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## RAY LORANTAS RETIRES

Ray Lorantas, *World History Bulletin* editor since its inception in 1983, has retired. This current issue is under the joint stewardship of Charles Desnoyers and Ross Doughty (see articles on page 3).

Lorantas, who attended the organizational meetings of the WHA at the U.S. Air Force Academy (May, 1982) and at the Johnson's Foundation's Wingspread Conference Center in Racine, Wisconsin (May, 1983), quickly became a permanent fixture in the WHA organization. He took on the responsibility of editing the new organization's newsletter, *World History Bulletin*, which, except for the issues which appeared during his year at Tianjin, he has continued to produce until now. Feeling the need to serve the WHA in other ways, Ray served as Vice-President (1990-92), and President (1992-94).

With his retirement from Drexel University in June, 1995, Ray has also decided to step down as editor of the *Bulletin*. While his interest in the WHA continues, Ray will be enjoying it from afar. We will sorely miss his contributions and we wish him a happy, relaxing life of leisure.

## WORLD HISTORY BULLETIN

### Newsletter of the World History Association

#### The Potato Connection\*

By Alfred W. Crosby

In the sixteenth century, Francisco López De Gómara, biographer of Hernán Cortés and historian of Spain's new empire, declared that the European discovery of the New World was one of the two most important events since Creation — the other being the incarnation of God. To Gómara's fellow Europeans, the Americas did indeed provide golden opportunities for conquest and evangelization. But they had no idea that their most influential acquisitions would be the food crops they took home, chiefly maize and the white potato.

For those of us who live in the Western Hemisphere, the importance of Christopher Columbus's landfall in 1492 is self-apparent. But what difference did it make for the peoples on the other side of the Atlantic Ocean?

For some, the impact of contact was undoubtedly negative. The forced migration of millions of Africans to America's plantations, for example, was to Europe's advantage, but certainly not to Africa's. Most Asians, until the mid-nineteenth century, were indifferent to the discovery of the Americas.

But in Europe the fallout from Columbus's find was immense. Europeans extracted enormous sums — in Spanish dollars, French livres and British pounds —

from the New World's mines, soils and waters, capital that may have spurred the Industrial Revolution in Europe. And what would European history, plagued by riot and war, have been like without America to receive fifty million or so people? How would modern science have developed if the unknown plants, animals and peoples of America had not exploded old concepts? The authorities of antiquity had known nothing of America's existence. They had envisioned one-legged men, phoenixes and

griffins, which could not be found anywhere; but they had not written of animals with pockets (opossums), birds that fly backwards (hummingbirds) or snakes that rattle — all of which awaited discovery in the New World. Never had they dreamed of the variety of peoples native to America, whose very diversity inspired the invention of anthropology, a scientific outlook many Europeans could not yet embrace, reverting instead to the ancient concept of the subhuman heathen or creating new fictions like Jean Jacques Rousseau's "noble savage." Both concepts still stalk our scholarship and popular culture today.

While such examples of America's shaping influence on Old World thought are impressive, they do not reflect direct influence in the way that the transfer of plants and animals do.

Biologically, America was indeed a new world to Europeans, Africans and Asians. It had been separate from the Old World for an immense stretch of time, except for connections in the frigid north, and free from even that frosty link for the past 10,000 years. It had been independent for long enough to have raccoons, skunks, chipmunks, hummingbirds and rattlesnakes, and for Americans to have developed their own distinct civilizations. Politically, America may have become a satellite of the Old World — specifically of Europe — after 1492, but biologically



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the Old and New Worlds were near equals. The Old World proffered its distinctive flora and fauna — smallpox virus, malaria plasmodia, horses, cattle, sheep, house cats, starlings, wheat, rice, barley, turnips, peas and so on. The New World's most influential contributions were food crops.

A few other life forms — largely valueless exports — made their way over. Turkey crossed the Atlantic early but never replaced any of the Old World's domesticated fowl; North American gray squirrels have largely displaced the indigenous red squirrels in Great Britain; and American muskrats have spread from central Europe beyond the Urals. But the impact of such transplants has been minimal. The exception may be the spirochete of syphilis, which

\*This article first appeared in *Civilization*, the magazine of the Library of Congress (Jan.-Feb. 1995), and is being reprinted with the permission of the author.

many scientists and historians claim is as American as the rattlesnake. Europeans first recognized the disease in the mid-1490s, shortly after Columbus's return from America. Voltaire vested his pie-in-the-sky Pangloss with the infection. Pangloss caught it from Paquette, who caught it from a monk and so on back to an early Jesuit, who had caught it from one of Columbus's companions. Did the real Columbus, as many have insisted for the last half millennium, transport the disease across the Atlantic?

**"The scientific record is frustratingly unclear."**

The scientific record is frustratingly unclear. Syphilis is one of a close-knit family of diseases, or perhaps one manifestation of an ancient and widely distributed infection. Proving that a given lesion on an ancient bone was caused by syphilis and not by a similar infection is a shaky proposition. In fact, the disease has provoked far more literature than more important illnesses — tuberculosis or malaria, for instance. (Sin is catnip for scientists and scholars alike.) Certainly it has had a decisive influence on the lives of particular individuals — including Gustave Flaubert and Lord Randolph Churchill, Winston's father. But syphilis has not deflected the course of human history. — American crops have.

A mention of the important American food crops immediately

reveals their significance for Old World agriculture and diet. Who can imagine Italian cooking without the tomato, Indian curries without the chili pepper, or an Irish stew without potatoes to mop up the gravy? Protein-rich American beans (kidney, navy, string, lima, butter, pole, French, haricot, snap, frijol, but not the soybean) have served as "poor man's meat" in Europe, Africa and Asia. These, along with the peanut and fruits like the guava, papaya, squashes, avocado and pineapple, have fed Old World peoples for centuries, but their effects on the course of history are negligible compared with those of America's four abundant sources of carbohydrates: manioc, maize and the two potatos.

Potatoes, white and sweet, are related not botanically, but only by an accident of comprehension. The Taino Indians of the Greater Antilles and Bahamas used the word "batata" for sweet potato; in the sixteenth century, the Spanish mistakenly transferred the word to the Andean tuber, and their names have been confused ever since. (The fact that Old World yams are also often called sweet potatoes does not help.)

Manioc, maize, sweet potatoes and white potatoes are extraordinarily hardy and more productive than the staples of Old World agriculture, except for rice. Their cultivation requires human labor, of which the Old World had a surplus, plus a stick, some sort of spade and perhaps a knife. Ameri-

can Indians, who had few beasts of burden and no metal farming equipment, had bred crops that required neither. Their needs adapted these crops for the peasants and poor of the Old World.

Most inhabitants of the temperate zones know manioc only as tapioca, the bulk element of certain desserts. Since its transfer (probably by Portuguese slavers) from Brazil, it has become one of Africa's most basic staples and is often considered a native plant. More than three times as much manioc root is now produced there as in South America. Often known as cassava, it is one of the developing world's great staples. Tropical peoples eat its tender shoots and leaves but value it chiefly for its starchy roots, which can weigh as much as eleven pounds. It is an amazingly hardy plant, resistant to pests and infections, thriving from sea level to 7,000 feet in poor soils, both in flood and drought. In Indonesia, it flourishes where thirsty rice cannot, in the hills and mountains.

The sweet potato probably arrived in the seventeenth century in New Guinea (brought over by Chinese and Malay traders), where its generous productivity in the highlands may have triggered a population explosion — just as the white potato did in Ireland during the same period. In warm lands the sweet potato (which, like manioc, was first seen by Europeans in the West Indies) also does well on marginal ground. It is important as a staple and particularly as a backup

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crop or famine food in Africa, China and regions of Indonesia where rice won't grow. Unlike manioc, it thrives in frostless temperate zones; it carried thousands of Japanese through the famines of 1832, 1844, 1872 and 1896 when other crops failed.

But more important than manioc and sweet potatoes for feeding the masses of the Old World were maize and the white potato. Their distributions overlap, with more of the grain in warm lands, more of the tuber in cooler. The one spurred population growth in Africa, the other in northern Europe.

The scientific name, *Zea mays*, and the common "maize" were

both derived from the Taino word for the crop, whose fields of it were the first ever seen by Europeans. But somehow English speakers of North America tagged the American cereal "corn," the generic term used in Britain for all

*"The Maya and a number of other American Indian peoples had maize gods — and no wonder."*

cereals (which is incidentally what the word refers to in the King James version of the Bible — Abraham, Joshua, David, Solomon, Jesus and St. Paul never saw an ear of the American grain).

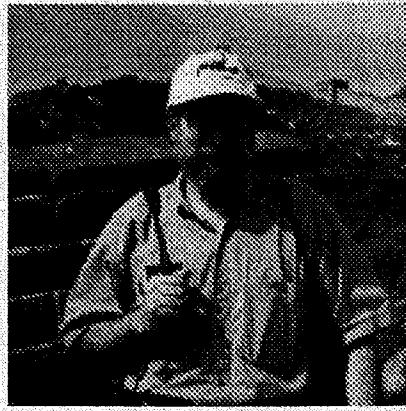
The Maya and a number of other American Indian peoples had maize gods — and no wonder. It provides for more of humanity's needs than any other crop. It is one of the most versatile, thriving in climates as diverse as torrid Nigeria and the cool plains of northern China. In times of need, it can be eaten green. In times of war, it can be left on the stalk after it ripens, protected at least for a while from weather, birds and rodents by its husk. Once harvested and dried, it can be stored for years without spoiling. Its grain makes as good feed for livestock as for humans, and its leaves, unlike those of the other grains, make

## MEET THE EDITORS

### Charles [Chip] Desnoyers

Chip has been a member of the WHA since 1990. He is currently Associate Professor of History at La Salle University in Philadelphia and Director of the university's Asian Studies program. His research interests are centered around issues arising from cultural encounters, particularly the experiences of nineteenth-century Chinese travelers in the West.

"Global history is fast becoming one of the most vital areas of the profession as we prepare to enter the new century. As the 'common room' for the WHA, we will continue to provide that rare space where scholars and teachers from every area of the educational endeavor can refresh themselves and exchange information in mutual collegiality."



Desnoyers

### Ross Doughty, Associate Editor

Ross Doughty is Professor of History at Ursinus College, where he has been teaching interactive discussion-format courses, preaching the value of studying history and otherwise annoying people, since 1975. A graduate of Ursinus, he earned his M.A. and Ph.D. in Modern European History from Harvard University. He has also taught at Boston College and was Visiting Professor of History at Tohoku Gakuin University (Sendai, Japan) in 1987. From 1991 to 1993, he lived in Sydney, New South Wales, and served as Director of Australian and New Zealand Programs for the Butler University Institute for Study Abroad. At Ursinus, he teaches an introductory world history course (which he helped to transform from its original, "Ideas and Institutions of Western Civilization," format) and a Liberal Studies (first-year student) Seminar, in addition to courses in his special areas of interest, which include warfare and society and Nazi Germany and the Holocaust. A relatively recent convert to world history, his principal areas of interest outside of Europe are Japanese history and 19th and 20th century imperialism. Above all, he's interested in pedagogy, particularly the teaching of introductory-level, non-majors' history courses. His principal pastime apart from history is the "National Pastime" which, to his thinking, is still baseball.



