term and it avoids any negative stereotyping that still might be attached to national origin labels. Hispanics tend to be politically conservative. If they become unhappy with the status quo, they prefer to work within the system rather than rock the boat. The functional use of the term "Hispanic" is reminiscent of the use of the term "Hispano" by Nuevo Mexicans who wanted to distinguish themselves from both the Spanish and the new immigrants from Mexico after the US conquest of the far Mexican Northwest and its conversion into the US Southwest. The use of the term "Hispano" by Latinos from New Mexico retains a claim on their Iberic roots, but avoids the negative connotations of an inferior alien culture that was strongly associated with the term "Mexican" after the Southwest was acquired as part of the Manifest Destiny of the US. However, it is obvious that this self-identified term "Hispano," used by persons from New Mexico, has a totally different connotation from the cognate "Hispanic" employed by the US government beginning in 1973, which has its political intent to homogenize all persons of a Spanish-speaking background. Outside of the Southwest, the term "Spanish" was frequently used as the functional equivalent of Hispano in New Mexico. Mexicans and other Latin Americans who did not want to be stereotyped as inferior peoples from banana republics preferred to identify themselves as "Spanish" and this term was often offered to them by Anglos who did not want to offend them.

LATINOS

Latino is a term adopted by groups primarily in the West and Midwest who reject Hispanic as a colonial imposition by the government. They also argue that the term is so broad that it includes everyone of Hispanic heritage, including those in Latin America and Spain. (Ironically, this is the reason why the Task Force on Racial/

Ethnic Categories rejected the term Latino.) While Latin is an even broader term than Hispanic, the "o" at the end was applied to give it a narrower meaning that refers to people of Latin American descent living within the US, particularly those who are born here. It too has a political charge. Self-identified Latinos are more confrontational than Hispanics and feel that the struggle for equality and opportunity in America is far from over. Latinos know that rocking the boat is the other side of the American way. They focus—not on the individual achievements that Hispanics take pride in—but on the long road the Latino population of the country must still travel before achieving full social, economic and political equality. Academicians and social activists are the biggest promoters of the term Latino.

CHICANOS, MEXICAN-AMERICANS, AND MEXICANS

It is no accident that the term Latino is most popular in the areas of the country with the greatest concentrations of Mexican-Americans and Mexicans. Its currency in the Southwest, West and Midwest is related to the term Chicano, which was adopted in California in the 1960s as a self-identification by young Mexican-Americans who were mad as hell and were not going to take it anymore. The term quickly became the label for a militant civil rights movement that was a rebellion not only against mainstream society, but also against the older generation of Mexicans and Mexican-Americans for whom the word Chicano meant something like punk and delinquent. The term Chicano preceded the term Latino, and the latter is carried by the term Chicano. In the West and Southwest, most universities have Chicano Studies departments. Latino Studies departments are more common in the Midwest where Mexican-Americans have to share cultural space with other groups of

Latin American descent. Hispanic Studies departments are rare and may be concentrated mostly in the East and South. If they exist at all, they are probably associated with the study of the Spanish language.

What Latino is to Hispanic, Chicano is to Mexican-American. A self-identified Mexican-American is less likely to have an argument to pick with the rest of society. Like the term Hispanic, the terms Mexican-American and Mexican tend to be used by persons who still have a strong identification with the nation of origin and who, in fact, may be immigrants. For Mexicans who are proud of being Mexican, a Chicano is someone distant from his roots whose culture is American and who might as well be another type of gringo—an unsavory one at that. That is why Chicanos rebelled against two parent cultures and—against the grain, have managed to gain a level of respect from both that would have been unpredictable in the 1960s. Chicanos re-charged the term Chicano with a new meaning that is accepted by some and rejected by others.

PUERTO RICANS, NEUYORICANS, AND BORICUAS

To a lesser degree, this sort of tension also exists between Puerto Ricans on the island and Neuyoricans on the mainland. Among both, those who reject the image and heritage of being colonized by Europeans often use the term Boricua, derived from Borinquen, the indigenous name of the island, instead of Puerto Rico. This is why Wayne State University has a Center for Chicano-Boricua Studies.

THE GENDER FACTOR

The Women's Movement among Latinos has also created additional permutations. Women activists have insisted on reading the term Latino in a very narrow sense as referring only to the male members of the species. They have thus forced a change in general usage and in the names of many programs

to Latino/a, Latina/Latino and to Chicana/o or Chicana/Chicano. Males who resist the changes on the basis that the original term is comprehensive and inclusive (the way that Mexicano refers to all Mexicans, including the females) are considered retrograde male chauvinists by the more feminist females.

THE RACE FACTOR

It is important to remember the fact that Latino and Hispanic are NOT racial designations. They are cultural and political labels. Individuals who apply the terms to themselves or to others may be of any color or racial mixture. This is now acknowledged by the US government and institutions of higher

learning which distinguish between Hispanics on the one hand and whites not-of-Hispanic-descent and African-Americans not-of-Hispanic-descent on the other. Hispanics are considered one group no matter what the skin color is.

APPLYING THE TERMINOLOGY

So what does a culturally and politically sensitive American who is not of Latin American descent do with all of this information? Apply it carefully. Analyze the environment. If you are talking to someone who more often than not looks European and is wearing corporate stripes, he or she is probably a Hispanic of Argentine,

Spanish or Chilean descent. They could also be of Mexican or Puerto Rican descent but of the middle class or upwardly mobile. If you are at a union rally, and most of the brothers and sisters are Brown, they probably identify as Latinos, Chicanos and Boricuas. If you have any doubts, wait to see what they call themselves. They may prefer an identity based on the nation of origin. The term Creole, for example, is used by Haitians. If you still cannot tell what someone wants to be called, then do not be afraid to ask. They will prefer this to being mislabeled. Just remember—we are not all the same and we usually don't bite.

WHA

INSTITUTE OF HISTORICAL RESEARCH & THE 66TH ANGLO-AMERICAN CONFERENCE 2-4 JULY 1997

Connexions: European Peoples and the Non-European World

Patrick Karl O'Brien

At the end of the great war, British politicians turned to academics to help the nation comprehend that enormous catastrophe for the democratic ideals of the previous age. History then appeared to many to hold the key to understanding what had happened on the battlefields of Flanders. The subject's "lessons" might also help statesmen reconstruct more stable international order. The realm's own archives contained proper records for scholars to work upon—not simply British scholars but also their cousins and wartime allies from North America and from the Empire. Otherwise, students might well be attracted back to Berlin, to Heidelberg and to Göttingen and imbibe more of the malignant propaganda purveyed by German historians.

In this revanchist and anxious climate, Professor Arthur Pollard's proposal to the University of London in 1920 to found an Institute of Historical Research found widespread support. Goodwill from politicians did not, however, produce funds, which were eventually (after appeals in *The Times*) secured from private donations. The Institute opened in April 1921. Three months later the first of 65 annual Anglo-American conference held under its auspices was convened in London. Delegates, including participants from 30 North American universities and nearly all British universities, heard an opening address from H.A.L. Fisher, M.P., a historian in his own right but then president of the Board of Education. They then

proceeded to an evening reception at Lady Astor's and were entertained with dinner by Her Majesty's government.

Once established, the tradition of a grand Anglo-American cum Imperial occasion continued between the wars. In 1926 Prime Minister Baldwin addressed the conference and in 1931 delegates were asked by another Prime Minister, Ramsay MacDonald, not to be "too highbrow."

Interrupted by the Second World War, conferences resumed in 1947. Their Anglo-American character was sustained by the special relationship and forging of numerous transatlantic friendships among historians. Most of the great names in the English speaking history profession addressed postwar

conferences, including Prof. Bernard Bailyn, Prof. H. Hale Bellot, Prof. Sir Geoffrey Elton, Prof. Moses Finley, Prof. Sir Lewis Namier, Prof. John U. Nef, Prof. Caroline Robbins, Prof. Sir Frank Stenton and Prof. Lawrence Stone.

Postwar conferences became less public, more academic occasions. By the 1970s, with the fragmentation of historical discourse, a myriad of topics and approaches contended for attention and the traditional format for the organization of a metropolitan conference for around 400-500 historians in "selections" (medieval, diplomatic, parliamentary, economic, ecclesiastical, etc.) no longer met the needs of the profession. The notion of addressing a grand theme through plenary lectures and seminars then became the dominant basis for constructing this event. For example, and in recent years, the conference has concerned itself with the Rise of the State, Gender, Europe and the Americas, Religion and the Formation of the United Kingdom. This year's conference, the 66th Anglo-American Conference of Historians from 2-4 July 1997, has been announced under the title of "Connexions: European Peoples and the Non-European World." Its time is ripe but because world history is not really nor even nearly present in the tradition of historical scholarship as taught in British universities, we thought that this "innovation" deserved the following prologue, which will be circulated with the program.

The 66th Anglo-American Conference of Historians has been ambitiously conceived to cover very long spans of time, spatial parameters that are global in scope, and themes that can be discussed by historians whose specialized knowledge of Asia, the Middle

East, Africa and South America has been too rarely represented at conferences devoted largely to European and North American history.

At the end of the millennium, when international integration and the relative decline of Western hegemony dominate agendas for discussion in politics, economics, sociology and other social sciences, the time for historians to bring their expertise and long term perspectives into the now widespread intellectual discussion of global interdependence seems overdue.

In the United States and Canada undergraduate courses and textbooks in global history are commonplace and are spreading rapidly. The World History Association conducts lively discussions of how histories designed to cover the long run, and which are not spatially confined to parishes, towns, regions, countries or even single continents, can be constructed in ways that might be as rigorous and intellectually compelling as orthodox histories written for and by specialists.

History on the grand scale can be popular. Wells, Toynbee and Spengler produced bestsellers between the wars. McNeill, Stavrianos and Roberts (to mention but one well known trio) sell histories of the West and/or the world to markets that excite the admiration of their colleagues bunkered in universities and daunted by archives.

Against a tide which breaks history into ever more refined and distinctively shaped pebbles of specialization and confronting the consensus of their "guild" that engagement with primary sources is the only hallmark of scholarship, a growing group of historians insist that the subject might be written and taught from other and broader perspectives. It would be easy to

append a bibliography of recently published and distinguished works of history that substantiate their perception that larger scale, carefully constructed and illuminatingly colored "maps" of history evolving across space and time are as interesting and necessary to contemplate as monographs, which, alas, cannot be laid side by side to offer a "big picture."

Global history is, however, as potentially contentious as international politics and as bland as diplomacy. But the recent scholarship appears at least aware of the pitfalls of repeating earlier UNESCO style histories designed to promote world peace and harmony. Historians are now wary of constructing metanarratives based upon Western precepts of convergence, modernization or simplistic categories of core and periphery. At this end of the 20th century, most also manage to avoid the pessimism of Spengler, the mysticism of Toynbee, and with greater difficulty the relativism of Foucault. Their wide-angled lenses and explicit challenges to traditional, constrained and sometimes inappropriately selected spans of time for historical discourse serve to mitigate implicit condescensions built into traditional histories of European cities, countries, cultures and peoples radiating across the world during their golden ages.

Global history rests upon a tradition that goes back to Herodotus. It re-emerged when European history escaped from its Christian anchorage to flourish in the writings of Vico, Voltaire, Robertson and Smith during the Enlightenment. Thereafter, "other" places and civilizations have continued to appear in historical writing but represented, perhaps, too often, in European and American mirrors.

The current resurgence of global

history cannot be accidental but reflects economic, political and cultural anxieties about the rise (or rather the re-emergence) of other continents to challenge European hegemony. Three developments within the study of academic history also serve to promote the seriousness with which this style of historical enquiry is now taken, particularly in North American academic circles but also in several universities and centres for world history in Europe and Japan. First, the rapid accumulation of knowledge about the past has engendered excessive specialization in order to cope with the increasingly accessible bodies of information available in electronic form. Given that the talent for imaginative synthesis seems far less common than the capacity for more research, the sheer volume of scholarly publication engenders demands from students and scholars for guidelines, meaning and big pictures that global history with its alternative time frames and wider spatial focus seems positioned to meet. Second, the fragmentation of history to take into account a plurality of modern concerns (with ecology, biology, ethology, botany, gender, minorities, families, private life, etc., etc.) has stimulated the search for comparisons and contrasts with environments and cultures beyond Europe and European settlements overseas. Third, the doubtless exaggerated decline of Marxist paradigms, and the triumph of several varieties of capitalism, has prompted a search for nonmaterial origins of change and meaning in history that again points historians towards non-European cultures and family systems. This emerging context, together with the expressed wishes of ancient historians, archaeologists, historical geographers and above all the desires of our academic colleagues whose ex-

pertise is outside the histories of Britain, Europe and North America, to be included explains why the Institute has chosen the theme of "Connexions" for the 66th Anglo-American Conference of Historians.

Program

66th Anglo-American Conference of Historians

Connexions: European Peoples and the Non-European World

2, 3, 4 July 1997

All plenary sessions will take place in the Beveridge Hall, Senate House. All seminar sessions will be allocated to rooms in the Institute.