Doughty

good fodder. Huts and sheds can be built of its stalks, and smoking pipes from its cobs.

In 1498, according to Columbus, maize was already growing in Castile, but Europeans hesitated before adopting it. Northern Europe was too cool, and in much of the south the crop required irrigation during dry Mediterranean summers. Iberian Jews and Muslims, fleeing Christian persecution, may have brought it to the eastern Mediterranean, where population pressure was greater than in Western Europe in the sixteenth century, and maize was recorded in the 1570s growing "six, seven or eight cubits high" in fields along the Euphrates and around Jerusalem and Aleppo.

The slave trade, which placed a premium on cheap food that would survive the heat and damp of equatorial passage, was what brought maize to Africa (although linguistic evidence suggests that the grain also came down the coast from the Middle East). West Africans were cultivating maize at least as early as the last half of the sixteenth century, and shipwrecked Portuguese saw fields of it on the coast of South Africa's Indian Ocean as early as 1630. By the latter half of the nineteenth century, maize was one of the most widely cultivated of all foods in Africa.

Indonesian chroniclers paid little attention to the arrival of maize (food tends to receive much less attention than kings and battles), but like maios, the crops grew in countryside unsuitable for paddy rice, such as the lofty interior of Java. It proved a boon to China, where in the sixteenth century almost all the level, wet land for rice was already under cultivation, and the Chinese had few crops that would do well in hilly, drier and colder lands. Today China is second only to the United States as a producer of this American grain, and in China, unlike the United States, it is used almost entirely to feed humans.

The potato is to the temperate zone what rice is to the tropics.

Given plenty of water, this Andean plant will produce more calories per unit of land in a cool climate than any alternative. Its tuber (a fleshy part of the underground stem) is a rich source of starch and provides some protein and even vitamin C, which was often in chronic shortage in northern winter diets. One can almost live on a diet of potatoes alone, which the Irish proved: A man with no more than a spade, even a wooden one, and an acre and a half of land in potatoes could, with a few supplements such as buttermilk, keep a family of five healthy. Adam Smith, the Scottish economist, recognized the potato's increasing value in this backhanded compliment to it and the Irish:

*The chairmen, porters, and coal-bearers in London, and those unfortunate women who live by prostitution, the strongest men and the most beautiful women perhaps in the British dominions, are said to be, the greater part of them, from the lowest rank of people in Ireland, who are generally fed with this root [sic]. No food can afford a more decisive proof of its nourishing quality, or of its being peculiarly suitable to the health of the human constitution.*

The potato's disadvantage is that it does not keep well, and before modern refrigeration those who relied on it were always dependent on the success of the next harvest.

The Old World was slow to take to the potato. European farmers already had the early turnip and parsnip, and the fact that the leaves of the potato plant are toxic did not encourage its wholesale cultivation or consumption. But the potato had another appeal: Europeans considered it (like the tomato) an aphrodisiac. That's why when Shakespeare's Falstaff sees the object of his affection approaching in *The Merry Wives of Windsor*, he lustily shouts, "Let the sky rain potatoes."

The plant arrived in Europe — as an ornamental — in the sixteenth

century. In the seventeenth century the Irish, pushed off the most fertile land by the English after siding with the Stuart kings against Parliament, adopted the American tuber for its caloric productivity — more than twice that of any alternative in Ireland's climate. In the next century the French and Prussians, driven by war, did likewise. (Not only does the potato fill soldierly bellies cheaply, but when soldiers requisition food, they may leave potatoes in the ground while they trample crops in the field and cart off grain in the barn.)

Eighteenth-century Russians paid little attention to Catherine the Great's suggestion that her subjects plant potatoes, but the failures of the traditional crops in the nineteenth century convinced them. In the last 40 years of the century, potato production went up 40 percent in the dominions of the czar. Today, the former Soviet Union is the biggest producer of potatoes in the world.

Maize and potatoes were undoubtedly the New World's most precious gifts to the Old World, more valuable than all the silver from Potosi or gold from the Sacramento Valley, but gifts, like swords, can be double edged. The wide spread of maize cultivation in southern Europe, Hungary and the Balkan provinces of the Ottoman Empire made it the cash crop for growing cities. But lacking the vitamin B complex constituents, especially niacin, a diet exclusively of maize causes pellagra, the disease of the three D's: dermatitis, dementia and death. In 1755, a medical journal described just such an illness common in Spain's province of Asturias. Soon northern Italian physicians recognized the same symptoms, and by 1856 more than 37,000 cases were reported in Lombardy. Today, with the benefit of vitamin supplements, only in the Third World and in South Africa do maize farmers suffer from the disease.

Too great a dependence on maize eased people into the grave.

Too great a dependence on white potatoes killed them swiftly. Many northern Europeans, notably the Irish, bet their lives on the unvarying productivity of the potato. But as the nineteenth century progressed and steamship technology reduced the number of days' voyage between America and Europe, American parasites caught up with the plant.

Between 1750 and 1841 the potato-loving population of Ireland had grown from three million to more than eight million, making it one of the most densely populated countries in Europe. In the 1840s ("the hungry 40s") an American parasite, *Phytophthora infestans*, arrived, reducing the tuber to black slime. Between 1841 and the next census, a generation later, Ireland's population dropped by half because of famine, disease and emigration. Ireland became, for its size, the chief exporter of humans on earth; the northeast coast of the United States took on a Celtic cast; and Patrick and Bridget Kennedy, great-grandparents of the first Catholic President of the United States, set sail across the Atlantic (and so did two of my great-grandparents).

The most important change of the last few centuries, more important than the propagation and shriveling of Marxism, or the Industrial Revolution, is the population explosion. Between the mid-eighteenth century and the present, the total number of humans on this planet rose from fewer than 800 million to 5.5 billion. Among the various causes of that increase is the nourishment associated with the cultivation of American crops overseas. In some places the connection is undeniable. In China, for example, where the population has grown from 330 million to more than a billion, people depend on a supply of food of which about 37 percent is American in origin.

With little prospect of worldwide population control, we need every productive variety of food plant whose requirements of climate, soil or space differ from our

staples. We need strains of maize and potatoes resistant to the insects, worms, rusts, and blights that threaten our popular strains. We need plants that will prosper in seasons when we leave the land fallow. We need to squeeze two and three harvests into a single year. We must use the odd corners of land too steep, too dry, too wet, too acidic or too alkaline for our current crops. We need species that will preserve the land's fertility rather than diminish it.

*"We need species that will preserve the land's fertility rather than diminish it."*

In short, we need another descent of the sort of vegetable manna that Columbus inadvertently introduced to the Old World. Fortunately, we have only begun to exploit the pre-Columbian larder. When Europeans first arrived, the agriculturists of Mesoamerica were cultivating some sixty-seven species of plants (for food and other purposes), those of the Inca region about seventy. And this does not include plants first domesticated by the farmers of the Amazon and Orinoco basins. Native American crops account for about one-fifth of the world's crops.

Most of us, except botanists and anthropologists, are ignorant of all but a few of these plants and will remain so, because they do not fit our immediate needs. Other plants will soon be familiar, because they are productive despite saline soils and can survive overabundance or shortage of water, and so on. They make good insurance policies for our uncertain futures. For instance, which of our staple crop is especially tolerant of ozone? None, I suspect; but what about the Andean cereal quinoa, which produces great quantities of starch and protein at 13,000 feet, an altitude at which it is subject to high levels of ozone?

Another neglected crop, amaranth, was cultivated by American

Indians all the way from the desert borderlands of the southwestern United States to the southern Andes. It was one of the most ancient of Mexico's crops: The Aztecs collected half as much of this cereal in tribute as they did of their staff of life, maize. But cultivation fell off sharply soon after the European arrival, probably because the Spaniards saw that it was intricately involved in the old religious practices: images of gods were made from its dough, which was even called the "bones of god." (Amaranth is available today in Mexican markets as blocks of candy — seeds bound together with honey or molasses — called *alegría*, joy.)

Yet the crop is a nutritional marvel. Its stems and leaves are as edible as spinach and richer in iron; its prolific seeds are a source of a good grade of starch and are 16 to 18 percent protein of a quality comparable to that of cow's milk. Amaranth flour mixed with wheat or maize flour is about as protein-rich as eggs.

The plant does well at various altitudes in different soils, even tolerating salinity (the curse of irrigated land) better than many cereals. It weathers droughts and cold, though not frosts, and is now being grown in China, Nepal, India and Kenya.

Few Europeans, Africans and Asians know about amaranth — or quinoa, achira, ahipa, oca, maca, kaniwa, lucuma, pepino or tarwi, among scores of other native American crops — but how many Americans knew about China's soybean seventy-five years ago? Very few indeed. Yet it is now a major crop, nutritionally and economically, in the United States and Brazil, both of which produce far more soybeans than China. And if Europeans, Africans and Asians continue to be as smart about importing crops as American farmers have recently been about soybeans, New World crops will continue to make history in the Old World.

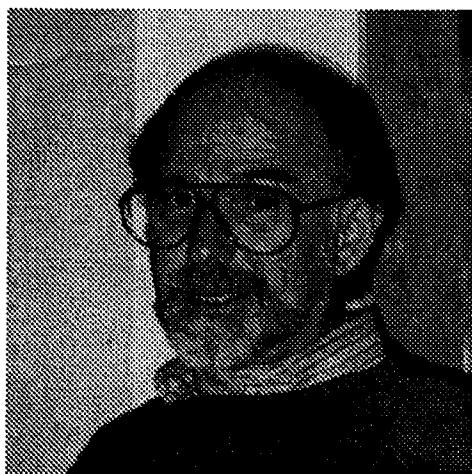
# THIS ESSAY ON WORLD HISTORY in education offers a critical overview of its present state.

## HAS THE WORLD HISTORY COURSE ARRIVED?

BY JOHN E. IANETTI

SUNY Morrisville College

The teaching of world history in the United States has become popular in recent years. In 1982 the World History Association (WHA) was founded, and its newsletter, the *World History Bulletin* (W<sub>B</sub>), was launched by enthusiastic teachers and scholars of world history in the United States and Canada. In 1990 the *Journal of World History* (JWH), the new official journal of the World History Association, began publication of scholarly articles and book reviews.



John Ianetti

World history was on its way as an academic discipline. For the first issue of the JWH, Gilbert Allardyce wrote a fifty-plus page article entitled "Toward World History: American Historians and the Coming of the World History Course." Are we at the point — five years later — when we can celebrate its arrival? Use of the word "arrive" here does not refer to a

destination or end point (world history, after all, is about process, development, and change in human affairs from any numbers of viewpoints, and therefore does not have an "end"). Rather, "arrive" means to come to grips with conceptual problems in order to gain general acceptance in the field of academic history at all levels, and to receive recognition in a variety of national and international educational communities. Has world history teaching emerged in these terms?