Wednesday 2 July

9:00- 9:45 Registration

9:45- 10:45 Plenary Lecture:
Prehistory

10:45- 11:15 Coffee

11:15- 1:15 Sessions

1:15- 2:15 Lunch

2:15- 3:30 Plenary Lecture:
The Greco-Roman
World: Connexions
with Asia and Africa

3:30- 5:00 Sessions

5:00- 5:30 Tea

5:30- 6:30 Plenary Lecture:
Christendom and Islam

6:30- 7:30 Reception
Thursday 3 July

9:30- 10:30 Plenary Lecture: Europeans and the Molding of the Americas

10:30- 11:00 Coffee

11:00- 1:00 Sessions

1:00- 2:15 Lunch

2:15- 3:30 Plenary Lecture: Europeans and the Indian Subcontinent

3:30- 5:00 Sessions

5:00- 5:30 Tea

5:30- 6:30 Plenary Lecture: Europeans and Sub-Saharan Africa

6:30- 8:00 Party

Friday 4 July

9:30- 10:30 Plenary Lecture:
Connexions with China

10:30- 11:00 Coffee

11:00- 1:00 Sessions

1:00- 2:30 Lunch

2:30- 4:00 Sessions

4:00- 4:30 Tea

4:30- 5:45 Plenary Lecture:
Global History and the Rise and Decline

BOOK REVIEWS

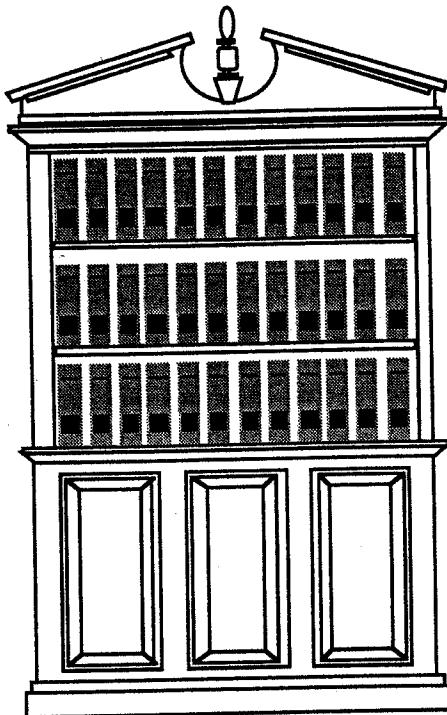
HOW TO PREPARE FOR SAT II: WORLD HISTORY

by
Heidi Roupp
 and
Marilyn Hitchens

Barrons Education Series, Inc.,
 1996

As I began to examine this book, I tried to imagine how I would approach the task of synthesizing all of world history to create a cohesive and helpful tool for high school students. My conclusion was that this was a daunting project, not only because of its chronological scope and global breadth, but also because of the need to anticipate the thinking of the test creators. Few, if any, review books are faced with the challenge of this one. "Covering" prehistory to contemporary societies in survey text has proven tricky for many authors. It is even more intimidating when the object is a summary review. I need to congratulate the authors on a clear, coherent approach and on their relative success in demonstrating the connectedness of world history.

The authors' attention to the history standards developed by the National Center for History in the Schools is evident in their structure and focus. The material is divided into eight sections, and the periodization does not privilege any particular region or civilization. Within each of these sections, the authors include a broad chronological template, key terms and ideas significant to the period, documents that inform central themes of the era, and cross-regional developments that illustrate the movement of ideas that result in cultural diversity. At the end of each section, following review questions, the authors have included relevant



maps and photographs to help students with visual literacy. As an introduction to sections three (The Classical Age) and four (Expanding Classical Systems), the authors explain the meaning of classicism and describe the historical processes involved in the diffusion of ideas and institutions. This is helpful for providing students with the controlling ideas to enhance their review of these complex periods. Possibly this would be a beneficial inclusion for each section. The authors are effective as they show similar lifestyles and developments across regions—an important goal for those of us who teach high school world history courses. When they approach the topic of the Mongols, the authors remind students of what a nomadic lifestyle includes and the unique skills and values essential to this type of life. They remind students of the pastoral nomads encountered earlier in Eurasia, Arabia, East and South Africa, and in Andean America, and recall the patterns of behavior that occur between sedentary societies and pastoral nomads on their borders. The inclusion of the Moche and Maya in their classical societies unit illustrates their commitment to this cross-regional approach. The other technique

the authors use that speaks to their awareness of the need to create coherence for students is their insistence in connecting ideas across civilizations. The idea of dualism as the interplay of complementary, interacting forces in Hindu and Chinese thinking is explored and contrasted with the Western notions of conflicting, opposing forces. The authors examine feudalism in Japan and Europe by showing the similarities of structure and organization and effects on their respective societies. The differences they note emphasize the emergence of group versus individual values. In this section the authors discuss how the ruling classes use religion to get the cooperation of the peasant class to further their own purposes. This is a marvelous attempt to get at the layers that are a part of all human societies. When I began my examination of this book, I decided that I would not cavil at the flatness that an attempt to reduce history to these dimensions would produce. I underestimated these authors. Despite the difficulties involved they do work to show complexities and complications. The theme of modernization is a good case in point. As they trace the process of modernization in Japan, Russia, and the Ottoman Empire, the authors include the earlier history of reform attempts in each region and the layers of societal participation necessary for success. They do tend to blur the complication produced by the "traditional" versus "modern" ideological dialogues.

If world history must be reduced to these proportions and if students must be evaluated by these kinds of tests, Heidi Roupp and Marilyn Hitchens have provided students with an effective tool to help them review and recall material in a comprehensive yet coherent format.

Helen Grady
 Dept. of History
 Springside School

Ibn Battuta in Black Africa

Translated and Edited by
Said Hamdun and Noel King

With a New Foreword by
Ross E. Dunn

Markus Wiener Publishers
Princeton, NJ: 1994

When a tradition speaks for itself we most effectively perceive what it is about. That is why finding appropriate original sources is one of the most important and difficult tasks of teaching world history. *Ibn Battuta in Black Africa* is a delightful discovery. Abdallah Ibn Battuta was one of the most celebrated of medieval travelers. His *Rihla*, or *Book of Travels*, details his journeys crisscrossing Africa, the Middle East, Russia, Central Asia, India, Indonesia and China between 1325 and 1354. Said Hamdun and Noel King have translated those portions of the *Rihla* that describe Ibn Battuta's travels to East Africa in 1329 or 1331 and his more extended sojourn in West Africa between 1352 and 1354. Although only a small part of *Rihla*, it is "the black African section of his travels which confirms his pre-eminence" because it represents the only first-hand account we have of either the East African city-states or the empire of Mali in the fourteenth century.

Even in this 60-page excerpt Ibn Battuta comes alive. He has eccentricities, prejudices and conceits. But he is also a man of courage, curiosity and conviction. It is because Ibn Battuta "is somehow so real and like ourselves that soon we enter the more deeply into the narrative and see things through his eyes." What we see is a fragment of African civilization before Euro-

pian intrusion. Even that glimpse helps dispel the myths of African backwardness and isolation. The brief description of the East African city states of Mogadishu, Mombasa and Kilwa is less interesting than the longer and more richly detailed account of Mali. But in both we see the wealth, orderliness, and stability of African political organization, and the sophistication, complexity and se-

Ibn Battuta records the people he meets we get a vivid picture of the Islamic world as an international, cosmopolitan, and tolerant civilization. A manuscript written in Baghdad is in the library of the sultan of Mali. The brother of a man Ibn Battuta met in China offers him hospitality in Mali. Although the shaykh disapproves, Christians, schismatics and animists seem free to come and go and worship as they choose. *Ibn Battuta in Black Africa* is packaged for classroom use. The Foreword by Ross E. Dunn is an outstanding introduction to the historical and cultural context of the narrative. The text itself is short and the translation lively. Unfortunately, because this is a new edition of a work first published in 1975, the extensive notes and bibliography are woefully out of date. The two appendices seem unnecessary. But the illustrations, which range from contemporary miniatures to modern photographs, are visually appealing and the maps are very useful.

This is a valuable and multi-purpose addition to our arsenal of primary sources for courses on African, Middle Eastern, Islamic, medieval and world history. In its animated picture of African and Islamic civilization and the world system in which they function, *Ibn Battuta in Black Africa* "is a sure antidote to the eurocentricity of most American and European medieval historians."

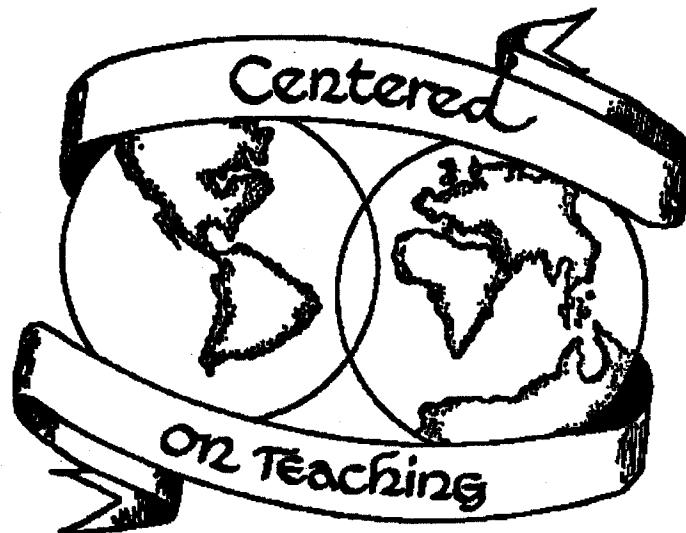
curity of African trading networks.

The extent and familiarity of slavery in Africa and use of skin color as a dividing line between white and black populations both become apparent. We learn something of the richness of African cities and the dietary habits of their peoples. We find disapproving descriptions of the immodesty of the women of Mali who do not veil, have male friends and even go bare breasted in public.

Even more clearly we see the connections of African communities to the wider world of Islam. The goods available testify to the extent of trade with this world. As

Christina W. Michelmore
Chatham College





A STRATEGY FOR TEACHING THE RISE OF JAPANESE NATIONALISM: “THE PAST AS PROLOGUE”

Brian Todd Carey
Front Range Community College
Ft. Collins, Colorado

Teaching the rise of Japanese nationalism in the late 19th and early 20th centuries presents special challenges to instructors of world history. This period of Japanese history is important because it highlights the struggle of a non-Western society attempting to enter, on its own terms, the ranks of the industrial Great Powers. Perhaps no other civilization on earth had been better prepared by its own history for the challenges of transforming itself from a feudal society into a first-tier industrial and military power in little more than a generation. Therefore, to truly understand how Japan became a successful nation-state in the late 19th and early 20th centuries it is important to stress its history of cultural syncretism, of “adopting and adapting” foreign institutions.

Instructors unfamiliar with the intricacies of Japanese history have often wrongly stereotyped the Japan forcibly opened up by Commodore Perry’s blackships as a backward, isolated country. To these instructors Tokugawa Japan seems frozen in the medieval period, a country administered by a sword-bearing samurai class reminiscent of Europe’s knights of old. Though the civilization encountered by the Western powers in the mid-19th century was technologically backward compared to the United States and Britain, Japan was never completely isolated from Asian or Western influences. Japanese civilization had been intimately involved with Korea

and China for millennia, while centuries of “Dutch Learning,” as the contact with the Dutch in Nagasaki Harbor was known, had exposed the Japanese to the possibilities of Western science and technology, laying the foundation of the intensive Westernization which would take place during the Meiji period (1868-1912) and beyond. Though it is true that the course of Japanese civilization was profoundly impacted by its insular geographic position, Japan was never isolated from the continent and the world. In fact, its insular position allowed Japan to more easily pick and choose foreign ideas and technologies, a luxury few civilizations in history have had. It is this unusual process of cultural selection which has created a civilization unique in world history—full of dualisms and paradoxes—a civilization all at once ancient and modern, Eastern and Western in appearance.

But how do we as instructors of world history present the evolution of modern Japanese civilization? How do we explain its sudden and influential rise from an Asian feudal state in the mid-19th century to a modern industrial and military power in the early 20th century? This author suggests a “past as prologue” approach to teaching this transformation. If our students recognize Japanese civilization’s long and extraordinary history of adopting and adapting foreign ideas and technologies, perhaps they will gain insight into how Japan was able to succeed in its modeling of Western institutions where other nations have failed. This “past as prologue” approach begins with a brief survey of the impact of Korean, Chinese and Western culture and institutions on the formation of Japan before the arrival of the blackships of Commodore Perry, focusing on the cultural syncretisms that have shaped Japan’s political and religious institutions. Next, we will explore the growth of Japanese nationalism in the late 19th century, paying particular attention to how Japan adopted and adapted Western institutions in its attempt to become a modern nation-state.

THE “PAST AS PROLOGUE”

Above we have briefly surveyed the impact of foreign institutions on the development of Japanese civilization. This 2,000 year journey highlighted Nippon’s amazing ability to syncretistically adopt and

adapt Korean, Chinese, and Western ideas and institutions—a process of borrowing and bettering which has ensured Japanese civilization's survival in the face of Mongol invasion, Christian proselytization, and Western gunpowder diplomacy. Japan has survived and prospered partly because its geographical isolation spared it from military conquest for most of its history, though periods of martial and foreign coercion did occur. Japan's proximity to the Korean peninsula has allowed, since prehistoric times, contact with the continent.

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Excavations dating from the Yayoi period (c. 300 BCE-250 CE) indicate the diffusion of East Asian techniques and the use of iron.¹ The diffusion of wet-rice cultivation to the archipelago allowed for dramatic increases in population, accompanied by the development of more sophisticated social hierarchies. Because these techniques and technologies spread from the island of Kyushu to the large island of Honshu, some anthropologists support a Korean origin. There is more concrete evidence for direct Korean influence in the subsequent Tomb period (c. 250-552), so-called because of its characteristic "key-hole"-shaped burial tombs.² Between the third and sixth centuries Japan was invaded by the "horserider" cultures, most probably of Korean origin.³ This "horserider" culture probably intermarried with indigenous Japanese, producing many influential

clans or *uji* with Korean lineage. Under the Soga *uji* the Yamato court was committed to the sponsorship of Buddhism and open to the advantages of Chinese institutions. Buddhist priests and continental-trained artisans led in the flowering of Japanese culture referred to as the Asuka Age. Forty-six Buddhist temples were founded during this period, including the famous Horyuji.⁴

The borrowing of continental influence intensified in the early seventh century under Prince Shotoku, culminating in the watershed Taika Reforms of 645. The Taika Reforms were designed to establish a system of centralized government headed by an absolute sovereign similar to the Tang model.⁵ The *uji* were incorporated into a new structure of ranks and honors at court. These reforms divided Japan into provinces or *do* and created a civil service to administrate them, complete with an examination system modeled after the Chinese. Need of revenue led to census surveys and official population registers, while an orderly system of rice field allocation followed. The result of these changes was an administrative system historians call the *ritsuryo* state, organized on the Chinese principle that everything underneath the sun (land and people) belonged to the emperor. The term *ritsuryo* refers specifically to the legal codes that defined the structure and operation of the imperial state.

Although the Japanese court adopted continental institutions in the famous Taika Reforms, they were not always successful in adapting them to their own needs. A long history of political decentralization worked against creating

a top-down imperial administration like that of Tang China. The Middle Kingdom's concept of the mandate of heaven did not appeal to the Japanese who preferred the continuity of a single imperial dynasty. The heirs of Amaterasu would remain figureheads. Furthermore, attempts at land distribution were resisted successfully by the lords of *daimyo* who were unwilling to give their hard won shoen to a mere figurehead.

Heian culture stands as the great achievement of early Japan.

Extensive contact with Korea and China continued during the Nara and Heian periods (710-1185), but as Japanese civilization gained more confidence, the borrowing of foreign institutions occurred less. The contact with Chinese and Korean civilization during these centuries had created a profound consciousness within Japan of a civilization distinct from Korea and China. In 794, the imperial capital was moved to Heian-kyo (modern Kyoto), initiating a new and dynamic period of Japanese history known as the Heian period (794-1185). Heian culture stands as the great achievement of early Japan. Buddhism continued its growth, but became shaped by Japanese influences as new schools capable of appealing to large numbers replaced the esoteric sects of the earlier periods. Foremost among these was the Tendai sect, introduced to Japan from China by the priest Saicho. Japanese Tendai, like its Chinese parent, was grounded in the Lotus Sutra. "In contrast to the proponents of some of the older sects, Saicho preached the universal possibility of enlight-

enment...."⁶ Another popular form of Buddhism introduced during the Heian period centered around Amida (the Buddha of the Infinite Light, who presides over the Western Paradise). This particularly pious form of Mahayana Buddhism taught that only faith in Amida could provide salvation.⁷ Japanese interest in continental Buddhism is a significant example of cross-cultural encounters with missions to the Tang court continuing into the ninth century, but they were given up when it was realized that China had left the Buddhist path after the persecutions of the ninth century.

The Nara and Heian periods were a time of great cultural syncretism, when Japan was giving continental institutions a uniquely Japanese flavor. The contact with Chinese and Korean civilization during these centuries had created a profound consciousness within Japan of a civilization distinct from that of the continent. With the decline of central authority, the late Heian court found itself calling on the daimyo for assistance. In the provinces, a class of warriors or *bushi* had been developing in the service of local official and shoen managers. These retainers known as *samurai* aligned themselves into two camps, a league in the east headed by the Minamoto clan and a league in central Japan grouped around the Taira clan.⁸ The resulting competition between the leagues led to the end of Heian Japan and establishment of another unique institution in world history, the *shogunate*.

The victory of the Minamoto Yoritomo in 1185 ushered in a new period of Japanese history characterized by historians as the Kama-

kura shogunate (1185-1333). This new period of history derives its name from the word *shogun* or "barbarian-subduing generalissimo," a title originally conferred during campaigns against the Ainu peoples in the north.⁹ Yoritomo chose to keep his headquarters separate from the Kyoto court with its intrigues, establishing his headquarters at the port of Kamakura in Sagami Bay. This parallel government was called the *bakufu* or tent-government.¹⁰ The *bakufu* would continue for almost seven hundred years until the restoration of imperial control under the Meiji. By the end of the thirteenth century, the Kamakura shoguns were prepared to fight for Japanese self-determination against a capable foe—the Mongols. Repeated attempts to invade the archipelago were repelled by samurai who, ironically, had adopted their nomadic enemy's tactic of group warfare, subordinating individual glory for the good of group. The samurai's determination combined with bad weather to stop Kublai Khan's ships and soldiers from adding Japan to the massive Mongol conquests. Again, the Japanese ability to rapidly adopt and adapt her enemy's tactics assisted in its survival in the face of the post-classical period's most dangerous foe. The costs of preparing for continental invasions and the Kamakura's inability to reward the samurai class with land severely weakened the shogunate's standing.¹¹ In the 14th century the Kamakura bakufu was replaced by a new line of Ashikaga shoguns. The Ashikaga or Muromachi Shogunate (1336-1600) was characterized by growing decentralization and a period of warring states.

This political chaos continued into the 16th century, though three new trends tended to mitigate the upheaval and disorder. First, new military and marriage alliances helped the remaining daimyo consolidate their shoen. Second, the application of new European technologies changed the face of warfare and brought victory to those who had access to firearms. Finally, a generation of formidable daimyos brought a new ruthlessness and thoroughness to military campaigns. By the late 16th century, endemic warfare gave way to stability and reunification under the Tokugawa Shogunate (1600-1868).

One factor which helped bring stability to the Tokugawa period was Neo-Confucianism, an import from China by way of Korea.

One factor which helped bring stability to the Tokugawa period was Neo-Confucianism, an import from China by way of Korea.

....In Japan as in China, many found in Neo-Confucianism religious fulfillment, intellectual stimulation and moral inspiration, for this was at one and the same time a creed that gave meaning to the life of the individual a philosophy that provided a convincing framework for understanding the world, and an ideology supporting and supported by state and society.¹²

Certain elements of Tokugawa society, namely the samurai and merchant class, were attracted to the Neo-Confucian ideology of a government administered by the able,

rather than the well-born.¹³ Still the attraction of these two classes to a system traditionally antagonistic toward soldiers and merchants gives indication to the syncretism experienced by Confucianism in Japan.

In the 16th century Japan was again faced with a threat from without—European technologies and ideologies. The application of new European gunpowder technologies changed the face of warfare and brought victory to those who had access to firearms. Formidable daimyos like Oda Nobunaga (1534-1582), Toyotomi Hideyoshi (1542-1616) and Tokugawa Ieyasu (1542-1616) used these firearms and brought a new ruthlessness and thoroughness to military campaigns. By the late 16th century, endemic warfare gave way to stability and reunification under the Tokugawa Shogunate (1600-1868). Once the Tokugawa shoguns had consolidated their power they outlawed muskets and returned to the sword. The daimyos had utilized Western firearms to defeat their Japanese opponents only to voluntarily dispense with the guns and return to medieval ways of warfare.¹⁴ Two and a half centuries passed and as Tokugawa Japan enforced its *sakoku* or “closed-country” policy on the archipelago, the West was rising as the preeminent military power in the world, preparing to embark on a race against itself to colonize East Asia.

The Tokugawa period is perhaps best recognized for its so-called self-imposed seclusion from the world. This myth of isolation needs to be addressed in the context of Japan’s relations with both East Asia and the Europeans. Throughout the period surveyed

above (c. 300 BCE-c. 1600 CE) Japan experienced good trade relations with its neighbors on the continent. This is a significant fact because trade with Korea, China and Southeast Asia would not end with Japan’s *sakoku* or “closed-country” policy of the mid-17th century. In fact, the term *sakoku* “had meaning chiefly with respects to Japan’s relations with the West and not with its neighbors in East Asia.”¹⁵ Trade and intellectual association with Korea and China would continue throughout the Tokugawa period, though trade was limited to Chinese and Dutch traders at Nagasaki, and, via the daimyo of Tsushima, with Korea.¹⁶

The *sakoku* policy was aimed at controlling disruptive European influence in the newly centralized Tokugawa territories. Japan’s exposure to European technologies and ideologies led to important changes in society, but traditionalism prevailed. The very European firearms which had allowed Nobunaga and Ieyasu to subdue Japan were soon outlawed, while Christianity, at first encouraged on the Island of Kyushu and tolerated elsewhere, was brutally put down in 1637 after the Shimabara Rebellion.¹⁷ The Japanese saw Christianity, especially Catholicism, “as potentially subversive, not only to the political order, but to the social structure, for it challenged accepted values and beliefs and demanded a radical reappraisal of long-revered traditions.”¹⁸ After the rebellion, the Spanish and Portuguese were expelled and Japanese were forbidden to go abroad or return on fear of death. The only Christians allowed direct access to Japan were the Dutch in Nagasaki Harbor, Westerners who preferred

profit over proselytizing. Japan’s intimate relationship with Asia continued throughout the Tokugawa period, though the shogunate severely restricted Japanese access to Westerners, always fearing a repeat of the Shimabara Rebellion. Although Tokugawa Japan was officially closed to foreigners, it was not closed to foreign ideas. Allowed by the bakufu in 1720 to import books on all subjects except Christianity, Japanese scholars wrestled with the difficulties of the Dutch language and produced the first translation of Western geography, astronomy, and medicine.¹⁹

The only Christians allowed direct access to Japan were the Dutch in Nagasaki Harbor, Westerners who preferred profit over proselytizing.

Through the official port of Nagasaki and the trading practices of the daimyos of Tsushima and Satsuma, Japan continued its dialectic with the Dutch and the continent until its forced opening in the mid-19th century. But the return of the West to the “Land of the Rising Sun” presented Japan with new challenges—how to preserve its self-determination and compete with the West in a neo-imperialistic environment. When Commodore Perry’s armada reached Japan in July 1853, the Japanese were under no illusion concerning the military might of the West. The Opium War had illustrated the weakness of China in the face of Western gunship diplomacy and Japan was unwilling to risk full-scale military intervention. Between 1854 and 1860 Japan followed in the steps of China and signed numerous unequal treaties, opening ports to the

West. But not all of the *daimyos* were willing to acquiesce to foreign intrusion. Both the Satsuma and Choshu *daimyos* wanted to “expel the barbarians” and were opposed to Tokugawan policies. Foreigners were murdered and when the bakufu failed to control its wayward lords, Western ships bombarded Satsuma and Choshu positions.²⁰ The overwhelming military might of the West was not lost on the Satsuma and Choshu *daimyos*. Western gunboat diplomacy had illustrated first hand the impossibility of expelling the barbarians without modern weapons, but modern weapons and armies were expensive, the product of industrialization and broad conscription policies. In short, to “expel the barbarians” it would first be necessary to “enrich the country and strengthen the army,” a slogan both the Satsuma and Choshu leaders agreed upon. Traditionally antagonists, the Satsuma and Choshu allied themselves with other lords and defeated the bakufu’s armies, seized the palace at Edo, and proclaimed the restoration of the emperor. With the Tokugawa Shogunate destroyed, the *daimyos* rallied around the 16-year-old Meiji Emperor and prepared to exchange feudalism for a Western-styled nation-state.

RISE OF JAPANESE “NATIONALISM” IN THE LATE NINETEENTH CENTURY

Within the Japanese experience we can see the tumultuous but successful transition of a non-European power into a world power using a Western model. Japanese civilization’s adoption and adaptation of Western ideas and

institutions after the Meiji Restoration in the mid-19th century and its subsequent rise to economic dominance after the destruction of the Second World War astonished many observers. For Japanese civilization, this process began with the forced opening of the archipelago by Commodore Perry in the mid-19th century and continues until the present. Faced with the specter of neo-imperialism so graphically illustrated in late imperial Qing China, Japan embarked on an incredible journey of self-preservation, syncretistically blending its traditional institutions with European institutions in an attempt to create a Western-style nation-state and beat the Westerners at their own game.

What is a nation-state and why would Japan consciously want to emulate the West? Ernst B. Haas, in his book *Beyond the Nation-State*, regards the “nation” as a

...socially mobilized body of individuals, believing themselves to be united by some set of characteristics that differentiate them (in their own minds) from “outsiders,” and striving to create or maintain their own state. “Nationalism” is the body of beliefs held by these people as legitimating their uniqueness and autonomy; nationalism is the myth of the successful nation.²¹

Haas’s perception of nationalism is an interpretation of a phenomenon originating in Western Europe in the 19th century and spreading worldwide in the early 20th. The growth of nationalism in Western Europe corresponded directly with a scramble for overseas empire.

As late as 1870, the Europeans had not yet fully penetrated North America, South America and Australia, while their presence in Africa and Asia, with few notable exceptions, was limited to trading posts and treaty-ports. Between 1870 and 1914, Western civilization’s nation-state expanded into the rest of the Americas and Australia while the bulk of Africa and Asia was divided into European colonies or spheres of influence.

From the middle of the 19th century onward, Europeans had shown a marked proclivity for the domination of less technologically oriented, non-European peoples. This neoimperialism had a dramatic effect on Africa and Asia as European powers competed for control over these two continents. When Europeans (and the United States) imposed their culture upon non-European peoples, how did conquered native peoples respond?

Accustomed to rule by a small group of elites, many native peoples simply accepted their new governors, making Western colonial rule relatively easy.

Initial attempts to expel the foreigners led only to devastating military defeats at the hands of Westerners, whose industrial technology gave them modern weapons of war that could be used to crush native rebellions. Accustomed to rule by a small group of elites, many native peoples simply accepted their new governors, making Western colonial rule relatively easy. Others tried to counter foreign rule, but in different ways. Traditionalists sought to maintain their cultural traditions while modernizers believed that the adoption of Western

ways could enable them to reform their societies and subsequently challenge Western rule. In the case of Japan, traditionalists and modernizers fought for the “soul” of a civilization, deciding that the best strategy in dealing with Western imperialism was to utilize Western tools to create a strong modern nation-state.