To appreciate how far world history has come in this century we should look at the origins and development of the discipline as surveyed by Gilbert Allardyce in 1990. Allardyce traced the problematic origins of the high school world history course through the nineteenth century when it was known as "General History." It was rejected at the end of the century by American Historical Association (AHA) curriculum committees, which instead advocated ancient, European, English, and American history. Professional historians saw world history as tainted at the outset by its early nineteenth century associations with religious philosophies espousing Western cultural and even racial superiority. World history was thought to be somewhat less than scientific or objective in its approach, and intellectually lightweight at best. Professional historical methodology, after all, had

been profoundly influenced by von Ranke's nineteenth century version of scientific history which focused on specialized investigations of the politics of the nation-state. After World War I, and in the spirit of the pragmatic New History associated with James Harvey Robinson, the National Education Association (NEA) resurrected the General Education course as: (a) "social studies" for citizenship education in which the theme was the progress of democracy in the world, and (b) a foundation for a world community of understanding influenced by H.G. Wells' *The Outline of History*. Until the middle of this century, a gulf existed between professional historians who generally ignored world history in favor of academic specialization, and high school teachers who were left with the impression that world history was little more than a global extension of Western civilization. Most of the standard general world history textbooks on the market reflected this state of affairs.<sup>1</sup>

Louis Gottschalk's United Nations Educational, Scientific, and Cultural Organization (UNESCO) collaborative project, *History of Mankind: Cultural and Scientific Development*, using national historical accounts, attempted in the 1950s to tell an objective story of mankind in terms of a moral ideal of international understanding. But the contributing scholars could not agree on a synthesis of

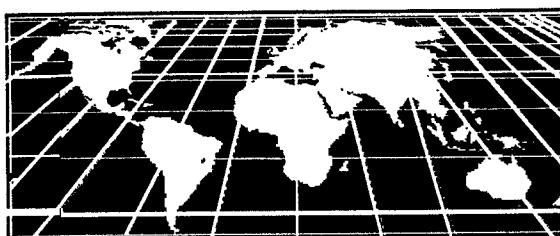
world history for a common textbook which was objective and which also accorded everyone equal treatment. The moral idea of an international education for peace came to naught despite the best efforts of the UNESCO project scholars. Some scholars still advocate the goal of world history in terms of international harmony.

Allardyce, however, says that where education for peace is the basic goal, disillusionment will be the result.<sup>2</sup>

After considering the efforts made by the WHA and William McNeill in the 1980s, Allardyce concluded with the question he raised several times in his article: What IS world history as practiced in the United States? Some still refer to world history as contemporary global studies meaning only recent twentieth century history. Others object to world history as comparative or international history (whose roots, focus and methodology, they claim, lie in diplomacy and national politics). Referring to the lessons learned by Gottschalk, Allardyce noted that world history must involve more of the non-Western world, and it must allow for peoples to work out their own histories. World history teaching appeared to have a dial focus. Allardyce concluded that by the 1990s world history was headed in a direction somewhere between "global history in pure form" and "Western civilization in world dimension."<sup>3</sup> To understand this development we turn next to the work and inspiration of two teacher-scholars largely responsible for the development of world history teaching in the United States in the latter half of this century.

The two are, of course, Leften S. Stavrianos and William H. McNeill. Stavrianos is generally credited with the effort to introduce world history to American high school and college students. Stavrianos'

text, emphasizing economics and technology, used a "view from the moon" approach at the beginning of the age of space exploration, to avoid the tendency to focus on Western or European civilization. His approach was to give equal treatment to a variety of separate cultures or civilizations to AD 1500. This approach proved popular with those who leaned toward present-minded multicultural or pluralistic views of history.



## McNeill was the guiding spirit in the founding of the World History Association in 1982

McNeill, on the other hand, emphasized interactions and comparisons between four "core" civilizations in Eurasia. He introduced persuasive ideas for world history teaching and scholarship in the 1960s and was the guiding spirit in the founding of the World History Association in 1982. McNeill's idea of an ecumene of interacting cultures and civilizations in Eurasia stretching back to the dawn of civilization, drew on the metaphysics of Toynbee, the anthropology of Kroeber and Redfield, and the ecological/environmental materialism of the Annales school of social history. In the course of his long teaching

career, McNeill emphasized the power of technology, the impact of population movements, disease transmission, and, more recently, the relationship between "core" and "peripheral" economies throughout much of recorded history.<sup>4</sup> In 1990, in the first issue of the *JWH*, the editor, Jerry Bentley, made reference to these new directions saying "...historians have become increasingly aware of some inherent limitations in historical writing focused on national communities.... Many powerful historical forces simply do not respect national or even cultural boundary lines, but work their effects instead on a regional, continental, or global scale. To name but a few, these forces include population movements, economic fluctuations, climatic changes, transfers of technology, the spread of infectious and contagious diseases, imperial expansion, long-distance trade, and the spread of religious faiths, ideas, and ideals."<sup>5</sup>

In the 1970s, scholars generally ignored world history as a field deserving serious study even though enrollments in Western civilization courses declined steadily. Historians first noticed a general malaise regarding history teaching, and then a full-blown "crisis" in the history profession. Indeed, public perceptions of history were changing.

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*"McNeill, on the other hand, emphasized interactions and comparisons between four 'core' civilizations in Eurasia."*

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The global nature of so many social and political issues connected with the environment, the feminist movement, computer technology, the economic transformation of Eurasia, and a general unease about the drift of contemporary Western civilization in a post-Cold War world, all may have had something to do with changing

perceptions. Those trained in one or another area of Western civilization suggested that historians rethink Western history in global and comparative terms.<sup>6</sup>

There was renewed hope for world history in the curriculum. Of the many world history textbooks written between the mid-1950s and the mid-1980s, Stavrianos' and McNeill's were among the most popular. They set a standard for the future of world history teaching and scholarship when most world history texts were still organized around Western civilization with a few non-Western add-on chapters. In August of 1990, William McNeill pointed to the growth of world history in high schools, particularly in California and Texas, where world history was a required part of the curriculum. Publishers, too, were responding with new world history textbooks. But as Allardyce said, unless world history can "come easy to American teachers and students [with an] elegant and meaningful idea" that unites the experiences of human beings, it may not succeed.<sup>7</sup> And, like Allardyce, McNeill, too, sounded a note of caution. Unless historians at the university and college level made an institutional commitment to share educational resources and offer graduate training, world history would continue to be frustrated. McNeill claimed the history profession was top-heavy with specialists. He suggested that specialists in Western civilization could coexist with world history generalists. The coming of the one did not mean the going of the other. In fact, historians could learn something from the discipline of economics where specialists and generalists share the same turf as microeconomics and macroeconomics: "Macroeconomics, by developing new statistical artifacts like the gross national product, asked new questions and generated new answers that microeco-

nomic analysis, concentrating solely on private exchanges, could never have done. Similarly, by asking new questions, macrohistory has begun to generate new evidence and create new understandings of the past. [With macrohistory we can hope] ...to put together what we know about the past so that world history may emerge as an intelligent whole, something that can (and obviously should) be taught."<sup>8</sup> McNeill went to the heart of the matter concerning world history as an academic discipline. If the subject were to be taken seriously, there would have to be some general agreement on a theoretical framework for world history. Indeed, there were some differences among world historians regarding the conceptualization of world history.

sion of history—ancient, medieval and modern—so familiar to historians of Western civilization, is used by most world history textbook writers. Green's review of textbooks in 1992 revealed only a few that attempted to organize subject matter in global rather than in Western terms. The Stearns, Adas and Schwartz text was one of the few that attempted to justify a conceptual scheme. For example, the text used the term "post-classical" to avoid "Middle Ages" or "medieval period" as a blanket description for all Eurasian civilizations. Green, too, saw possibilities for a middle period along the lines of Marshall Hodgson's ideas centered on developments in the Middle and Far East rather than in the West.

Green noted that 1500, a time-honored division which separated "modern" from all that preceded, was, in the light of recent world history scholarship, more applicable to world history than to Western or European history. The scholarship inspired by Alfred Crosby's ideas of "Columbian exchange" and "ecological imperialism" and Immanuel Wallerstein's world system theory, made this dividing point seem useful.<sup>10</sup> William McNeill, in the first issue of the *JWH*, revisited his own landmark text, *The Rise of the West*, and suggested that world system theory could be applied to human communities reaching back to 1700 BC. Of all unifying theories, world system theory appears to have gained the



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Conceptualization involves periodization, or the way the curriculum is structured and how academic approaches are applied. Peter Stearns, among others, observed that world history lacked "an adequate conceptual base."<sup>9</sup> Only a few textbooks actually attempted to explain why things were divided as they were. William A. Green reviewed the periodization we take for granted for European or Western civilization and inquired about its value for world history. The three part divi-

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*"Time will tell if this is the 'elegant and meaningful idea' that works best for world historians."*

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most momentum in the last five years or so.<sup>11</sup> Other observers have noted that world system theory, unlike modernization theory and other Eurocentric ideas, appeals to non-Western historians

of world history. Time will tell if this is the "elegant and meaningful idea" that works best for world historians. Meanwhile, other scholars focus on the middle range of comparisons and contrasts in particular periods while still others trace an idea or institution through time and across civilizations. Much of the current scholarship appears to be of a regional character involving the Atlantic Ocean, the Indian Ocean, the Pacific Ocean, Central Asia, and frontier studies. This may be what Geoffrey Barraclough imagined years ago when he suggested that area studies and comparative history offered a "truly ecumenical interpretation of world history" and was "one of the most promising trends of the future." These studies also recall an even earlier voice — that of Marshall Hodgson — whose unique non-Eurocentric hemispheric interregional methodology has been revived recently by Edmund Burke.<sup>12</sup>

There are problems with these differing approaches to world history. The greatest challenge to a unified conception of world history comes from those who emphasize a culture or civilization approach in which the balance is tipped in favor of relevance, equal time for all, the avoidance of Eurocentrism, and, in its most extreme form, the denigration of the West.<sup>13</sup> African history seems to be particularly vulnerable to the excesses of diversity or multiculturalism. The revisionist claims of some Afro-centrist scholarship, the ill-considered Portland Baseline Essays for primary and secondary schools, and now Philip Curtin's concern that race-conscious hiring practices threaten the field of African studies in the United States with what he calls "ghettoization," are recent examples of controversies in this field.<sup>14</sup> But as Gottschalk and Stavrianos learned many years ago, world historians would be unwise to dismiss multicultural efforts out of hand. It is

possible to consider the links that such studies may have to larger frameworks of world history. Some area studies involving Asia and Latin America suggest alternate paths for the pursuit of world historical scholarship. For example, a recent issue of the *American Historical Review* was devoted to a discussion of "subaltern" studies (which eschews all theorization as Western, in favor of a "from the ground up" approach in which observers are instructed to listen to the voices of the "other" as "active agency" and to deconstruct all generalizations). But even here there was considerable discussion about the meanings of the subaltern project studies and how these might eventually fit into larger patterns of world historical studies.<sup>15</sup> One might conclude that world history is moving in a number of directions. It is not clear at this point whether these developments will resolve or compound world history's theoretical and conceptual problems.