Japanese reaction to the coming of the blackships of Commodore Perry in 1853 highlighted the internal struggle between traditionalists and modernists. The initial response to Western intervention was one of traditionalism, with the samurai class rallying around their most enduring symbol, the emperor. This sentiment is reflected in the slogan “revere the emperor, expel the barbarian.” The Satsuma and Choshu daimyos, recognizing the futility of Japanese resistance against a technologically superior West, adopted a modernizing stance, reflected in the slogan “Japanese spirit, Western technology.”²² Missions of young reform-minded samurai were sent to the West to learn the secrets of modern arms and armament, returning with a new found knowledge of Western political institutions and a firm respect for the depredations of European powers in Qing China. Fear of a similar fate befalling Japan pushed the *Sat-Cho*, reformers (an alliance between Satsuma and Choshu signified in the term *Sat-Cho* composed of the first syllables of the two names) into a revolt against the last Tokugawa shogun, leading to the “restoration” of imperial power under the 16-year-old Meiji Emperor in 1868.²³ The basic objective of the Meiji reformers was to create a “rich country and strong nation” in order to guar-

antee Japan’s survival against the challenge of Western imperialism. Once in power, the modernizers launched a comprehensive reform of Japanese political, social, economic and cultural institutions and values. They moved first to abolish the remnants of the old order and strengthen executive power in their own hands. To undercut the power of the daimyo, hereditary privileges were abolished in 1871, and the great lords lost title to their lands.²⁴ As compensation, they were given government bonds and were named governors of territories formally under their control, but now reorganized as prefectures.²⁵ The samurai, comprising about eight percent of the total population, received a lump sum payment to replace their traditional stipends, but were forbidden to wear the sword, the symbol of their hereditary status.²⁶ The abolition of the legal underpinnings of the Tokugawa system permitted the Meiji modernizers to embark on the creation of a modern political system based on the Western model. In 1868, the reformers enacted a Charter Oath, in which they promised to create a new deliberative assembly within the framework of continued imperial rule.²⁷ Although senior posts were given to former daimyo, key posts were dominated by modernizing samurai from the *Sat-Cho* clique. The leading faction in the new highly centralized government were known as *genro*, or elder statesmen.²⁸

During the next two decades, the Meiji government undertook a systematic study of Western political systems. A constitutional commission under Prince Ito Hirobumi traveled to several Western countries, expressing particular interest

in Great Britain, Germany, Russia and the United States.²⁹ As the process evolved, a number of factions appeared, representing different political ideas within the ruling clique. The Liberal Party favored political reform on the Western liberal democratic model with supreme authority vested in the parliament of power between the legislative and executive branches, with the executive branch favored. There was also an imperial party that advocated the retention of supreme authority exclusively in the hands of the emperor.

Some reformers, like the influential Fukuzawa Yukichi, advocated following a very liberal course in order to awaken the Japanese citizenry from their slumber. “It would not be far from wrong,” he once complained, “to say that Japan had a government but no people.”³⁰ Fukuzawa wanted his countrymen to embrace the individualism of the West and reject the traditional social institutions associated with Chinese civilization.³¹

During the 1870s and 1880s, factions within the Meiji government competed for preeminence.

Ridiculing the ancient paragons of filial piety, he urged limitations on parental demands and authority and recommended greater equality between the sexes.³² Fukuzawa believed that the independence of the people and the independence of the nation were intimately connected; in fact, the former was a prerequisite for the latter.³³ For Fukuzawa, the Western equation of individual liberty and democracy equaling national strength was the preferred model. Unfortunately, it

would not be Japan's only choice.

During the 1870s and 1880s, factions within the Meiji government competed for preeminence. In the end, the conservatives emerged victorious. The Meiji Constitution, which was adopted in 1890, was based on the Bismarckian model with authority vested in the executive branch, although the imperialist faction was pacified by the statement that the constitution was the gift of the emperor.³⁴ Members of the government were to be hand-picked by the Meiji oligarchy, and the upper house of parliament was to be appointed and have equal legislative powers with the lower house, called the Diet, whose members were elected.³⁵ The result was a system democratic in form but despotic in practice, modern in external appearance but still recognizably traditional in that power remained in the hands of a ruling oligarchy.

Utilizing a predominantly German model, the victorious conservatives wanted to develop the belief in national progress while stressing the uniqueness of Japanese culture, "arguing that change should come about gradually, growing organically out of past traditions with emphasis not on the individual but on the state."³⁶ China was abandoned as a role model because it was seen as unchanging and therefore decadent. Instead, Japanese nationalism was fueled by a return to uniquely Japanese institutions. For instance, Shintoism was disentangled from Buddhism and increasingly molded by the government into "a civil cult of patriotism."³⁷ Furthermore, education underwent major changes. The Meiji recognized the need for

universal education to indoctrinate the Japanese "with modern, nationalist values."³⁸ They adopted the American model of a three-tiered system culminating in a series of universities and specialized institutes. Meanwhile, they sent students to study abroad and brought foreign specialists to Japan to teach in their new schools. Still, the Japanese educational system retained its own traditional flavor. This is best seen in an important Meiji pronouncement on the subject drafted under the influence of the emperor's Confucian lecturer:

Know ye, Our subjects:

Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting, and have deeply and firmly implanted virtue. Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious; as friends true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers; furthermore, advance public good and promote common interests; always respect the Constitution and observe the laws; should emergency arise, offer yourselves courageously to the State; and thus guard and maintain the prosperity of Our Imperial Throne coeval with heaven and earth. So shall ye not only be Our good and faith-

ful subjects, but render illustrious the best traditions of your forefathers.³⁹

Although Japan made a concerted effort to maintain its ancient cultural patterns, Meiji era reformers realized that to fully modernize and compete in a global environment as a nation-state, industry and the development of a strong national military must be promoted. This realization can be seen in the slogan "wealthy nation, strong army."⁴⁰ Industry and the military were married early in Japan's modernization process. Instead of over two hundred local armies, a new centralized army was created in 1872. The new army was based on universal conscription, with all young men regardless of social origin liable to call-up for three years of active duty and four years in the reserves.⁴¹ Industrialization would bear fruit for Japan in military campaigns on the continent. The Japanese victories over the Chinese in 1895 and Russians in 1905 proved to the West how successful the Meiji Revolution had been in forging Japan into a formidable nation-state in less than 40 years. When posed with the question of how Japan was able to modernize in little more than a generation and become a Western-modeled Asian power by the turn of this century this author has looked to the "Land of the Rising Sun's" own history for answers. In my own experience, a "past as prologue" approach has given my students a feel for Japanese civilization's centuries-old ability to adopt and adapt Asian and Western political and religious institutions, syncretistically blending East and West in a successful and highly influential manner. Understanding

the Japanese experience in forging a nation-state will undoubtedly give students a reference base when studying the modernization of other Asian nations in this century. The success of the Meiji reforms was based on Japanese civilization's history of meeting challenges from without or within by consciously transforming itself. Though it is true all successful civilizations transform, few have enjoyed the Japanese archipelago's geographical position, a position far enough from the continent to discourage invasion by all but the most determined enemy, yet close enough to allow trade, communication and the transculturalization necessary to keep a civilization vital. As we have seen, when faced with a challenge Japanese civilization has deliberately sought solutions, whether by sending missions to the continent to clarify Buddhist doctrine, adopting a Confucian governing style, or by adapting Chinese characters to form the Japanese syllabary.

The forced "opening" of Japan in the mid-19th century offered Japanese civilization yet another chance to change. Unlike imperial Qing China which resisted the West and suffered the indignity of direct occupation, Japan was prepared by its history to immediately mimic Western institutions and enter the game as a military and industrial power. Thus, the emergence of Japan as a Western-modeled nation-state was but another chapter in a long history of consciously blending the foreign with the familiar to meet the challenges of a new age.

ENDNOTES

1. Conrad Schirokauer, *A Brief History of Japanese Civilization* (New York, 1993), 10.
2. Ibid., 11.
3. Ibid., 11.
4. Gina L. Barnes, *China, Korea and Japan: The Rise of Civilization in East Asia* (New York, 1993), 253.
5. John King Fairbank, Edwin O. Reichauer and Albert Craig, *East Asia: Tradition and Transformation* (Boston, 1989), 336-337.
6. Schirokauer, 58.
7. Ibid., 61-62.
8. Ibid., 74.
9. Ibid., 76.
10. Fairbank, 363.
11. Schirokauer, 79-81.
12. Ibid., 167.
13. Ibid., 164.
14. R. Storry, *A History of Modern Japan* (London, 1960), 53-54.
15. Marius B. Jansen, *China in the Tokugawa World* (Cambridge, MA, 1992), 3.
16. Ibid., 3.
17. Schirokauer, 138.
18. Ibid., 138.
19. Ibid., 168.
20. Schirokauer, 186.
21. Ernst B. Haas, *Beyond the Nation-State* (Stanford, CA, 1964), 464-465.
22. Schirokauer, 188.
23. John Hunter Boyle, *Modern Japan: the American Nexus* (New York, 1993), 80.
24. Ibid., 190.
25. Ibid., 190.
26. Ibid., 190.
27. William Theodore de Bary, *Sources of Japanese Tradition*, vol. II, ed. William Theodore de Bary (New York, 1958), 137.
28. Schirokauer, 225.
29. Boyle, 92.
30. Carmen Blacker, *The Japanese Enlightenment: A Study of the Writings of Fukuzawa Yukichi* (London, 1964), 111.
31. Boyle, 91.
32. Schirokauer, 203.
33. Ibid., 204.
34. Fairbank, 544-545.
35. Schirokauer, 200-201.
36. Schirokauer, 208.
37. Niels C. Nielsen, *Religions of the World* (New York, 1993), 260.
38. Schirokauer, 209.
39. "Rescript on Education," in John Lu, *Sources of Japanese History* (New York, 1974), 2:70-71.
40. Boyle, 88.
41. Ibid., 89.

Announcing New *Bulletin* Feature:

WORLD HISTORY SYLLABI

The Editors are pleased to present a new addition to "Centered on Teaching" — sample world history course syllabi from WHA member-teachers at colleges, universities and schools. The intention is to publish one or two syllabi per issue, as space allows. While every attempt will be made to provide a balance among different educational levels and between survey and specialized courses, preference will be given to innovative pedagogical approaches and subject matter and to syllabi which have not been reproduced elsewhere. Submissions should be sent to the editors and should include a cover letter indicating how long the course has been offered; a description of the course level; and a brief discussion of how successful the approach has been, etc. The initial sample syllabus is from Thomas Johnson, of the Metropolitan College of Boston University.

Instructor: Thomas Johnson
 Metropolitan College,
 Boston University
 History Department
 704 Commonwealth Ave.
Tel. (617) 876-1807; **tpj@acs.bu.edu**

HI 400

**Environmental History
 in Global Perspective**

Spring, 1997: Wednesdays,
 6:00-9:00 pm

This course emphasizes the dynamic relations between human societies and the natural world. It focuses on the growth of contacts between formerly widely separated populations, both human and nonhuman, in the centuries since AD 1300. The course will pay particular attention to the effects of the expansion of European economies and societies after 1500. The impact of colonization and settlement on the landscapes and indigenous peoples of the non-Western world is a great historical drama, and adds an important dimension to world history.

Major themes of the course include the relations between population and disease; economic change as a response to contrasting environments; urban ecosystems in history; food supply, subsistence and famine; struggles over land and natural resource use; and the politics of nature conservation. The course includes material on Western Europe, India, China, Mexico, New England, West Africa, Ireland, Brazil, and the American West.

Course Requirements

Required Readings:

William Cronon, *Changes in the Land*

Nigel Cross & Rhianon Barker, *At the Desert's Edge*

Susanna Hecht and Alexander Cockburn, *The Fate of the Forest*

Eric L. Jones, *The European Miracle*

William H. McNeill, *Plagues & Peoples*

Elinor Melville, *A Plague of Sheep*

Bonham Richardson, *Caribbean Migrants*

These required books are available at the Boston University Bookstore, 660 Beacon Street. A copy of each title will be on reserve in Mugar Library (771 Comm. Ave.). In addition to the required texts, other assigned readings—either articles or book chapters—will be available in the Reserve Room of Mugar Library. Students should complete readings in time for the class meeting in the week they are listed.

There are two tests: a MAP TEST and the final exam. The map test will help you understand the countries and regions covered in the readings, as well as give you a permanent base of knowledge in world geography.

WRITING ASSIGNMENTS include two book reviews (4-5 pages each) and a review essay (8-10

pages) of three books, on a subject chosen by each student in consultation with the instructor. This assignment encourages students to explore a subject that especially interests them, in relation to the main themes of the course, and to develop writing and analytical skills.

Contributing to CLASS DISCUSSION is not only part of your grade, it is essential to the success of the course. All students should come prepared to share their understandings, questions and interpretations of the course materials. Free exchange of ideas benefits not just the individual, but every class member.

For the FINAL EXAM, students are responsible for material from readings, field trips, lectures and films.

The final grade will be based on the following percentages:

- Map Test (10%)
- Class Discussion (10%)
- First Book Review (10%)
- Second Book Review (10%)
- Review Essay (30%)
- Final Exam (30%)

TEACHING METHODS

Ideally, effective instruction should go beyond the formal subject of a course, and enable students to develop skills and learning useful in other contexts. In this class, we will concentrate on polishing writing and analytical ability, and learning to read and appreciate landscapes, while studying the history of world environments. The formal course assignments are outlined above. But opportunities to explore the world outdoors will be a key component of a course such as this, as well as providing exposure to guest speakers.