Has world history "arrived" in the eyes of the history profession and among other educators? We should consider the reception world history has received lately among public and private institutions including schools, colleges and government. This is not the place to cite numbers of textbook adoptions in world history or even to catalogue all of the schools using some version of world history. Rather, we want to look at what professional groups and institutions were doing to encourage and guide world history instruction in the schools. In the 1980s one can find a number of conferences and commissions that advocated the need for global and comparative components in history teaching. One of the first was the AHA Annapolis Conference in September 1980, which, under the leadership of Warren Susman, published six models for The Introductory History Course. In 1985 a Conference at Michigan

State University published its proceedings as *What Americans Should Know: Western or World Civilization?* Then came the Boyer Carnegie Foundation study in 1986, followed by the Bradley Commission study in 1988-1989. In 1990 an AHA task force on "Liberal Learning and the History Major" suggested a foundation course might include world history since "The diversity of American society and rapidly evolving global interdependence compel history faculties to move their students beyond the history of the United States and Western civilization and engage them in the study of other cultures. [And not merely] ...separate courses to achieve diversity..., [subjects that merit treatment in separate, specialized courses should be integrated into more comprehensive courses, as well." Students should be exposed to historical methods and historiography.<sup>16</sup> Coincident with these developments was the effort to raise national educational standards to "internationally competitive" levels in a variety of disciplines in the primary and secondary schools. Discussion began at an annual governors' conference in 1989 and led to a number of initiatives including an NEH and OER financed endeavor in 1992 called the National History Standards Project. The policy-making body for the Project was the National Council for History Standards whose task forces were drawn from colleges, universities and secondary and primary schools. In the spring of 1994, Goals 2000: Educate America Act, was signed into law, and the National Standards For World History: Exploring Paths To The Present (Grades 5-12), under the direction of Charlotte Crabtree and Gary Nash (National Center For History in the Schools, UCLA), appeared in the fall of that year.

Not only did the profession appear to embrace globalization, but it also took a hard look at the na-

ture of scholarship and its relationship to teaching, something world historians had been suggesting for some time. The AHA Perspectives recalled Ernest Boyer's 1990 book, *Scholarship Reconsidered: Priorities for the Professoriate*. This book inspired a comprehensive statement defining scholarship to include not only traditional research, but also work

**"The much-touted PATHS (Philadelphia Alliance For The Teaching Of Humanities In The Schools) program is a case in point."**

that sought to reintegrate and synthesize knowledge, apply it, and teach it.<sup>17</sup> Some universities and secondary schools engaged in collaborative efforts to introduce meaningful world history instruction in the schools. The much-touted PATHS (Philadelphia Alliance For The Teaching Of Humanities In The Schools) program is a case in point. This program is noteworthy because it is one of the earliest examples of an on-going and apparently successful relationship between Temple University, Carnegie-Mellon University and the Philadelphia school system. It is also worth noting that in 1991 this project came up with a simplified topical eight point course outline for the presentation of world history which is close in concept to the eight-point outline suggested in the National Council For History Standards in 1994.<sup>18</sup> Other efforts at collaboration include pilot programs at the University of Virginia, and the Global History Project sponsored by some of California's colleges and universities with the California History-Social Science Project for primary and secondary schools. The California Project is one of the more ambitious efforts to change the directions of history education in the schools. Other

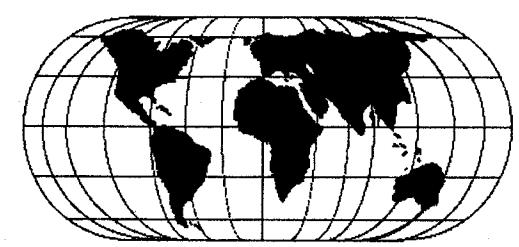
states, including Texas and New York, have followed suit.

How has world history fared in higher education? Has it "arrived" on college and university campuses? The first several issues of the *JWH* pointed to some of the efforts already underway at the college and university level to integrate world history into the curriculum. Historians from the U.S. Air Force Academy in Boulder, Colorado, who helped to found the WHA in 1982, pioneered a college-level world history program. Undergraduate programs, and in a few cases, graduate programs emerged at the University of Hawaii, Indiana University, Johns Hopkins University and Northeastern University.

These courses and programs

At UC Santa Cruz, and at the University of Wisconsin, world history programs did not survive. Stanford University revised its history curriculum to include global education and diversity in the late 1970s. And some Canadian universities — for example, Manitoba and New Brunswick — developed world history programs. In the course of the last decade, one can point to any number of efforts to extend world history education to the colleges and universities. As laudable as these efforts are, scholars like Curtin and McNeill are still calling for universities and funding institutions to support higher education programs for the training of world history teachers.

The professional periodicals have offered more support to world history education in the last five to ten years than ever before. The AHA's pamphlet series, *Essays On Global And Comparative History* (which includes some essays drawn from Temple University's series, *Critical Perspectives on the Past*) are an attempt to pull together relevant research on selected topics for dissemination to secondary school and college teachers. In the last few years, the NEH has offered a variety of summer institutes and seminars for college teachers on world history themes. The WHA has supported summer institutes at Wisconsin and in Colorado. Moreover, the WHA recently sponsored (with Nankai University) its first international conference on ancient and medieval themes in Tianjin, China. In June 1995, the WHA held its annual conference for the first time outside the United States in Florence, Italy. One should not overlook the roles played by periodicals like *The History Teacher*, or newsletters like AHA *Perspectives* and the *World History Bulletin*, focused on teaching and other professional activities. This is good news. But



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succeeded, in part, because they aimed to coexist with traditional Western civilization and not replace it in the curriculum. They also succeeded because they had the support of institutions and scholars committed to the idea of world history even as competition grew for smaller pools of funds.

the fact remains that support for world history teaching remains thin. Institutional resistance to the subject is still evident.

Perhaps some resistance will be overcome when there are national standards of performance and evaluation in world history. The *World History Bulletin* reported last fall that Lawrence Beaber of the Educational Testing Service and Ross Dunn of the WHA were working on College Board testing in world history. In January 1995, the 109th AHA Annual Meeting held a number of sessions devoted to the subject of testing and evaluation in world history. And in October 1994, the long awaited National Standards For World History (Grades 5-12), which had been in process of development for two years, was completed. However, the Standards encountered unanticipated opposition from those who expected to see history in more familiar terms. The issue of multiculturalism surfaced again. Only this time the fire came from its detractors, not from its proponents. The National Standards for the World History project was criticized for not emphasizing Western civilization enough and for allegedly including numerous examples of bias concerning the interpretation of controversial events. A Senate resolution rejected the Standards by a vote of 99-1.<sup>19</sup> Even some of the critics of multiculturalism were taken aback. Diane Ravitch, for example, said that the Standards should be reconsidered by a much broader public constituency.<sup>20</sup> The recent overwhelming vote of no confidence by the Senate suggests that perhaps Allardyce was right in his assessment of the reception of world history among the general public. They are conservative. If world history is to succeed, it must overcome myriad popular perceptions about what history is or should be. World historians are not in complete agreement among themselves in this task. It is prob-

ably safe to say that it will be a while before world history gains general acceptance in professional circles and in the arena of public opinion. Meanwhile, it appears that in a very short period of time world history has achieved a measure of recognition that eluded it for most of this century. Has the world history course finally arrived? Not yet. But in one form or another, it appears to be well on its way.

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# THE HISTORIAN MUST RECOGNIZE MUSLIMS AND THE SOCIETIES TO WHICH THEY BELONG, FROM SENEGAL TO MALAYSIA, AS AGENTS OF WORLD HISTORY.

## Early Islamic Civilization in Global Perspective

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An Indonesian mosque, a medieval Andalusian medical treatise, an Egyptian handbook on government, an Anatolian sufi order, a sixteenth-century Persian miniature, and an illuminated Nigerian Qur'an are all part of Islamic civilization. Clearly, Islamic civilization is a global phenomenon, transcending both the tenets of the Muslim religion and the community of Muslim believers to encompass the cultural legacy to which members of all predominantly Muslim societies have contributed. This legacy is artistic, architectural, musical, mathematical, medical, literary, legal, political, theological, and spiritual. By the same token, Islamic history is much more than the study of the Muslim religion's development over the past fourteen centuries. Rather, it is the study of the culture generated under the aegis of Islam in all the societies to which the religion spread. In short, Islamic history is by its very nature world history. World history as a discipline seeks to integrate diverse peoples, regions, and cultures within a common framework. Islam provides just such a framework, perhaps more readily than others of the world's great religions, for in the course of centuries, Islam has integrated a large and diverse group of societies in a comparably large and diverse group of regions. At a

time when the historian's lens increasingly adopts the perspective of the global village, the historian must recognize Muslims and the societies to which they belong, from Senegal to Malaysia, as agents of world history.

Islam, it was once fashionable to say, was born in the full light of history. While it would be difficult to assert that other major religions were born in obscurity, it is nonetheless the case that Islam arose in a region at the crossroads of several major civilizations. Mecca in the early seventh century of the Common Era did not belong to an empire, but it lay uncomfortably

Byzantine and the Sassanian, or Persian. These two sprawling polities divided much of the Mediterranean region and the Levant between themselves. In the Arabian peninsula, they vied for influence

*"The material culture of the early Islamic polities and the religious rites that evolved within them are replete with Byzantine and Persian influences..."*

through the instrument of two northern Arabian kingdoms. Muhammad, the prophet of Islam, would certainly have dealt with merchants from these two empires who plied the caravan route through the Hijaz, transporting the fabled spices and incense of Yemen. He would also have been familiar with Greek Orthodox and Nestorian Christian proselytes from these two empires. The material culture of the early Islamic polities and the religious rites that evolved within them are replete with Byzantine and Persian influences, from the face veil for elite women, a custom adopted from the Byzantines, to the Zoroastrian-influenced emphasis on ritual ablutions. Early Muslims also adopted practices from other neighboring cultures, notably from the Jews who had fled Yemen in the wake of the Abyssinian invasion of 525 CE, and from the Abyssinians themselves. As time went on, the



Jane Hathaway

near the spheres of influence of two of that age's largest, mightiest, and most belligerent empires: the

Muslim empires drew influences from regions farther east into which they expanded, notably India and China. At the same time, they began to leave their own marks on the societies they touched; thus, Turkic converts incorporated many Arabic and Persian words into their languages, and Sufism spread into Central Asia, India, and sub-Saharan Africa.

The question of leadership of the Muslim community following Muhammad's death in 632 itself embodies themes of cultural contact, clash, accommodation and integration. The Prophet's migration, or *hijra*, from Mecca to Medina in 622 brought the immigrants (*muhajirun*), most of whom were northern, or Qaysi, Arabs, into contact with the Medinese population of predominantly southern, or Yemeni, Arabs. On the Prophet's death, the Medinese and Meccans initially disagreed on a successor (*khalifa*, whence "caliph"); the Medinese favored allowing each group to choose a caliph from within its own ranks. Ultimately, the Meccans prevailed and established the tradition that the caliph must be from the Prophet's own clan of Quraysh. Nonetheless, this fundamental division endured.

As the Muslim polity expanded, conquered non-Arab populations grew to resent their exclusion from the government and army, despite the fact that they were paying taxes to support those very institutions. Under policies set by the second caliph, Umar (634-644), the settled non-Arab population resided outside the garrison towns (*amsar, s. misr*) inhabited by the conquering Arab enemies. The easternmost territories that the Arab armies conquered, above all Khurasan in what is now eastern Iran and northwestern Afghanistan, were far removed from the capital at Medina and consequently were never garrisoned. There the soldiers blended into the set-

tled population and became tax-paying cultivators, deprived of the pensions that the state doled out to the garrison-town inhabitants.