Realistically, we cannot go very far afield to properly explore the physical settings of global environmental history. However, I expect to arrange field trips to three different local environments: the Charles River Basin in Boston and Cambridge; the Boston Harbor Islands; and the Blue Hills and Neponset River in Milton. Since our class is regularly scheduled at night when it is harder to go exploring, two field trips must be scheduled for weekends, and I realize not everyone will be free for these. But I strongly urge students to make time for the weekend trips. They will be very instructive, and perhaps the most enjoyable elements of the course.

WEEK 1 (Jan. 15): Introduction: What is Environmental History?

Film: *The Plow That Broke the Plains*

WEEK 2 (Jan. 22): Establishing the Human Presence in Nature

Reading: *McNeill, Plagues & Peoples*, 1-131; 259-294 (skim)

MAP TEST DISTRIBUTED

WEEK 3 (Jan. 29): Microbes and Migrations: Intercontinental Transformations

Reading: *McNeill, Plagues & Peoples*, 132-257; 294-329 (skim)

Film: *The Columbian Exchange*

WEEK 4 (Feb. 5): Geographical Influences on Economy & Society

Reading: Jones, *European Miracle*, x-xxxiii (skim), 3-149

MAP TEST DUE

WEEK 5 (Feb. 12): Differential Destinies in Eurasia

Reading:
 Jones, *European Miracle*, 153-238; 239-251 (skim)
 C. Sauer, *Theme of Plant & Animal Destruction in Economic History*, 145-154

WEEK 6 (Feb. 19): Old World, New Worlds I

Reading:
 Melville, *A Plague of Sheep*, xi-xiii, 1-59, 78-115
 Film: *Columbus Didn't Discover Us*

WEEK 7 (Feb. 26): Old World, New Worlds II

Reading:
 Melville, *A Plague of Sheep*, 116-175
 R. Grove, *Green Imperialism*, 1-15, 474-486
 Film: *Journey Home: Accompaniment to Guatemala*

FIRST BOOK REVIEW DUE

WEEK 8 (March 5): Cities in Environmental History

Reading:

- L. Mumford, *Natural History of Urbanization*, 382-298
- M. Somma, *Ecological Flight: Explaining the Move From Country to City in Developing Nations*, 1-26
- M. Melosi, *City Wastes*, 427-434
- N. Hare, *Black Ecology*, 438-442
- A. Hurley, *Social Biases of Environmental Change in Gary, Indiana*, 1-19

Film: *Basurero*

**PRELIMINARY ESSAY
TOPIC & BIBLIOGRAPHY DUE**

WEEK 9 (March 10-14): NO CLASS--SPRING BREAK

WEEK 10 (March 19): Native Americans & European Settlers

Reading: Cronon, *Changes in the Land*, 3-170; 207-235 (skim)

Films: *Mashpee Wampanoags Voices From the Garden*

FIRST REVIEW REWRITE DUE (optional)

WEEK 11 (March 26): The Challenge of Africa's Environment

Reading:

Cross & Barker, *At the Desert's Edge*, 1-153, 176-225

Film: *From Sun Up The Drilling Fields*

WEEK 12 (April 2): Famine: Natural Disasters, Surplus Population & State Power

Reading:

- R. Rubenstein, *The Revolution of Rationality*, 1-33
- V. Damodaran, *Famine in a Forest Tract: Northern India*, 1897, 129-158
- L. Li, *Famine and Famine Relief: Africa in the 1980s, China in the 1920s*, 415-434
- M. Vaughan, *Famine Analysis & Family Relations: 1949 in Nyasaland*, 177-205

Film: *When Ireland Starved: The Great Famine*

FINAL ESSAY TOPIC DUE

WEEK 13 (April 9): Development & Deforestation in Latin America

Reading:

- Hecht & Cockburn, *Fate of the Forest*, 1-128, 161-214, 227-232

Film: *Murder in the Amazon*

SECOND BOOK REVIEW DUE

WEEK 14 (April 16): Pastoralism & Conflicts Over Natural Resource Use

Reading:

- Hecht & Cockburn, *Fate of the Forest*, 129-159
- J. Sherow, *High Plains Indians & Their Horses, 1800-1870*, 61-84

J. Bennett, *The Ranchers*, 172-203

D. Worster, *Cowboy Ecology*, 34-52

Film: *Grass: A Nation's Battle for Life*

WEEK 15 (April 23): Conservation, Environmental Politics and the Future

Reading:

- A. Naess, *The Shallow and the Deep, Long-Range Ecology Movements*, 95-100

T. Palmer, *The Case for Human Beings*, 83-88

M. Spence, *Crown of the Continent, Backbone of the World*, 29-49

R. Guha, *Radical American Environmentalism & Wilderness Preservation*, 71-83

D. Lewis & N. Carter, *Interview with Chieftainess Chiyaba*, 147-156

Film: *Battle For Wilderness*

**SECOND REWRITE DUE
(optional)**

WEEK 16 (April 30): Retrospect & Prospect

Reading:

- A. Leopold, *The Land Ethic*, 201-226

C. Merchant, *Epilogue*, 290-295

**REVIEW ESSAY DUE
REVIEW FOR FINAL**

Bennet, John W., "The Ranchers," in *Northern Plainsmen: Adaptive Strategy and Agrarian* (Chicago: Aldine, Publishing Co., 1969), 172-203.

Damodaran, Vinita, "Famine in a Forest Tract: Ecological Change and the Causes of the 1897 Famine in Chotanagpur, Northern India," *Environment and History* 1, 2 (1995), 129-158.

Grove, Richard H., "Introduction" & "Conclusion," in *Green Imperialism: Colonial Expansion, Tropical Island Edens and the Origins of Environmentalism, 1600-1860* (Cambridge, Eng. & New York: Cambridge University Press, 1995), 1-15, 474-486.

Guha, Ramachandra, "Radical American Environmentalism and Wilderness Preservation: A Third World Critique," *Environmental Ethics* 11, 1 (1989), 71-83.

Hare, Nathan, "Black Ecology," in C. Merchant ed., *Major Problems in American Environmental History* (Lexington, Mass.: D.C. Heath & Co., 1993 [1981]), 479-482.

Hurley, Andrew, "The Social Biases of Environmental Change in Gary, Indiana, 1945-1980," *Environmental Review* 12, 4 (1988), 1-19.

Leopold, Aldo, "The Land Ethic," in *A Sand County Almanac* (New York: Oxford University Press, 1949), 201-226.

Lewis, Dale and Nick Carter, "Interview with Honorable Chieftainess Chiyaba," in Lewis and Carter eds., *Voices From Africa: Local Perspectives on Conservation* (Washington, D.C.: World Wildlife Fund, 1993), 147-156.

Li, Lillian M., "Famine and Famine Relief: Viewing Africa in the 1980s from China in the 1920s," in M.H. Glantz ed., *Drought and Hunger in Africa: Denying Famine a Future* (Cambridge, Eng. & New York: Cambridge University Press, 1987), 415-434.

Melosi, Martin V., "City Wastes," in C. Merchant ed., *Major Problems in American Environmental History* (Lexington, Mass.: D.C. Heath & Co., 1993 [1981]), 427-434.

Merchant, Carolyn, "Epilogue," in *The Death of Nature: Women, Ecology and the Scientific Revolution* (San Franciscó: Harper & Row, 1980), 290-295.

Mumford, Lewis, "The Natural History of Urbanization," in W.L. Thomas ed., *Man's Role in Changing the Face of the Earth* (Chicago: University of Chicago Press, 1956), 382-398.

Naess, Arne, "The Shallow and the Deep, Long-Range Ecology Movements," *Inquiry* 16, 1 (1973), 95-100.

Palmer, Thomas, "The Case for Human Beings," *Atlantic Monthly* 269, 1 (1992), 83-88.

Rubenstein, Richard L., "The Revolution of Rationality," in *The Age of Triage: Fear and Hope in an Overcrowded World* (Boston: Beacon Press, 1983), 1-33.

Sauer, Carl O., "Theme of Plant and Animal Destruction in Economic History," in *Land and Life* (Berkeley and Los Angeles: University of California Press, 1963 [1938]), 145-154.

Sherow, James E., "Workings of the Geodialectic: High Plains Indians and Their Horses in the Region of the Arkansas River Valley, 1800-1870," *Environmental History Review* 16, 2 (1992), 61-84.

Somma, Mark, "Ecological Flight: Explaining the Move From Country to City in Developing Nations," *Environmental History Review* 15, 3 (1991), 1-26.

Spence, Mark David, "Crown of the Continent, Backbone of the World: The American Wilderness Ideal and Blackfeet Exclusion from Glacier National Park," *Environmental History* 1, 3 (1996), 29-49.

Vaughan, Megan, "Famine Analysis and Family Relations: 1949 in Nyasaland," *Past and Present* 108 (1985), 177-205.

WORLD HISTORY ASSOCIATION NEWS

WORLD HISTORY ASSOCIATION PARTICIPATION

AT THE AMERICAN HISTORICAL ASSOCIATION

JANUARY 2-5, 1997

Once again, the World History Association actively participated in the annual meeting of the American Historical Association.

In addition to holding a meeting of the Executive Council on Thursday afternoon, January 2, the Association conducted a general business meeting and reception for members and guests, Friday evening, January 3. At both meetings, the membership discussed the financial state of the association, the role of affiliates, the upcoming international meeting in Pamplona, Spain, and locations for future meetings.

In addition to the business meetings, the World History Association sponsored two brown bag lunches to discuss current issues in the teaching and writing of world history as well as topics of concern to the association. At the luncheon on Friday, January 3, members and guests discussed the relationship of women's history to world history and then at the luncheon on Saturday, January 4, the representatives of the association's regional affiliates met.

The World History Association continued in this year's meeting to bring before the larger history community current research trends and classroom strategies in world history. To accomplish this goal, the association sponsored or co-sponsored four regular sessions during the American Historical Association meeting.

On Friday afternoon, January 3, a session entitled "Bringing World History Scholarship into the Classroom and Lecture Hall" presented case studies about teaching cross-cultural comparisons, interactions, and syncretism. In so doing the panelists demonstrated how teachers could draw on their specific civilizational expertise while blurring cultural boundary lines. Professor John Voll of the Center for Muslim-Christian Understanding, Georgetown University chaired the panel which included Simone Ari-

as (Cleveland State University) delivering a paper entitled "Syncretism Across Oceans: Coexisting of World Views," Jean Johnson (New York University) making a presentation entitled "Syncretism Across Eurasia: Must Fish in the Water be Thirsty?," and Dan Berman (Fox Lane High School) whose paper was entitled "Assessment's Role in Implementing World History."

Saturday afternoon, January 4, in a panel co-sponsored by the Coordinating Council for Women in History, Susan K. Besse (City College, University of New York) chaired a session entitled "Women's Rights and Human Rights: Some International Perspectives." With papers presented by Carmen Ramos-Escandon (Occidental College), Thomas M. Ricks (Villanova University), and Neici Milagros Zeller (DePaul University), this panel sought to integrate the issues of women's rights and human rights across time (from the Aztec Empire to the Twentieth Century) and across space (from Latin America to Palestine). Professor Berenice A. Carroll (Purdue University) and Professor Nupur Chandhuri (Kansas State University) offered comments.

In an effort to illustrate the roles of regional history and the increasing fluidity of ethnic boundaries, the panel entitled "Transnational Ethnic Identities," chaired by Professor Renate Bridenthal (Brooklyn College, City University of New York), presented an overview of current trends in regional history ("In Search of Regional History" by Giovanna Benadusi of the University of South Florida) and three examinations of specific ethnic migrations. Anand Yang (University of Utah) commented on "The Construction of a Transnational Community: Macedonians in the Balkans and the Diaspora" by Loring M. Danforth (Bates College), "Modern and Premodern Maya Diasporas" by Carol A. Smith (Uni-

versity of California at Davis), and "Transformations of Hinduism in the Indian Diaspora along the Pacific Rim: The Case of Fiji, Malaysia, and the United States" by Vinay Lal (University of California at Los Angeles).

Finally, on Sunday, the panel entitled "Directions in World History," sought to demonstrate how historians in both their scholarship and classroom presentations are currently trying to integrate new findings in military history into world history. Dr. Frederick C. Drake of Brock University chaired the panel, and Dr. Reginald C. Stuart of Mount Saint Vincent University commented. Dr. David S. Heidler (University of Southern Colorado) and Dr. Jeanne T. Heidler (United States Air Force Academy) presented a paper entitled "United States Military History in the World Context: Eighteenth-and-Nineteenth-Century European Imperialism and the Origins and Influences of American Military Traditions." In his paper, "Modern Military Revolutions and the Dominance of the West: The Historiographic Debate," Lieutenant Colonel Peter R. Faber explained possible paradigms that could be used in bringing modern military history into the world history classroom. Finally, Dr. Hugh Elton (Trinity College, Connecticut) presented an interesting case study of cross-cultural comparison in "Low Intensity Warfare and Technological Change: A Comparative Analysis of the Roman and British Empires."

Once again World History Association participation in the annual meeting of the American Historical Association was both informative and enjoyable. What better place than Manhattan to be in January.

Jeanne T. Heidler
United States Air Force Academy

MEMBERS' NOTES

Our own President-elect, Heidi Roupp, was honored at the 1997 American Historical Association annual meeting in New York on January 3, 1997. At that time, she received the Beveridge Family Teaching Prize.