Dissatisfaction grew even among the garrison troops themselves when the third caliph, Uthman (644-656), decreed that they must remain within the towns permanently, foregoing the opportunity to launch commercial enterprises among the conquered populations. This sort of resentment contributed to Uthman's murder by mutinous troops from the Egyptian garrison and to the ensuing series of civil wars, each known as *fitna*, that pitted supporters of Uthman's family, the Umayyads, against supporters of the Prophet's son-in-law, Ali. These *fitnas* resulted in a fundamental schism within Islam between Sunnis, or those who favored community consensus in the selection of a caliph, and those who believed that Ali and his descendants had an inalienable right to the caliphate. Eventually, the Alids would evolve into the Shi'ite branch of Islam. But the civil wars had established the Alid movement as a haven for the disenfranchised elements of the Muslim community, notably Yemeni Arabs and non-Arabs.

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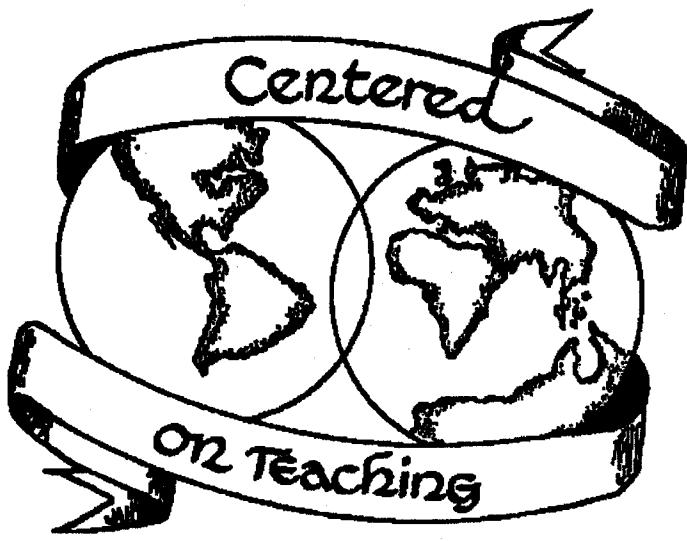
*"As the conquests continued, larger and larger numbers of non-Arabs came under Muslim rule."*

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Tension between the enfranchised and the disenfranchised increased under the Umayyad caliphate (661-750). With the exception of the pious Umar b. Abd al-Aziz (717-720), the Umayyad caliphs have acquired an unsavory reputation among scholars and ordinary Muslims alike. They are typically regarded as elitist and chauvinistic, a Qurayshi dynasty who created an "Arab kingdom" that reserved wealth and status for the ruling family and the Syrian Arabs who made up the bulk of their fighting forces. They are

faulted both for the grief they dealt the family and adherents of Ali and for their negligence of the broader Muslim community's welfare. In recent years, however, historians have begun to revise, or at least to elaborate on, this view. Recent strides in archaeological and numismatic research have added to our understanding of Umayyad culture, the more so since very few written records of Umayyad rule remain. We are now able to recognize the extent of the cultural synthesis that the Umayyads achieved. Having moved the Muslim capital from Medina to Damascus, deep in former Byzantine territory, they were susceptible to numerous Byzantine influences, which appear in their administration and architecture. The Great Mosque of Damascus, built by largely Greek masons on the site of an Orthodox church, itself resembles a Greek basilica. It is decorated with Byzantine-style mosaics which, however, do not depict human figures but show a vista of vegetation and stylized buildings. Umayyad palaces clearly draw on Roman and Byzantine models and are even decorated with sculptures of the caliph, unique examples of this form of figural representation in Islamic art. Following the reign of Muawia (661-680), the splendid isolation of the Umayyad caliphs in their lavish palaces, such a departure from the custom at Medina, resembles that of the Byzantine emperor. We now know, furthermore, that the Umayyads contributed substantially to imperial bureaucracy and a regal court culture.<sup>1</sup> These were not Abbasid innovations, as scholars of an earlier generation believed; rather, the Abbasids built on Umayyad precedents. The Umayyads were even the first Muslim rulers to mint their own coins. They adopted the Byzantine gold denarius (*dinar*) outright, initially even engraving it with the caliph's likeness.

Under the Umayyads, the Mus-



## WORKSHOP ON TEACHING WORLD HISTORY THROUGH WORLD MUSIC\*

By  
Janice K. Moulton

In the spring of a very wet year in northern California, I was teaching a particular class on Indonesia while outside raged a rainstorm not unlike those you encounter in the tropics. The students were dragging; I was dragging; it had been raining for weeks, seemingly years; it was time for some music. I ran to my office during the break, grabbed my CD player and two wonderful recordings of *Golden Rain*, one from Bali and one from Java.

Now, here's the rub. You may need to know something about the chime gong cultures and how they came about to slip easily into the connections between the music and the history of Indonesia. I'm lucky because I also teach a class in world music and so have amassed a collection of books and music which I can transfer to my global civ classes more or less at will. But I think I can give you some hints and, especially, some resources today which will allow you to start wherever you can to use music to enhance your teaching of global history.

To begin with, I'm sure many of you choose a theme or themes to help you and your students organize the learning process in your global history classes. One I like to use is the idea of diasporas. The students can quickly grasp that the forced (or voluntary) movement of people from their homelands both influences the course of history and is a result of events in history. So, hold the idea of *diasporas*.

Now let me choose one dendrite in this enormous neural network of world history (and its diasporas) to demonstrate how you can use music to capture your students' attention, inspire them to do some critical

*i*  
thinking, and get them engaged in asking questions about the interpretation of history—what gets included and what gets left out.

The segment I'm choosing is one which is readily available to those of us teaching global history in the U.S., and its music is fairly readily learnable if you have limited experience in music in general. You've probably already guessed which branch I'll use...the African diaspora of the slave trade.

To my mind you can start in several ways in your approach to this particular unit. You can start 400 years ago in the sixteenth century with the slave trade by the Portuguese to the New World, or even earlier in the mid-fifteenth century with the Portuguese bringing slaves to Lisbon. Or you can start with the slave trade in the Caribbean, or on the shores of our own Southern states.

It seems to me that you need to make the choice of where to start based on an analysis of the class before you. Do you have African Americans? African international students? Any students from the Caribbean area? None of the above? All of the above? Does the class exhibit any attitudes in general? What about the "talkers" in the class? Can you see already that they have some knowledge and experience which will help in the discovery process? Or will they be part of the challenge?

To my mind, if the class in general seems to be well back from the "starting line" of discovering their own interest in world history, then it might be best to start with our own Southern participation and therefore our own unique African American music — jazz and its branches. But, having said that, I hasten to add that I have been very successful in starting a class with a "show-me" attitude in Africa with African drumming and dance. Feet tap, fingers drum despite themselves. Since I think that the "class" before me (or reading this) is well beyond the starting line mentioned above, let's start in Africa.

Let me say at the outset that my intent here is to help you match up your already considerable knowledge of world history with some resources from music (CDs and tapes) and dance (videos) which are readily accessible to the normal ear and which have, shall we say, a certain "impact" value. Along the way I will mention books and texts which can be resources to you (and to your students) and I'll list all of these and then some in the bibliography, discography and videography at the end.

Since I'm not a musicologist, I'm not going to deal in subtleties. What I drive at in general is for the students to come to understand that we all participate in cultural heritages from long ago and far away, that we all are products of diasporas in one way or another. And that that is a great richness for us all to discover and share and enjoy.

So, a place to start. Begin the class by playing some talking drums. You need to make some choices here. Do you want to start by talking about talking

\*This workshop was originally given at the annual meeting of the California Global History Project at the Marconi Center in northern California, March 4 and 5, 1995.

drums? Or do you want to go for the attention-getting right off the bat and start the music? Your choice. I start by playing the music.

I play cuts two and three from *Musique du Monde, Afrique Centrale: Tambours Kongo*, which are short and give a short message. The liner notes to this CD are especially helpful with explanations of some of the more complicated cuts, if you choose to use them. You can connect this talking music with the idea of diaspora by telling your students how the talking drums are used: to communicate over long distances and through dense jungle terrain. The peoples of the interior of Africa could use this method, for example, to warn of invasion by their coastal counterparts who were coming to capture them so they would sell them to the Portuguese as slaves. Now you're set to look at maps and talk about the issues involved.

There are good talking drums from Nigeria too. I use *The Igbede of Nigeria: Drumming, Chanting and Exotic Percussion* because cut #14 has incredible polyrhythmic drumming by children under 10 years old. Or try cut #3 on Side 1 of the audio tape *The Healing Drum*. This has some polyrhythmic drumming by field drummers from West Africa (Mali). Obviously you can choose your own method of connecting this to African diasporas.

As long as you're in Africa you could follow this up with a discussion of the integral importance of both music and dance to African life, because you will want to talk about this idea with respect to African American culture when you are in the U.S. segment. For more information on this integration see the text *Music of the World* by Alan Blackwood. Again, you might be starting in America and working backward to Africa. In that case you would be using the resources I will mention later, perhaps in particular the video from the Discovery Channel, *Dancing Through West Africa*, from the *Assignment Discovery* series (see Appendix). The Discovery Channel has wonderful programs about 25 minutes long, two each morning (Monday through Friday) during the regular school year which teachers can tape from their own TVs and use for a year. There is a free guide you can obtain by calling the 800 number in Appendix C.

The video series, *Dancing*, by PBS (in particular, #1 and #4) is great for showing the integration of music and dance into life, really in all of Africa, and then making the connection to African American culture. This series of videos, five in all, is one of the very best resources I can recommend to you. If you can only buy one resource from the ones I list in the appendices, get this one. It raises so many issues I think you'll want to discuss in your classes that the monetary outlay will be worth it ten times over.

Now you may be ready to make the leap to the slave trade in the Caribbean or to the U.S.,

depending on how and when you deal with Latin America in your class. In either case you can talk about how all instruments were taken away from the African peoples to keep them from communicating in code to each other and of course to disorient them and strip them of comfort and solace.

This whole issue blossoms when you play, say, the steel drum music (obviously a later innovation) of Jamaica or Trinidad, with which your students are probably familiar. You can talk about the 50-gallon steel barrels from which the steel drums are made, what those drums originally contained, and what kind of economy this is. Then you can work backward from there to the slave trade economy, or vice versa. You can talk about what people do with hand clapping, foot stomping, and body slapping and swaying when they have no instruments and are not allowed to dance. With a little bit of research (see *Music of the World* by Alan Blackwood, bibliography attached) you can find the kinds of instruments they made from natural resources to replace those taken away. You can talk about the irrepressibility of the human spirit. You're off and running.

You can play some of the samba music from Carnival and talk about the influences of the Portuguese and Spanish (blossoming into the history of that diaspora), the indigenous people of Central and South America, and the African slaves, showing how this is truly a tripartite mix of cultures to this day. Any of the cuts from *Sambas de Enredo, Das Escolas de Samba do Grupo 1A - Carnaval 91* are good. And really you have any and all of the dance music from Latin America — tango, mambo, cha-cha, bossa nova, rumba — available to you at this juncture.