Established in 1995, this prize honors the Beveridge family's long-standing commitment to the AHA and to K-12 teaching. Friends and family members endowed this award to recognize excellence and innovation in elementary, middle, and secondary school history teaching, including career contributions and specific initiatives. The individual can be recognized either for individual excellence in teaching or for an innovative initiative applicable to the entire field.

AHA President-elect Joyce Appleby announced that the first award would be given to Heidi Roupp. The Committee on Teaching Prizes cited Heidi

"for her excellence in teaching; for her work in bringing university and secondary history teachers together; for the efforts in promoting the idea and importance of world history; for her unbounded energy, creativity, and enthusiasm for her profession; for her openness to new ideas that she incorporated into her teaching and introduced to her peers in professional organizations. Through her professional involvement, leadership, and teamwork, Ms. Roupp has been a 'teacher of teachers.' She has fostered curiosity and generated excitement among her colleagues as well as her students. As Ms. Roupp noted in her essay: 'My activities in the classroom and within the profession demonstrate my contribution to students and to my profession at the local, regional, national and international levels.'"

Congratulations from the World History Association for this wonderful honor.

NEWS OF MEMBERS

William Ochsenwald (Virginia Polytechnical Institute and State University, Blacksburg, VA) has been elected President of the Society for Gulf Arab Studies, an international organization dealing with Iraq and the countries of the Arabian Peninsula. McGraw-Hill has published the fifth edition of Sydney Fisher and William Ochsenwald, *The Middle East: A History*, 1997, a general history of the Islamic Middle East, now appearing in two volumes. Ochsenwald delivered a paper on religious publication in Saudi Arabia at the 1996 convention of the Middle East Studies Association.

NEWS FROM AFFILIATES

Mid-Atlantic World History Association (MAWHA)

The MAWHA held its first meeting at Brookdale Community College in Lincroft, New Jersey, on October 4-5, 1996. Along with an interesting set of papers and sessions, there was a business meeting with three results:

- 1) Membership dues have been established. Annual dues of \$10.00 may be sent to Anthony Snyder, Department of History, Brookdale Community College, Lincroft, NJ 07738.
- 2) A list of officers was nominated for terms of one year, pending development of a constitution or by-laws.
- 3) The next annual meeting (October 3-4, 1997) is to be hosted by College Misericordia in Dallas, PA. John Ianitti of SUNY Morrisville College will be the Program Chair. [Editors' note: see this issue's "Bulletin Board" for further details.]

More information will be forthcoming. Please continue to look in

the WHA Bulletin for occasional news and announcements. If you know someone who might want to join the MAWHA, please pass along this information. We look forward to seeing you in Dallas, PA, in October, 1997.

Paul V. Adams,
Shippensburg University

WHAT Meets in Texas

The World History Association of Texas (WHAT) held its spring meeting at St. Edward's University, Austin, Texas, February 15-16, 1997. Under co-chairs Tony Florek and Kathy Brown, an exciting program was provided with the theme, "Integrating the Americas into World History." John Mears, SMU, keynoted the meeting with reminders concerning the difficulties and possibilities of such integration. The conference was designed with double tracks allowing for discussion of "The Americas in World History" (two papers), "Rethinking the East" (three papers), "The West and the Americas" (two papers), "Africa" (two papers), and "Religion in the Axis Age" (two papers). David Hendon talked at dinner about the strategies of the new Baylor University Interdisciplinary Core Program, with its five world culture courses. Sunday sessions included discussions on "Cultures in Collision?" (two papers), "The Politics of Hate" (two papers), and "Issues in Teaching History" (video roundtable). The conference drew some 55 registrants, with others in attendance totaling about 75 participants.

During the Sunday business session, David Hendon was elected president for 1997-1998 to succeed Lydia Garner, Southwest Texas State, who has served ably for two years. By acclamation, Harry Wade, Texas A&M University (Commerce) was re-elected Secretary-treasurer. The membership pamphlet Harry prepared, "What's

WHAT," was welcomed as a valuable promotional piece. Membership in WHAT continues to attract teachers from across Texas, and the spring meeting for 1998 will be held at Texas Lutheran College in Sequin. WHAT also will hold its fall meeting with the University of North Texas as they sponsored the Teaching of History conference held in September last year. WHAT supports the newly formed Texas Council for History Education, which brought William H. McNeill to Texas for a meeting this past February at Sam Houston State University. Altogether, then, we believe that the teaching of world history is making good progress here as indicated by participants in the St. Edward's meeting from Keene State in New Hampshire and Misericordia College, Dallas, Pennsylvania.

A.J. Carlson
Austin College

Rocky Mountain World History Association

The Rocky Mountain regional affiliate, in partnership with the Woodrow Wilson Foundation, has developed a web site for teaching world history. The web site includes announcements, world history news, articles, teaching materials, reviews, and a focus module. The web site address is <http://www.woodrow.org/teachers/world-history/> (hyphen included). In addition, the organization has started a new project: The World History Teaching Network. The purpose of this project is to promote curriculum development and design and enhance faculty development through the collaborative efforts of secondary, college and university educators. Please see our web site for further information or contact Heidi Roupp, Box 816, Aspen, Colorado 81612.

Rocky Mountain World History Association

November 15, 1996

To: The Steering Committee and Affiliates
From: Heidi Roupp
Re: The Rocky Mountain Consortium

The Rocky Mountain WHA Conference on Ethnicity, Nationalism, and Empires, sponsored by the History Department at the University of Utah at the end of October, was one of our most successful meetings. Ed Davies has become our new impresario! The weekend proved to be a special adventure for us all.

We have had several brainstorming sessions concerning the organization of a world history consortium to facilitate the teaching of world history. We have narrowed our ideas to a modest set of goals that we all begin to implement this spring.

Our goals

1. Identify all of the educators at various institutions who teach world history.

- conduct a survey of these educators to identify the types of courses being taught and to identify teaching needs
- invite world history educators to join the Rocky Mountain World History Association

2. Establish a world history website

- to serve as an electronic library for world history materials including course descriptions and syllabi lessons based on new research approaches to assessment resources in the Rocky Mountain region

- to provide a forum for electronic discussions
- to highlight new research in world history and in teaching
- to circulate announcements such as courses through distance learning conferences, workshops and institutes, new

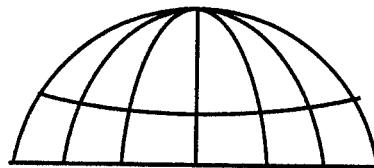
programs, job openings; and exchange certification information

3. Outreach

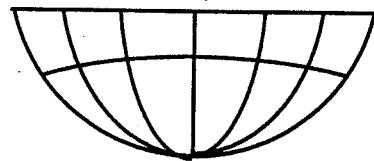
- World History Teaching Conference in 1998 (the next WHA International Conference is in South Africa in 1999).
- publications
- spring roundtable discussions, study groups, and a one-day teaching workshop

4. Future Planning

- consider a speaker's bureau and teaching exchanges
- conceptualize an evaluation process for world history programs and consider how we might lend our expertise to those starting world history. Should we organize a network of consultants?



World History Association



BULLETIN

BOARD

**PEACE HISTORY SOCIETY
FIRST INTERNATIONAL
CONFERENCE**

**"Peace and War Issues:
Gender, Race, Identity and
Citizenship"**

**University of Texas, San Antonio
November 14-16, 1997**

For further information, please contact program co-chairs, Professor Scott L. Bills, Department of History, Stephen F. Austin State

University, Nacogdoches, TX 75962; tel. (409) 468-2285; <SBILLS@sfasu.edu> and Professor Kathleen Kennedy, Department of History, Western Washington University, Bellingham, WA 98225; tel. (360) 650-3043; <kkennedy@cc.wwu.edu>.

**PACIFIC HISTORY
ASSOCIATION
12th CONFERENCE**

**Honiara, Solomon Islands
July, 1998**

The Pacific History Association's 12th conference will be held in Honiara, Solomon Islands, in July, 1998. The conference will include four days of papers, plenary sessions, keynote addresses and the Association's annual general meeting. One day will be devoted to excursions to the Solomon Islands National Art Gallery and National Cultural Centre and short trips to Tenaru and other sites associated with the World War II Guadalcanal campaigns. The conference will be held at the Honiara Hotel and the adjacent Solomon Islands Centre of the University of the South Pacific. Regular air schedules with Air Nauru, QANTAS and Solomon Islands Airways link Honiara with Port Moresby, Port Vila, Nadi Nauru, Brisbane and Sydney.

Suggestions for possible themes, panels and papers are invited. To submit proposals or request further information about the Pacific History Association and its 12th conference, please contact PHA President Professor Malama Meleisa, Centre for Pacific Studies, University of Auckland, Private Bag, Auckland, New Zealand; or PHA Secretary/Treasurer Dr. Jacqui Leckie, Department of Anthropolo-

gy/Sociology, University of Otago, PO Box 56, Dunedin, New Zealand.

**20th Annual NEPCA Meeting
October 31-November 1, 1997**

The New England Popular Culture Association, a regional chapter of the North American Culture Association and the Popular Culture Association, will hold its 20th annual conference in Boston on October 31-November 1, 1997. Proposals for papers or panels on any cultural studies or popular culture topics (especially on world history subjects) may be sent to the program chair. Contact Amos St. Germain, Wentworth Institute of Technology, 550 Huntington Ave., Boston, MA 02115, USA. <stgermaina@wit.edu>. For other information or membership, please contact Peter Halloran, NEPCA Secretary; Northeastern Univ. <pch@world.std.com>.

**ROCKY MOUNTAIN WHA
TO MEET IN JUNE**

June 19-22 will mark the seventh international meeting of world historians sponsored by the World History Association and hosted by Rocky Mountain World History Association in Ft. Collins, Colorado at Colorado State University. The theme for this meeting is "Teaching World History." Ideas for the conference include sessions on structuring a world history course, textbook sessions with authors and their publishers, and sessions on the place of geography in world history. Please bring your favorite lesson or lecture to present at the conference. Teaching ideas and new models for active learning will be highlighted. Besides sessions featuring the latest software,

videos and television in world history, standards and assessments will be the focus of discussion. Additional conference ideas are listed on the World History Teaching Network web site at <http://www.woodrow.org/teachers/world-history/>. Ft. Collins is reached via Denver and Colorado Springs airports by shuttle. For more information, contact David McComb, Department of History at Colorado State University, Ft. Collins, Colorado 80523.

**Mandel Teacher
Fellowship Program**

Inaugurated this past August, the Mandel Teacher Fellowship Program at the United States Holocaust Memorial Museum was established to build a corps of skilled educators committed to teaching about the Holocaust. Each year, 25 educators will attend an intensive summer institute, and implement programs and activities in their schools, communities and professional organizations. Following a final program in the spring of that school year, fellows will be eligible to apply for funds to support their educational projects. Teachers of English and Language Arts, Social Studies and History are encouraged to apply. The eight-year program is funded by a generous gift from the Mandel Associated Foundations. For information about 1998 programs, please contact Anne Carpenter, Mandel Teacher Fellowship Program, United States Holocaust Memorial Museum, 100 Raoul Wallenberg Place, SW, Washington, DC 20024-2150; (202) 488-0456, FAX (202) 314-7888, internet: acarpenter@ushmm.org.

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 send FAX to 215/895-6614.

**THE ANNOUNCEMENT OF
THE SECOND ANNUAL INTERNATIONAL CONFERENCE
ON ANCIENT WORLD HISTORY
August 25-29,1997, Changchun**

1. Date:

August 25-29, 1997 (Monday-Friday), for a duration of 5 days including a one-day visit to the Xianghai Bird Reserve.

2. Venue:

Northeast Normal University
Changchun, Northeast of P.R. China.

3. Sponsorship:

Northeast Normal University and
The Society of Ancient World History in China (SAWHC).

4. Topics:

The main topics are as follows:

- (1) The Origins and Rise of Ancient Civilizations
- (2) The Nature and Characteristics of Ancient Civilizations
- (3) The Features and Aspects of Various Ancient Civilizations
 - a. Economy
 - b. Social Conditions
 - c. Politics
 - d. Religions
 - e. Historiography
 - f. Science and Philosophy
 - g. Literature
 - h. Archaeology and Art
 - i. Family and Women Status
- (4) The Development and Connections of Ancient Civilizations

5. Papers:

Each presentation in the conference is limited to 15 minutes. Participants are requested to send an English copy of their talk (fifteen minutes) before 30th May 1997; and to submit 5 copies of their full paper to the Conference on registration. Those who prefer to have their papers distributed can bring extra copies with them to the Conference or make posters.

6. Languages: Chinese and English

7. Expenses:

- (1) Registration Fee: US \$150/participant
- (2) Room Rate for Foreign Guest House of Northeast Normal University:
US \$28/Double Room/Day (including service fee, no Single Room available).
Room Rate for the three star hotels: US \$45-51/Double Room
- (3) Board Rate: US \$15/Person/Day
- (4) Expense for One-Day Visit to the Xianghai Bird Reserve: US \$15/Person
- (5) Transport from the Changchun Airport to the Guest House/Hotel in the city: US
\$5/Person.
- (6) Expenses for visiting the Palace of the Last Emperor of China in Changchun: US
\$5/Person.

8. Post-Conference Tours:

This Conference entrusts Tianjin Education International Travel Service to organize academic tours to different parts of China. For the Travel Lines A to G and relevant expenses as well as other travel services, please refer to the Notice of Tianjin Educational Travel Service.

9. Application Procedure:

Having received this Announcement, the participant is requested to complete the enclosed Pre-Registration Form and return it to the following coordinators of the Conference Preparatory Committee before the end of 1996.