You can also mix in the voodoo influences of Haiti, which come originally from Africa and are evident in the celebrations of Carnival. (JVC has an interesting video series which includes a segment on voodoo rituals and their origins in Africa. See the Videography, Appendix C.) You can lead from there into a discussion of the cultural mix in this celebration of religions. The PBS series *Dancing* also has a segment on the Catholic Church and dance which is pertinent to this discussion. If you want music involved in the political and social issues of today see the Discography, Appendix B.

If you're daring you can even show a video of Carnival, but you will probably want to show one that is relatively tame, and simply discuss the symbolic aspects of nudity coming from at least two of the cultures of this mix. You could show some slides of Mayan and Aztec costumes and compare them to some of the costumes in the samba groups today. You might even throw in a quick aside to Las Vegas; but I digress. There is lots more here but my intent is to get you started and give you enough resources to climb this tree to your heart's content.

Let's leap to the U.S. mainland and the unique

music and dance which grow out of the slave cultures here. Of course, when we are speaking of the U.S. or of North America (or of the Americas) we are speaking from the very beginning of cultures of diasporas. We could go back 20,000 years or more and trace migrations across the Bering Strait, connecting traces of languages, instruments, implements and weapons. We could talk of the shifting of continental plates and climatic changes affecting the settlement of the Americas. But shall we keep it simple? Besides, we don't know what music from 20,000 years ago sounded like.

The African peoples brought their way of life to the plantations of the South. Everything they did, all day long, they did with music and dance. It was the music which helped sustain them in the terrible conditions of slavery. The music helped them pace themselves in the unnatural mid-day work under hot sun in the fields.

There are the work songs of planting and harvesting, the songs hummed under the breath in the work of the kitchen and the house, the songs to the gods sung in the evening to give them strength and patience and good fortune. The work songs of the fields got mingled with the folk music of the Scots, Irish, English, French, Spanish and Native Americans. The house songs eventually evolved into the Blues. The songs to the gods united with Christian hymns to become Gospel. And all these styles fed into the mix that was to become jazz. Here again, you know the history. Let me just point to some resources and the directions you can take and you can adapt them in your own way.

You can get field recordings from both the Smithsonian and the Library of Congress of original field and work songs, children's songs, very old gospel (*a cappella*), wonderful old blues, and some new recordings — recreations of slave auction songs. These last have enormous impact in the classroom. (Discography, Appendix B.)

Some of the children's songs are still sung in their more or less original forms on the islands off the coast of the Carolinas. And many of us learned various versions of these songs in other parts of the country. It is fun to see the class come alive as the students begin to recognize songs they know from childhood and then to compare the ways in which the songs have changed through the years and from place to place.

There are now recordings of a group of gandy dancers singing the old songs used to build the railroads. PBS did a special on these folks last year, so they're on video also. They have a stage set up with rails and ties and they use their hammers to drive the spikes while they sing the old songs. They also talk about life during this time. (Videography, Appendix C.)

What you need to know about the inception of jazz is that the blues and gospel were already going strong. Then stride and drag and ragtime and swing were invented in quick succession. Out of this brew came

jazz and boogie woogie. These last styles all represent a new optimism (whether warranted or not) and therefore are upbeat and joyful.

At that same time hillbilly folk music and cowboy (country) music were coming on strong. When boogie woogie met hillbilly, rockabilly was born and out of that came rock and roll, a combination, really, of these styles and blues. However, none of these lines of succession are clear and chronological, but collide and slide through time, feeding on one another all the way down to today's rap and heavy metal. We're in the midst of a similar anachronistic process when we watch Tony Bennett and Mel Torme on MTV these days.

Right next to all this and then connecting and intermingling with it we have the development of what we call Cajun music. This music originally was brought to Louisiana by French settlers who essentially had been kicked out of Nova Scotia, once a part of the French province of Acadia in Canada, when it was ceded to the British in 1713. In the same way that the British pronounced India as *Inja* they pronounced Acadia as *caja* and the Acadians *Cajuns*. If you play some original French music (Discography, Appendix B) and then play some typical Cajun music, you will find that anyone is hard pressed to tell the difference.

HOWEVER, the original French music was already influenced by Irish and Scottish and British wandering minstrels as far back as the Renaissance and before. So you can hear the influence of the Irish and British folk dances and Scottish reels in the original French music and even today in Cajun music. You could play some of the music of the popular Irish group *The Chieftains*, if you have time, to demonstrate this. In Cajun music you can hear the sound of Scottish bagpipes in the accordion. If you personally become more interested in this melding, and/or if you have some students who are somewhat more sophisticated in music and are interested in this development, look up the documentary *J'ai été au bal* (now on video).

The crossover between Cajun music and jazz and rock comes in *Zydeco*, which is music from the heartland of Louisiana, and which finally brings it all — African, Acadian French (including Irish, Scottish, and British), Country, and Blues — together with a rock beat in a true melting pot of music which we blithely say is unique to America. Now just what does that mean?

I hope that this brief display of one dendrite in the neural system of world music, coupled with the appendices, will help you to use music more extensively in your global history classes, and to develop your own way of adding to these resources in your teaching. I can be reached through the Internet at JMoulton@GGU.edu if you want to ask questions, make comments or carry on conversations. I'd love to hear from you.

## APPENDIX A: BIBLIOGRAPHY

### **General Histories:**

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Grout, Donald J. and Claude V. Palisca. *A History of Western Music*. New York: W.W. Norton, 1988.

Nettle, Bruno, et al. *Excursions in World Music*. NJ: Prentice Hall, 1992.

Sachs, Curt. *A Short History of World Music*. London: Dobson Books, 1969. (An oldie but interesting because Sachs considers it a history of the human mind.)

Titon, Jeff Todd, Ed. *Worlds of Music*. NY: Schrimer Books, 1992. (Has a tape to go with it.)

Ulanov, Barry. *A History of Jazz in America*. New York: Viking Press, 1964. (I think this has been updated.)

### **World Music Texts:**

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Reck, David. *Music of the Whole Earth*. New York: Scribners, 1981.

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### **Odd(s) and end(s):**

Hammel, Trudi, et al. *Math and Music: Harmonious Connections*. Palo Alto, CA: Dale Seymour Publications, 1995.

## APPENDIX B: DISCOGRAPHY

### **AFRICA:**

*Afrique Centrale: Tambours Kongo*, Musique de Monde. Buda Records. This CD should be found in the World Music section of any good music store.

*The Healing Drum: African Ceremonial and Ritual Music*. Yaya Diallo, Destiny Recordings. Audio tape, World Music.

*The Igbede of Nigeria: Drumming, Chanting and Exotic Percussion*. Music of the World CDT-117, P.O. Box 3620, Chapel Hill, NC 27515-3620. Should be able to find this in the World Music section of and good music store.

### **CARIBBEAN, CENTRAL AND SOUTH AMERICA:**

*Andes Manta*. Koch, International, New York, 1992. Traditional pan pipe music from Ecuador, Peru, Bolivia, Paraguay.

*Bien Jibaro: Country Music of Puerto Rico*. Rounder CD 5056, 1994. Shows the Spanish influence.

*Bob Marley and the Wailers LIVE!* CD by Tuff Gong, Island Records. Jamaican reggae. Any good music store.

*Clave Y Guaguancó' (Songs and Dances)*. Green Linnet Records, Inc., 43 Beaver Brook Road, Danbury, CT 06810. CD containing songs/dances from Cuba combining Yoruba, Bantu, Spanish influences. Recorded in Havana, 1990.

*Sambas de Enredo: Das Escolas de Samba do Grupo 1A-Carnaval 91*. BMG Music, New York. Brazilian music from Carnival.

*Steel Band Music of the Caribbean*. CD by Legacy Intl.

### **UNITED STATES:**

#### **African American:**

*All of My Appointed Time: Forty Years of A Cappella Gospel Singing*. Jass Records. Jass J-CD-640.

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*Elves and Children's Songs*. Smithsonian Collection.

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*In the Beginning Was the Rhythm: Guided Tour Through The Evolution of Jazz and New Orleans R&B*. Joel Simpson. The tape comes with the book. See Bibliography.

*Scott Joplin: Piano Works 1899-1904*. RCA Victor CD 7993-2-RG. Ragtime Music. Pianist Dick Hyman. EXCELLENT.

### **Cowboy/Country:**

*Riders in the Sky: Best of the West*. Rounder CD 11517. These guys are new but they do the old songs and boy, can they yodel!

*Yodeling Songs of the Alps: Switzerland, Germany & Austria*. Legacy International, CD 310. Speaking of yodeling!

### **Rockabilly:**

*Tennessee Border: Sonny Burgess with Dave Alvin*. Hightone Records HCD 8039. Elvis came out of the rockabilly tradition.

### **Rock and Roll:**

*Oldies But Goodies, Vol. 10*. Original Sound Entertainment. OSCD 8860. Original recordings of great rock 'n' roll hits.

### **Cajun/Zydeco:**

*Beausoleil: La Danse de la Vie*. Rhino Records Inc. 1993. R2 71221.

*France: Musique traditionnelles d'aujourd'hui*. Silex Y225999. I put this here because it is the old French folk music that reflects the influences in Acadian/Cajun music.

*Get It: Beau Jacques and the Zydeco Hi-Rollers Live*. Rounder 1995. CD 2134. Zydeco at its best.

## APPENDIX C: VIDEOGRAPHY

**Assignment Discovery** — Discovery Channel, Discovery Communications Inc., 7700 Wisconsin Avenue, Bethesda, MD 20814. Morning programs from 9 am to 10 am. A variety of programs, usually 25-30 minutes long. Permission is given to tape them from your own TV and use them up to a year. Call 1 800 321-1832 for a free subscription to the Discovery Network's Educator Guide.

**Anthology of World Music and Dance** - JVC, approximately 30 videos of dance in the field worldwide. See JVC Video Guide.

**Anthology of Music and Dance of the Americas** - JVC/Smithsonian Folkways. Multicultural Media, 31 Hebert Road, Montpelier, VT 05602. (Carnival?)

**Dancing PBS**, 8 hours of video on dance from around the world. Five segments. Raises many good issues for discussion. (EXCELLENT) See PBS Video Guide.

**Dancing Through West Africa** - Assignment Discovery, Discovery Channel, 1993 programs. See above, first entry, to order.

**Gandy Dancers** - PBS, one hour video of the original stage presentation. See the PBS Video Guide.

**History of Jazz** - Assignment Discovery, Discovery Channel, 1994 programs. See above, first entry, to order.

**J'ai été au bal** - documentary on Cajun development. You may have to find a somewhat esoteric video store, or a music store with a large selection of Cajun music to get this.

**Latcho Drom** - recent French film on the migration of gypsies from India (long ago) to Spain and several other places in Europe today.

**The Lost Land of Tannu-Tuva** - biography of a forgotten people of the Asian steppes. They have trained themselves to sing more than one note at a time, a technique known as throat-singing.

**Tuva, Vol. 2** - Throat-singing festival.

### **MISCELLANEOUS:**

**CBS Sunday Morning** - early morning on Sunday, good for 15 minute segments on music of all kinds. You can order segments of the entire 1 1/2 hour programs. There's a good one on Zydeco from 1994.