10. Coordinators:

Dr. Wu Yuhong or Dr. Zhang Qiang,
Institute for the History of Ancient Civilizations,
Northeast Normal University
Changchun 130024, P.R. China

Institute for the History of Ancient Civilizations,
Northeast Normal University, Changchun 130024

Fax. 86-0431-5684027
Tel. 86-0431-5685085-3744

Pre-Registration Form

Name: _____ Sex: _____

Position: _____

Institution: _____

Corresponding Address : _____

Nationality: _____

Passport No. _____ Tel. _____ Fax: _____

Accompanied by: _____ Passport No. _____

Arrival Time: _____ Flight No. _____

Duration of Stay in China _____ Days: _____

Do you wish to present a paper? Yes () No ()

If "Yes" the title of the paper is:

Please indicate your interest for the following by checking the appropriate spaces:

1. One-Day Visit to Xianghai Bird Reserve during the Conference ()
2. Post-Conference Tour: Line A (); Line B (); Line C (); Line D ();
Line E (); Line F (); Line G ().
3. Hotel Reservation: the foreign Guest House of Northeast Normal University ();
A three-star hotel ().
4. Transportation between Changchun Airport or Changchun Railway Station ().
5. Visit the Palace of the Last Emperor in Changchun for non-academic guest ().

Note: When completed, please send the form to:

Dr. Wu Yuhong or Dr. Zhang Qiang

Institute for the History of Ancient Civilizations

Northeast Normal University

Changchun 130024, P.R. China

CALL FOR PAPERS
NEW ENGLAND HISTORICAL ASSOCIATION
FALL MEETING
OCTOBER 18, 1997
THOMAS J. DODD RESEARCH CENTER
UNIVERSITY OF CONNECTICUT
STORRS, CONNECTICUT

The program committee welcomes proposals on any subject, period, or geographical area from scholars within or outside the New England region.

The Association does NOT focus on the history of New England or of the United States but is equally concerned with European and Third World history. Complete session proposals as well as single papers are welcome.

Please send proposals with brief vita by **JUNE 15, 1997** to:

Professor Borden W. Painter, Jr.
History Department
Trinity College
300 Summit Street
Hartford, CT 06106

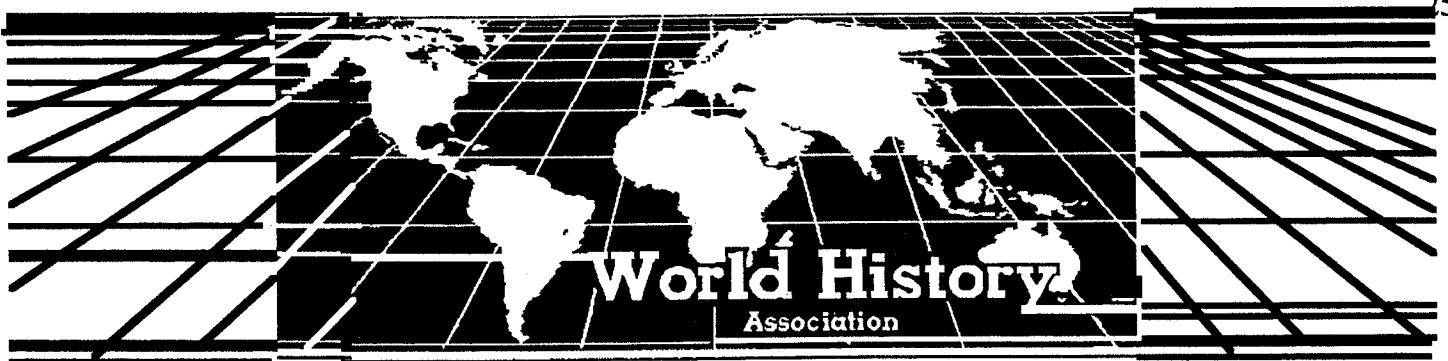
NEW ENGLAND HISTORICAL ASSOCIATION

Upcoming Meetings:

- April 26, 1997: Northeastern University
October 18, 1997: University of Vermont
April, 1998: University of Vermont
October, 1998: Connecticut College
-

For additional information contact:

James P. Hanlan,
Executive Secretary, N.E.H.A.
Worcester Polytechnic Institute
Worcester, MA 01609-2280
(508) 831-5438 or jphanlan@wpi.wpi.edu



Sixth International Conference of the World History Assn.

Pamplona, Spain 20-22 June 1997

THEMES:

World History: Theories and Practice in Europe, Africa, and the Middle East

Plenary speaker - Prof. Patrick K. O'Brien, Institute for Historical Research (Univ. of London), European Traditions and Current Practices in the Study of World History

Crossroads of Global Interaction: The Mediterranean Basin

Plenary speaker - Prof. Halil Inalcik, Bilkent University, exact title to be announced

Faith as Reality Representations: Pilgrimages in Global Perspective

Plenary speakers - Sam Howarth (Albuquerque, NM) and Prof. Steve Fox, Univ. of New Mexico, The Pilgrimage to Chimayo: A Contemporary Portrait of a Living Tradition

HOTELS:

We have negotiated special rates with two large hotels in Pamplona

HOTEL TRES REYES: located in the city-center. 3-star hotel, built in the '60s

Single Room	Double Room:
\$55	\$82

HOTEL IRUNA PARK: located in the modern part of Pamplona. star, new, modern hotel.

Single Room	Double-Room
\$63	\$87

Please note: The rates are for room and breakfast, including VAT.

MEALS

At the University there are several possibilities. In the different buildings there are coffee shops with sandwiches and other fast food facilities to be chosen by participants. The prices are approximately:

-Sandwiches: 300-500 pesetas

-Fast food: 500-850 pesetas.

-Menu. Two possibilities:

a-Comedores universitarios- 550 pesetas.

b-Coffee shop of the Main Building- 775 pesetas.

Participants will arrange their own meals. We will provide information about different eating establishments. A banquet and/or group luncheon may be organized. Participants will be charged accordingly if they choose to attend. More specific information will be available within a few weeks.

BUS:

Bus service between the University and the hotels will be available during the conference. Cost will be covered by the conference fee.

RECEPTIONS:

The following receptions are being organized for the conference:

- By the President of the University.
- By the Mayor of Pamplona. At the Town Hall.
- By the Government of the Region of Navarre. At the seat of the Regional Government.

CULTURAL EVENTS:

A choir concert in a representative building is being arranged.

SIGHTSEEING TOUR OF PAMPLONA:

A 2-3 hour walking tour through the City can be organized. If the Cathedral and its Museum are included, it would cost 350 pesetas per person.

OTHER TRIPS:

- Pamplona is located in the proximity of several locations ideal for half-day-trips. Given a critical mass of participants, we may charter a bus. Otherwise, participants are on their own.

Some possibilities include -

1. San Sebastian: A very beautiful city at the Atlantic Sea, near Pamplona (50 minutes).
2. Puente de la Reina-Eunate-Estella: On the old way to Santiago de Compostela. With important buildings in Roman style.
3. Roncesvalles: A very important Roman building near the French border, on the way to Santiago.
4. Leyre-Sanguesa: Two important steps on the way to Santiago.

More information on these tours and other possibilities will be made available in the coming weeks.

CONFERENCE FEE:

Members of the World History Association will pay \$85 before 1 April 1997; \$95 after that date.

Non-members will pay \$90 before 1 April 1997; \$100 after that date.

Conference fee and hotel payments must be made in advance and sent with registration form (enclosed). All payments are in \$US. Charges can be made with VISA and MasterCard only. We are not authorized to accept American Express Cards.

ARRIVAL:

Participants should plan to arrive on the afternoon of 19 June. The conference will begin at 9AM on Friday 20 June. Three plenary speakers, one on each of the three themes listed above, will present papers. Approximately 60-65 other papers will be presented to smaller groups in two-per-day sessions on Friday and Saturday. The conference is scheduled to end by early afternoon Sunday.

EMPRESS TRAVEL
456 Route 206 North
Bedminster, NJ 07921
Tel: 908-781-6622
Fax: 908-781-9076

Air rates for Air Europa are \$649 pp plus taxes from New York. Scheduled departure date is 18 June and return date is 3 July. Subject to availability, we may be able to deviate from that schedule. We are holding a limited number of seats at that price and are actually awaiting a final number from Air Europa. Contact Empress Travel for details.

Empress Travel is offering the following land service for the World History Association Meetings scheduled for Pamplona, Spain. The land services are divided into three separate programs:

1. Transfer and hotel accommodations for the meeting
2. Pilgrimage Tour immediately following the meeting
3. Hotel package for Madrid either before or after the meeting

1. Transfer and hotel accommodations in Pamplona

Rates: \$255 pp twin Single supplement \$100

Services include:

Transfer from the Madrid airport on 19 June to hotel in Pamplona; four nights hotel 19-23 June at the 3-Star Hotel Blanca de Navarra; buffet breakfast each morning; hotel taxes and service charges.

2. Pilgrimage Tour beginning on the 23 June

Rates \$1299 pp twin Single supplement \$300

Services include:

Deluxe air conditioned motorcoach, English speaking tour escort; 10 nights hotel including Buffet; breakfast daily; 8 lunches; baggage handling; hotel taxes and service charges

Itinerary

23 June-Burgos Hotel Rice 4 Stars
 24 June-León Hotel Conde Luna 4 Stars
 26 June-Santiago Hotel Los Tilos 4 Stars
 27 June-Espinho Apartel Solverde 3 Stars
 28 June-Fatima Hotel Don Gonzalo 4 Stars
 29 June-Salamanca Hotel Soi Salamanca 4 Stars
 30 June-Madrid Hotel Carlton 4 Stars
 1 July-Madrid Hotel Carlton 4 Stars
 2 July-Madrid Hotel Carlton 4 Stars
 3 July-Tour ends

Tour:

Dr. Ellen Mcardle, Professor of Spanish and Spanish Literature, will serve as tour guide. Professor McArdle teaches at Raritan Valley Community College and completed her Ph.D. in Spanish Literature from Columbia University. Her thesis analyzed medieval Spanish Literature. She will accompany the group and provide on-site tours and background materials.

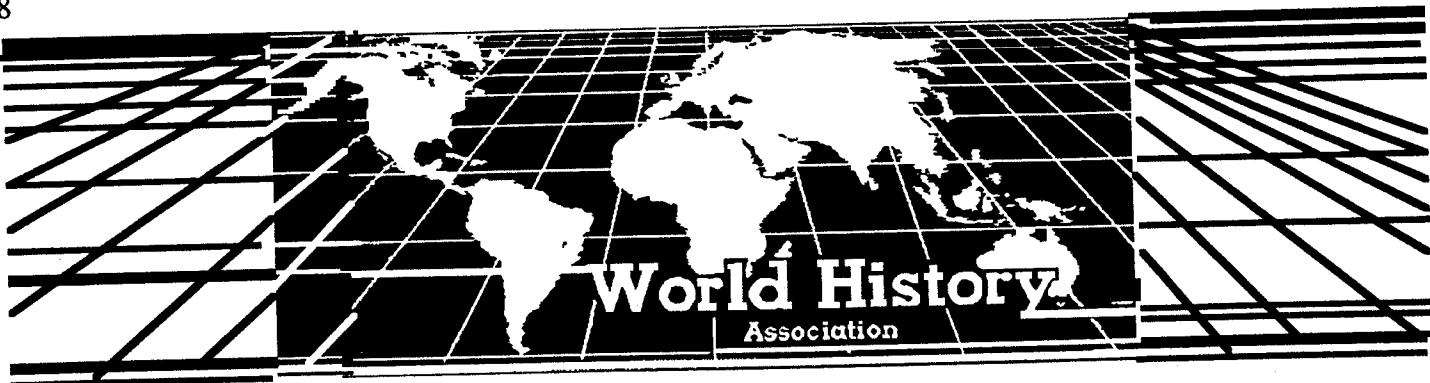
In that portion of the tour tracing the Pilgrimage Route, the bus will make stops at some of the more important pilgrimage sites. Brief tours will also be provided in each of the other cities with the exception of Madrid and Toledo. In both Madrid and Toledo in-depth tours will be provided. Afternoon admission to the Prado included.

3. Madrid extension

Rates \$485 pp twin Single supplement \$175

Services include:

4 nights accommodations at the Hotel Mayorazgo 4-Star; buffet breakfast daily; full day excursion to Toledo including lunch; Madrid city tour including El Prado; transfers to and from airport.



REGISTRATION FORM
World History Association Annual Conference
Pamplona, Spain 20 - 22 June 1997

Name _____

Mailing address _____

Phone _____

FAX _____

e-mail _____

REGISTRATION FEE

WHA Membersbefore April 1 \$85	after April 1 \$95	\$ _____
Non-membersbefore April 1 \$90	after April 1 \$100	\$ _____

HOTEL RESERVATION (MUST BE PAID IN ADVANCE)

Hotel Tres Reyes	Single occupancy @ \$ 55 per night	\$ _____
	Double occupancy @ \$ 82 per night	\$ _____
Hotel Iruna Park	Single occupancy @ \$ 63 per night	\$ _____
	Double occupancy @ \$ 87 per night	\$ _____
TOTAL ENCLOSED (Registration and Hotel)		\$ _____

Name of Residence companion (if double occupancy) _____

Please make checks/money orders payable (in \$US) to The World History Association or

Visa/MasterCard # _____ Expiration Date _____

Signature _____

Sorry no AmEx cards

PLEASE RETURN
BY MAIL OR FAX TO:

Richard L. Rosen
Executive Director, WHA
History & Politics Dept.
Drexel University
Philadelphia, PA 19104
USA

FAX: 215-895-6614

phone: 215-895-2471

e-mail: rosenrl@post.drexel.edu

Thursday, June 19

Afternoon: Registration at the University
 Evening: Welcoming Reception (Region of Navarra) TENTATIVE

Friday, June 20

8:30- 10:30

Registration

9:30- 11:30

Concurrent panel sessions #1

Panel #1: Studies in the Early 20th-Century Moslem World

Location: Room #7

Moderator: Alberto Bin (University of Malta)

- *Islam and the National/Collective Identity in Saudi Arabia*, Joseph Nevo (Univ. of Haifa)
- *From Sudan to Singapore: The Shift of Authority from Arab to Malay Elements in the Ahmadiyyo-Idrisyya Sufi Brotherhood*, Mark Sedgwick (American University in Cairo)
- *The International Origins of Maghrebi Society, 1900 - 1926*, Alejandro Colás (London School of Economics)

Discussant: David Lesch (Trinity [Texas] University)

Panel #2: Culture and Empire: Internal and External Dynamics

Location: Room #8

Moderator: Hugh R. Clark (Ursinus College)

- *Mouradgea d'Ohsson (1740 - 1807), Culture Broker in Ottoman-French-Swedish Relations*, Carter Findley (Ohio State University)
- *Orthodox Missionary Networks in European Russia, 1892 - 1905*, Richard King (Ursinus College)
- *Toward Medieval Culturalism: Spanish Cultural Programs and Policies in Morocco during the 19th and 20th Centuries*, Geoffrey Jensen (Univ. of Southern Mississippi)
- *The Good of the Evil: Two Ethiopian Wars with Italy and review of military conflicts as constructive forces of historical interaction*, Esther Sellassie Antohin (University of Alaska [Fairbanks])

Discussant: Maghan Keita (Villanova University)

Panel #3: World History Pedagogy # 1: North American Models

Location: Room #9

Moderator: John Richards (Duke University)

- *World History Pedagogy: Modeling Chronological and Analytical Concepts for Undergraduates*, Montserrat Martí Miller (Marshall University)
- *Adaptation in an American Secondary School: World History at Choate Rosemary Hall*, Richard S. Stewart (Choate Rosemary Hall)
- *Pedagogical Challenges of World History: Teaching Historical Theory in Lower Division Undergraduate Classes*, Daniel U. Holbrook (Marshall University)

Discussant: The Audience

Panel #4: Place and Displacement in South Asian Pilgrimage Traditions, Pt. 1

Location: Room #10

Moderator: Karen Anderson (University of Chicago)

- *Displacing the Center: Surrogate Forms of Buddhist Pilgrimage in South Asia*, Liz Wilson (Miami [Ohio] University)
- *The Contemporary Kumbh Mela: Hindu Pilgrimage in India Today*, J.E. Llewellyn (Southwest Missouri State University)
- *Defying Boundaries: The Case of Tamil Catholic Pilgrimage*, Selva Raj (Albion College)

Discussant: William Harmon (DePauw University)

Noon - 3:30

LUNCH BREAK

3:30 - 5:30

Concurrent Panel Sessions #2

Panel #5: Trade and Cultural Exchange in the Indian Ocean before the Modern Era

Location: Room #7

Moderator: Brian Moloughney (University of Otago)

- *Silk Export from Ancient China (primarily Tang and Song periods)*, Angela Schottenheimer (IIAS, Leiden University)
- *Early East-West Maritime Trade and the Issue of Malagasy Origins*, Gwyn Campbell (Université d'Avignon)
- *From Religion to Commerce: The Transition in Pre-Modern Sino-Indian Relations*, Tansen Sen (Baruch College, City University of New York)

Discussant: Hugh R. Clark (Ursinus College)

Panel #6: Law and Human Rights

Location: Room #9

Moderator: Richard King (Ursinus College)

- *Franco's Spain: Focus for Revision of Roman Catholic Human Rights Doctrine*, Francis P. Kilcoyne (Boston College)
- *From Then to Now: The American Founding and the Course of International Law*,
John Moore, Jr. (California State Polytechnic University)
- *Humanitarian Work as International Anti-Fascist Action: U.S. Women Volunteers in the Spanish Civil War (1936 - 1939)*,
Francesca Patai (New York)

Discussant: Patrick Manning (Northeastern University)

Panel #7: World History Pedagogy #2: Thematic Approaches

Location: Room #8

Moderator: Judith Zinsser (Miami [Ohio] University)

- *Gender History as Global History*, Ida Bloom (University of Bergen)
- *H.G. Wells: His History, the People, and the Historians*, Cliona Murphy (California State University at Bakersfield)
- *The Comparative Method and World History*, David Gutelis (Johns Hopkins University)

Discussant: The Audience

Panel #8: Place and Displacement in South Asian Pilgrimage Traditions, Pt. 2

Location: Room # 10

Moderator: Elizabeth Wilson (Miami [Ohio] University)

- *Promising to Walk with Visnu—The Personal Dynamic of Vows in Hinduism*, William Harmon (DePauw University)
- *Brahmanical Society and Inclusive Pilgrims: Pilgrimage as Social Threat*, Karen Anderson (University of Chicago)
- *The "Minor Hajj": Pilgrimage and Politics at the Shrine of Mu'in al-Din Chisti of Ajmer*, Irfan Omar (Temple University)

Discussant: J.E. Llewellyn (Southwest Missouri State University)

6: 00 - 7: 00

First Plenary Presentation

Crossroads of Global Interaction: The Mediterranean Basin

Presented by: Julia Clancy-Smith (University of Arizona)

Displacements: Women, Gender, and Contested Identities in the 19th-Century Mediterranean

LOCATION: Room #1

Evening

Reception hosted by the President of the University of Navarra TENTATIVE

Concert Tentative

Saturday, June 21

9:30- 11:30

Concurrent Panel Sessions #3

Panel #9: Structuring the World

Location: Room #7

Moderator: Fred Spier (University of Amsterdam)

- *Freemasonry in World History: The Work and Wisdom of Margaret Jacob*, Paul Rich (University of the Americas) and Guillermo De Los Reyes (University of the Americas)
- *Four Models of Intercultural Relationship in Post-WWI Germany*, Joanne Miyong Cho (William Paterson College)
- *The Division of the World by Race and Class, 1850 - 1920: A Chapter in the History of Person and Nation*, Patrick Manning (Northeastern University)

Discussant: Francis P. Kilcoyne (Boston College)

Panel #10: Diaspora and the Creation of Urban Space

Location: Room 48

Moderator: Jacob Lassner (Northwestern University)

- *Disciplining the Society Through the City: The Genesis of City Planning in Brazil and Argentina (1905 - 45)*, Joel Outtes (University of Oxford)
- *Three Atlantic Cities: Their Regions and Their Interactive Histories*, Allen M. Howard (Rutgers University)
- *The Journey Home and Global Networks Among Chinese Migrants in the Early 20th Century*, Adam McKeown (Univ. of Chicago)

Discussant: Hans-Heinrich Nolte (Universität Hanover)

Panel #11: Pilgrimage and Exchange in Early Islam

Location: Room #9

Moderator: Madeline Fletcher (Tufts University)

- *Arabian Pilgrimage Systems, 6th Century Crisis, and the Origins of Islamic Civilization*, Andrey Korotayev (Oriental Institute of the Russian Academy of Sciences)
- *The Socio-Ecological Context of the Islamic Pilgrimage Formation: Some Environmental Backgrounds*, Dmitry B. Proussakov (Oriental Institute of the Russian Academy of Sciences)
- *Places of Exchange: The mawsim-s in Morocco*, Fenneke Reysoo (Catholic University of Nijmegen)

Discussant: Maria Tolmacheva (Washington State University)

Panel #12: World History Pedagogy #3: Historiography and Practice in African Approaches to World History

Location: Room #10

Moderator: David Gutelis (Johns Hopkins University)

- *World History Practice in South Africa*, Elizabeth van Eeden (Potchefstroom University for Christian Higher Education)
- *Integrating South Africa into World History Courses*, Pieter de Klerk (Potchefstroom University for Christian Higher Education)
- *Seeing the World Through African Eyes*, David Northrup (Boston College)
- *Paradigm Shifts: Africa and the World*, Maghan Keita (Villanova University)

Discussant: The Audience

Noon - 3:30

Reception with the Mayor of Pamplona TENTATIVE

LUNCH BREAK

Executive Council of the WHA Luncheon

3:30 - 5:30

Concurrent Panel Sessions #4

Panel # 13: The Mediterranean World

Location: Room #7

Moderator: Carter Findley (Ohio State University)

- *Internal Peripheries in Europe and Beyond*, Hans-Heimich Nolte (Universität Hanover)
- *Cultures of Rejection in the Mediterranean*, Roger Heathcock (Birzeit University/University of Vienna)
- *Mediterranean Power Politics in Historical Perspective: An Explanatory Pattern of Regional Relations*, Alberto Bin (University of Malta)

Discussant: Julia Clancy-Smith (University of Arizona)

Panel #14: World History Pedagogy #4: North American Models

Location: Room #9

Moderator: David Northrup (Boston College)

- *A Slice in Time: Making World History Manageable*, Elaine Kruse (Nebraska Wesleyan University) and Kim Riedsorff (Nebraska Wesleyan University)
- *Report on the "Migrations in World History, 1500 - Present" CD-ROM Project*, Eric Martin (Northeastern University) and Jeffrey Sommers (Northeastern University)
- *American Historical Society Electronic World History Project*, John Richards (Duke University)

Discussant: The Audience

Panel #15: Approaches to "Big History": Setting the Context for Humanity's Common Past

Location: Room #10

Moderator: Arnold Schrier (University of Cincinnati)

- *The Structure of Big History*, Fred Spier (University of Amsterdam)
- *Connections and Continuities: Integrating World History into Larger Analytical Frameworks*, John Mears (Southern Methodist University)

Discussant: Patricia O'Neill (Central Oregon Community College) and The Audience

Panel #16: Conceptualizing Medieval Islam

Location: Room #8

Moderator: Andrey Korotayev (Oriental Institute of the Russian Academy of Sciences)

- *Pilgrimage and Patronage in Medieval Islam*, Maria Tolmacheva (Washington State University)
- *What is Islamic or Medieval About the Medieval Islamic City?* Jacob Lassner (Northwestern University)
- *An International Conspiracy in Twelfth-Century Muslim Spain: Intellectual Origins of the Almohad Movement*, Madeline Fletcher (Tufts University)

Discussant: Linda Boxburger (University of Texas)

6:00- 7:30

Second Plenary Presentation

Faith as Reality Representations: Pilgrimages in Global Perspective

Presented by: Sam Howarth (Albuquerque, NM) and Steve Fox (University of New Mexico)**The Pilgrimage to Chimayo: A Contemporary Portrait of a Living Tradition****LOCATION:** Room #1

The presentation will include a multi-media presentation on the Chimayo pilgrimage

Sunday, June 22

9:30- 11:30

Concurrent Panel Sessions #5**Panel #17: Pilgrims and Pilgrimage**

Location: Room #7

Moderator: Julia Clancy-Smith (University of Arizona)

- *Sacred Space and Profane Power: The Perspective of the Holy Land Pilgrimage*, Thomas Idinopoulos (Miami [Ohio] University)
- *Creating the Prototypical Pilgrim: Legends of Marian Visits to Galicia*, Allyson Poska (Mary Washington College)
- *Spanish Pilgrimages to Hitler's Germany: Emissaries of the New Order*, Wayne Bowen (Ouchita Baptist University)

Discussant: Liz Wilson (Miami [Ohio] University)

Panel #18: Cultures of West Asia and the Mediterranean World

Location: Room #8

Moderator: John Mears (Southern Methodist University)

- *The Italian Diaspora: A Network for Cross-Cultural Interaction in the Sixteenth Century*, Robert Pierce (Episcopal H.S.)
- *Braudel, the Ottoman Empire, and the Unity of the Mediterranean*, R.J. Barendse (Rotterdam Erasmus University)
- *The Persistence of Cultures in World History: Persia*, Laina Farhat (Golden Gate University)
- *History and Political Culture in Syria: the Heritage of Obstacles to Integration in the Global Economy*, David W. Lesch (Trinity University)

Discussant: Richard King (Ursinus College)

Panel #19: World History Pedagogy #5: Models from Romania, Crete, New Zealand, and Latin America

Location: Room #9

Moderator: Richard Rosen (Drexel University)

- *Theory and Practice of Teaching World History in Present Day Romania*, Mihai Minea (George Cosbuc Senior English H.S. [Bucharest])
- *Ancient World Education History: Theory and Practice at the University of Crete (Greece)*, Anthony Hourdakis (University of Crete)
- *Linking World and Nation: A New Zealand Perspective on How World History can Reinvigorate National History*, Brian Moloughney (University of Otago)
- *A Latin Americanist Tackles World History*, Suzanne Pasztor (University of the Pacific)

Discussant: The Audience

Panel #20: Early Popular Religious Practices in the Eastern Mediterranean

Location: Room #10

Moderator: Maghan Keita (Villanova University)

- *The Sicilian God Adranus and the Canine Cemetery at Ashkelon*, Daniel Gershenson (Tel Aviv University)
- *Ritual Visit to the Tomb of the Prophet Hud: A Case of Muslim Popular Practice*, Linda Boxburger (University of Texas)

Discussant: Dmitry B. Proussakov (Oriental Institute of the Russian Academy of Sciences)

Noon- 1:00

Third Plenary Presentation

World History: Theories and Practice in Europe, Africa, and the Middle East

Presented by: Patrick K. O'Brien (Institute for Historical Research, University of London)**European Traditions and Current Practices in the Study of World History****LOCATION:** Room # 1

1:00- 1:30

Closing Ceremonies**LOCATION:** Room #1

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