**Any of the videos of various classical operas done by director Peter Sellers** - Modern settings which emphasize current political and social messages that parallel or similar to the original messages underlying the operas at the time of their creation; e.g. Mozart's *Don Giovanni*.

lim conquests continued to advance, into Central Asia and India in the east and into Spain in the west. Umayyad armies even besieged Constantinople in 717 and 718. As the conquests continued, larger and larger numbers of non-Arabs came under Muslim rule. According to what was until recently the conventional wisdom, non-Arab, and above all Iranian, dissatisfaction gave rise to the Abbasid revolution, which brought the Umayyad caliphate to an end in 750. Recent historiography has pointed out, however, that while the Abbasids won a large following among Iranians, the movement was led by Arabs and, moreover, enjoyed the support of quite a large number of Arab Muslims, including the Muslim establishment at Medina.<sup>2</sup>

In fact, the Abbasid movement was no more Persian than the Umayyads were Greek. It did, however, attract and patronize many Iranians, just as the Umayyads had patronized many Greeks. In fact, the contrast between Umayyad and Abbasid cultures in many respects mirrors the pre-Islamic rivalry between Greek and Persian cultures as embodied in the Byzantine and Sassanian empires. In founding a capital at Baghdad, near the old Sassanian capital of Ctesiphon, the Abbasids opened the Muslim community to profound Persian cultural influences. Abbasid painting, architecture and court culture incorporated Persian elements. Still, it would be misleading to speak of a Persianate Abbasid culture that rejected all Greek influence, for the Sassanians had themselves been highly Hellenized, and their Hellenism filtered into Abbasid culture. The marks of Hellenism appear in the explosion of Muslim science and philosophy under the Abbasids. In addition to composing original works, Muslim scholars translated classic Greek works into Arabic; the caliph al-Mamun (813-833) even opened a school of transla-

tion in Baghdad. Through this process, works of classical Greek scholarship reached Muslims while most of Christian Europe languished in the throes of the Dark Ages.

At its height, from 750 through the mid-tenth century of the Common Era, the Abbasid empire embodies Islam as a world civilization. The Abbasid realm stretched from Spain in the west to India in the east. As a number of scholars have pointed out, it was possible for a merchant to travel from Córdoba through Fustat and Damascus to Baghdad while conversing in a single language, Arabic, and using a single currency, the Abbasid dinar. Merchants, scholars and government officials did travel, contributing to a massive circulation of people, money, goods and information within the empire. Commerce and diplomacy extended beyond the Abbasid domain, as well, reaching the Khazars and Bulgars to the north, China to the east, the lower Indian peninsula and sub-Saharan Africa to the south.

Technically, the Abbasid era encompasses the entire period from the Abbasid caliphate's inception in 750 until the Mongol conquest of Baghdad in 1258. Many historians, however, take the Abbasid regime to have lasted only two centuries in actual fact, after which its authority was usurped by regional potentates. Of these, the most notable were the Persian Buyids (945-1055) and the Seljuk Turks (1055-1092), both of whom took over Baghdad. The potentates in the eastern part of the Muslim realm at least recognized the Abbasid caliph, now little more than a figurehead, from whom they derived spiritual legitimacy.

In the west, however, a fundamental challenge to the caliphate arose in the form of the Fatimids, an Ismaili Shi'ite counter-caliphate that established its seat in Tunisia

before founding Cairo in 969. The rivalry between the two caliphates was an epic struggle, every bit as intense as the Abbasids' struggle against the Umayyads. Like the early Abbasids, the Fatimids employed propagandists (*da'is*), who roamed Abbasid territory, attempting to subvert the Sunni regime from within. Yet even this intense antagonism did not deter commerce between the Fatimid and (nominally) Abbasid realms; as the documents of the Cairo Geniza make clear, trade was fairly brisk between Fatimid Egypt and Iraq and points east, as well as between Fatimid territory and the Crusader states.<sup>3</sup> Under the circumstances, we might perhaps speak of a commercial impetus that transcended individual political regimes.

The emergence of the Fatimid counter-caliphate abruptly divided the Muslim realm into eastern and western zones. In so doing, it separated the Abbasid caliphate from its subjects in Spain, then under the rule of a branch of the Umayyad household that had escaped the Abbasid conquest. In the face of this isolation, the Umayyad prince Abd al-Rahman III declared himself caliph in 929. Under this new Umayyad caliphate, Muslim Spain enjoyed its greatest period of cultural efflorescence. Córdoba was for a time the premier capital within the Islamic domains, and, arguably, in the world. From this point on, Muslim Spain's history takes a trajectory distinct from that of the Muslim east; it is now tied much more closely to the fortunes of Morocco. Besides the famous Spanish golden age poetry, relatively little was known of Umayyad Spain until the past few decades. Recent archaeological finds, above all at the caliphal palace at Madinat al-Zahra outside Córdoba, have shed new light on Spanish Umayyad court culture; meanwhile, new historical studies have uncovered the links between the Spanish Umayyad caliphate and the two more powerful

caliphates.<sup>4</sup>

If the Abbasid golden age represents an era of political, religious, intellectual and commercial integration, the period of decentralization and fragmentation that followed is one of diverse cultural contacts and heterogeneous influences on the Muslim polities. The potpourri of Persian and Turkic potentates who diluted the Abbasid caliph's power came from a variety of cultural traditions which they brought to bear on the culture of the courts at Baghdad and at their regional capitals. In North Africa, meanwhile, the Abbasid-Fatimid rivalry prompted the indigenous Berber populations to assert themselves, playing the two regimes against each other. In Spain, the beginning of the Christian reconquest in 1085 brought Christians and Muslims into unprecedented contact. This contact culminated in the twelfth-century translation movement in reconquered Toledo, where Muslim and classical Greek learning were translated from Arabic into Latin, making these works accessible to Europeans for the first time.

The most famous — or infamous — contact between Christians and Muslims during this period was of course the Crusades. It is often tempting to treat the Crusades as a forerunner of early modern European imperialism. The Muslims in whose midst the Crusaders established their states, however, regarded these little enclaves in Syria and Palestine as a relatively minor nuisance. Of far greater consequence, in their estimation, was the Christian *reconquista* in Spain, which had its first major successes shortly before the First Crusade, and which Muslim observers tend to view as an integral part of the crusading mission. It is ironic to note, when assessing the First Crusade in the eastern Mediterranean, that the Crusaders attacked the wrong group of Saracens. The European kingdoms were incensed by the Seljuks' pro-

hibition of Christian pilgrimage to Jerusalem after they had conquered the Fatimids and gained control of the city in 1071; by the time the Crusaders attacked, however, the Fatimids had retaken the city. The roughly two centuries during which the Crusader states clung to the Syrian littoral provided fewer opportunities for contact than one might expect. The Crusaders conducted some trade with their Muslim neighbors and, inevitably, adopted certain regional customs. The chivalric military culture of medieval Europe may also have drawn on Muslim prototypes.<sup>5</sup> Intellectual exchange, however, was meager, in stark contrast to the fruitful exchanges that occurred in twelfth-century Toledo. Yet we would do well to remember that the Crusader states were dealing with vigorous Muslim powers that posed a constant threat to their existence. The scholars of Toledo, on the other hand, had the luxury of sifting the intellectual legacy of the vanquished.

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*"Yet we would do well to remember that the Crusader states were dealing with vigorous Muslim powers that posed a constant threat to their existence."*

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After the tenth century, the territory once ruled by the Abbasids never again enjoyed such a level of integration until the height of the Ottoman Empire in the sixteenth century. Between the mid-tenth century and the Mongol invasions in the thirteenth century, the Muslim lands became progressively more fragmented. By the time the Mongols invaded, the authority of the Abbasid caliph extended no farther than the immediate vicinity of Baghdad. Even the local potentates lacked unity; the Seljuks had lost authority to regents (*atabegs*) who ruled individual regions, notably the Zangids in Iraq and Syria. On the other hand, the domain of

the Fatimid caliphate had returned to the Sunni fold after the caliphate gave way to the Ayyubid dynasty, founded by Salah al-Din Yusuf b. Ayyub, known in the west as Saladin, the client of a Zangid *atabeg*. Notwithstanding, Ayyubid Egypt and Syria constituted yet another regional power paying lip service to the Abbasid caliph. Spain and Morocco, meanwhile, followed an entirely different course under the puritanical Almohads (1130-1275), self-proclaimed Berber caliphs who professed allegiance to neither the Abbasids nor the Fatimids.

These first six hundred years of Islam pose a number of world historical questions, many connected with how an evolving empire responds to the challenges posed by its own expansion. The Abbasid golden age, in particular, embodies a striking array of world historical themes. One could easily speak of the Abbasid empire during this period as a world system as defined by Janet Abu-Lughod or Immanuel Wallerstein, with a central zone at Baghdad and multiple regional centers at Basra, Nishapur, Damascus, Cairo, Qayrawan, Córdoba and other towns.<sup>6</sup> Bulgars, Khazars, Russians, Hindus, Berbers, Abyssinians and even Franks and Goths populated the Abbasid empire's periphery.

This Abbasid world system participated in and linked two major ocean trading zones: those of the Mediterranean Sea and the Indian Ocean. Although the requirements of travel in these two oceans were different, and although it was extremely rare for a single merchant to trade across both oceans, Mediterranean and Indian Ocean goods circulated throughout the Abbasid domains. The Abbasid provinces bordering these two bodies of water traded avidly not only among themselves but also with Byzantines, Franks and various Indian Hindu principalities. In short, either ocean in the Islamic Golden Age warrants a study as a coherent

economic and, to some extent, cultural unit, comparable to Fernand Braudel's study of the Mediterranean in the age of Philip II or K.N. Chaudhuri's multi-century study of the Indian Ocean.<sup>7</sup> S.D. Goitein's extraordinary opus *A Mediterranean Society*, based on medieval documents preserved in a Cairene synagogue, offers a multifaceted portrait of the southern and eastern coasts of the Mediterranean during the waning years of the Abbasid and Fatimid caliphates, and provides a model for what such an integrated study could achieve.<sup>8</sup>

More specific issues of Islamic empire-building are similarly susceptible to world historical analysis. One might mention urban development; slavery, including the distinctive brand of military slavery practiced in many Islamic polities; the seclusion of women; and treatment of minorities.

Islam has often been described as an urban religion inasmuch as it arose in a thriving commercial town, and political power in Islamic states has typically concentrated in cities. During the 1960s, the Islamic city emerged as a major focus of inquiry. Scholars such as the late S.M. Stern questioned whether Islam itself imposed certain forms and functions on a city: the central mosque and market, the enclosed quarters and narrow, twisting streets.<sup>9</sup> In recent years, André Raymond has achieved something of a breakthrough in the study of Ottoman-era cities by pointing out a regional and climatic dimension to urban topography and residential design that transcends the religious dimension.<sup>10</sup> Thus, for example, an upper-class family house in Cairo bears more resemblance to one in Christian Spain than it does to one in Anatolia or Yemen. Richard Bulliet has demonstrated that the narrow, winding alleys so frequently associated with the "typical" Islamic city resulted from a lack of wheeled vehicles, which had been

displaced by camels.<sup>11</sup> In short, urban layout and residential construction take their places as regional phenomena that can be studies in a particular geographical, as opposed to merely a religio-cultural, context. By the same token, urban challenges such as water management, maintenance of public order, defense against invasion and brigandage, and relations with the rural hinterland can be reassessed in such a global perspective.

The need for a reliable source of military manpower posed a problem from the early years of the first Islamic empires. The Rightly Guided caliphs, the Umayyads, and the Abbasids had all relied initially on regional populations who supported their causes: the early caliphs on Bedouin tribes, the Umayyads on Syrian Arab contingents, the Abbasids on Khurasani warriors. The danger always existed, however, that these privileged military elites would turn against the regime they had supported and draw on their regional power bases to oppose or manipulate it. The Prophet's companions had experienced this eventuality at the time of his death, when the Bedouin tribes who had accepted Islam, considering their covenant with Muhammad to have lapsed with his death, rebelled against his successors. As a result of the civil wars that ensued, known as the Wars of the Ridda (apostasy), Islam spread throughout the Arabian peninsula. Months of warfare convinced the early caliphs of the need for strict control of the tribes, which they achieved through the garrison towns, but did not prompt them to seek entirely new sources of manpower. This innovation developed under the Abbasid caliphs, whose Khurasani troops frequently wrought havoc in Baghdad. Toward the middle of the ninth century, the caliph al-Mu'tasim (833-842) began to purchase Turkish slaves from the Central Asian steppe, convert

them to Islam, and train them as his personal soldiers. In 836, he founded a new capital at Samarra, north of Baghdad on the Tigris. This new capital was populated solely by the caliph, his retinue, and these military slaves, who were known as *ghilman* (s. *ghulam*) or *mamluks*, divided into quarters based on their places of origin. Relatively recent research suggests that the use of mamluks did not originate with al-Mu'tasim; mamluks of one sort or another can be observed under the Umayyads and perhaps even under the early caliphs.<sup>12</sup> Al-Mu'tasim and his successors, however, were the first to employ mamluks systematically on a large scale. Their strategy was to remove young Turkish men from their families and lands of origin and train them in the caliph's capital, so that their only loyalty would be to the caliph. The mamluk system was adopted by numerous other medieval powers, notably the Seljuks, Ghaznavids and Ayyubids, and would remain a viable source of military recruitment in a number of Muslim polities well into the nineteenth century. Nonetheless, the mamluks could themselves form a formidable interest group; later Abbasid caliphs came to be utterly dominated by their mamluks. And in the most momentous instance, the mamluks of the Ayyubids displaced their masters and established the Mamluk sultanate (1250-1517) in Egypt, Syria, southeastern Anatolia and the Hijaz.

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*"The mamluk system was best suited to polities in which the ruler controlled all rights to land, as was the case in Muslim territories."*

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The systematic acquisition of large numbers of mamluks contributed to the Abbasid empire's and its successor regimes' status as world empires, for it brought them into regular contact with the lands outside the borders of Islam

from which mamluks were traditionally procured. Yet this solution to the problem of reliable sources of manpower becomes a more intriguing world historical issue if we compare it to the solutions adopted in non-Muslim polities. Although slavery, including palace, or elite, slavery, was widely practiced in a number of non-Muslim polities, such as the Byzantine and Chinese empires, no major non-Muslim regime adopted military slavery on the order of the mamluk system. The mamluk system was best suited to polities in which the ruler controlled all rights to land, as was the case in Muslim territories. This allowed the ruler to assign the usufruct of specified lands to his mamluk commanders so that they might support troops with the revenues. In polities in which a hereditary landowning nobility existed, such provision for a class of foreign military slaves would have been difficult, if not impossible, since the slaves' interests would have clashed with those of the nobles. This is not to suggest, however, that a feudal society with a hereditary nobility necessarily precluded the use of military slaves. It would be useful to investigate what criteria led to various forms of recruitment worldwide.

It seems clear, in any case, that the mamluk system in the first instance appealed to states in an age when swift cavalry attacks were the principal form of battlefield encounter; mamluks from the Central Asian steppe were therefore valued not only because they had no extraneous allegiances but also because they were highly proficient horsemen. In most cases, the chiefs of such calvary forces depended on the assignment of plots of land where they could graze their horses, breed new ones, and train mounted troops. When salaried, gun-wielding infantry began to overshadow cavalry under the Ottomans, the importance of landed estates correspondingly de-

clined. A more obscure question is what part military personnel played in the political, economic and cultural lives of various polities. A number of Seljuk *ghilman* participated in mysticism and became noteworthy scholars. The mamluks of Egypt and their offspring also patronized religious establishments and produced literary works, often of some note.<sup>13</sup>

If we consider slavery in general, we open a much broader field for comparative global analysis. Although Islam does not forbid slavery, the Prophet considered it meritorious to manumit slaves; furthermore, Islamic law is far less restrictive in issues of slave status than classical Greek or many medieval and early modern European codes of law. Yet, Muslim polities, like their counterparts elsewhere, made extensive use of slaves, mamluks and otherwise. African slaves were heavily employed in agriculture, although as is the case with many features of rural life under Islam, we know relatively little about the full extent and conditions of this form of slavery. The wretched conditions of the slaves who dredged salt from the marshes of southern Iraq under the Abbasids came to light because of their well-documented rebellion. This rebellion, known as the Zanj revolt (Zanj being the Arabic term for most categories of sub-Saharan Africans), was massive in scope and lasted from 869 through 883. Yet how many parallel instances of exploitative agricultural slavery existed is not fully known.

Far better documented is domestic slavery and what has been called elite slavery, encompassing mamluks and court slaves. Elite slavery appears to have been a common feature of Mediterranean and Asian empires from antiquity through quite recent times; in fact, the early Muslim empires probably adopted it from the Byzantines and Persians. Often the mamluk system itself yielded a contingent of slave courtiers who might be

current or former military commanders. Slave women were also purchased from the same regions and married to male slaves or to the ruler; otherwise, they might be installed in the ruler's harem.

The harem, a private space where women resided, is almost a cliché of Islamic culture, yet it, too, had precedents and parallels in other empires. The Byzantines and Chinese, for two prominent examples, kept royal women and children secluded from public contact. In fact, it has recently been pointed out that royal seclusion, in whatever polity it occurred, served to seclude not only royal women but royal men, as well.<sup>14</sup> Chinese and Byzantine emperors and Muslim caliphs alike lived in splendid isolation designed to separate them from the ranks of their subjects. The need to preserve the ruler's inner sanctum explains in large part the existence of elite slaves loyal only to the ruler. The epitome of such slaves were eunuchs, employed by numerous empires, from the ancient Persian to the Byzantine to the Chinese to virtually all Muslim empires.<sup>15</sup>

Muslim rulers' treatment of their non-Muslim subjects is an emotional and highly contentious subject, and one that is dogged by implicit and explicit comparisons to treatment of Jews under European Christian rule. Many studies of religious minorities under Islamic rule compare their circumstances to those of Jews in Europe; during the period preceding the Mongol conquest of Baghdad, Islamic polities seem far more tolerant. Jews and Christians participated fully in commerce and attained high positions at many Muslim courts. Their circumstances deteriorated when the surrounding society suffered economic hardship and military defeat, as occurred in isolated instances throughout the period. In polities subject to unusual stresses, such as those situated on the borders of the enemy Christian lands and those under the sway of

zealous sectarian movements, minorities' circumstances were, naturally, strained.

Considering such features of early Islamic civilization in a global, comparative context prevents us from viewing Islam as a timeless, monolithic, self-sufficient entity and, by the same token, obliges us to remain aware of Islam's contact with other cultures and its place in world history. It is precisely because of their manifold contacts with and influences upon other cultures that the early Islamic empires can truly be called global civilizations.

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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.

# TEACHING HISTORY THE OLD-FASHIONED WAY

## THROUGH BIOGRAPHY\*

BY KEN WOLF

It is not uncommon for teachers of history to argue that our courses for first-year college students can be made appealing only if we talk about people. History is people, after all, and even great social, economic, intellectual, and political forces take shape in our minds and in our historical records through the actions of people. An abstract census report or a jargon-ridden memorandum is compiled by and for the use of people making (what often amount to) very personal decisions.

The difficulties of creating people-oriented courses are increased by the nature of our textbooks, especially in Western and world civilizations courses, and by our understandable professional reluctance to transform those courses into parades of "great men and women" whose lives are detached from the context in which they lived and made decisions.

Our texts, even the better second-generation ones now available for world history courses, tend to bury individuals in social and political narratives or in a network of events and dates that students are asked to organize and memorize. Brief biographies of important figures, such as Mohammed or Napoleon, usually are presented, and there is often interesting "boxed" material about colorful individuals. Students tend to skip the latter unless specifically warned not to, but we need to see beyond the Moshems and Napoleons in or-

der to appreciate what was involved in individual decision making in the past.

Ten years ago, after Murray State University introduced a required world civilizations course for first-year students, a number of us in the history department began to explore ways to enliven and humanize the course. At that time, our textbook was L.S. Stavrianos' *The World to (and Since) 1500*;

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we later changed to William McNeill's *History of the Human Community*.

Both texts emphasize broad themes at the expense of individuals. Since our course is interdisciplinary and interdepartmental, taught by political scientists, sociologists, and anthropologists, as well as by historians, we used these texts because we wanted to introduce students to some of the insights of the social sciences by paying particular attention to envi-

ronmental forces, political structures and traditions, and social and economic developments in the human story.

### Elevating Individuals Amid a Panorama of Social Forces

To keep from getting lost in a panorama of social forces, however, I wrote a series of short, comparative biographical essays to use in teaching the course. Each essay compared two individuals and focused on a development or problem that their lives illustrated.

Approximately four thousand words in length, the essays addressed such issues as the interactive role of law and society (Hammurabi and Moses), the way religion and ethics shape "nonreligious" values of civilizations (Zoroaster and Buddha), the obstacles faced by female leaders in a patriarchal society (Empress Irene of Byzantium and Empress Wu Zhao of China), and the impact of social structure in encouraging or retarding a spirit of exploration (Prince Henry of Portugal and Zheng He of China). In recent years the collection has expanded to include personalities and issues treated in the second half of a world civilizations course, such as Toussaint L'Ouverture and Tecumseh (resisting Western power); Bismarck and Ito Hirobumi of Japan (constitution making by conservative aristocrats); Eva Perón and Golda Meir (informal and formal uses of political power); and Edward Teller and Andrei Sakharov (the role of the scientist in politics).

In putting together this comparative hall of fame, I used the following criteria to make the essays use-

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ful to faculty and appealing to students. First, the people chosen had to be interesting and compelling, either intrinsically or in comparison with a contemporary. Second, the subjects of the essays had to be important to an understanding of past ideas and sociopolitical forces (i.e., they should have had an impact on history either by reflecting the values of their society [Prince Henry] or by seeking to change those values [Diogenes]). Finally, the individuals had to deal with issues important to educated people today.

It is not necessary to use essays that explicitly compare two individuals in order to benefit from teaching with biographies. Using explicit comparisons does, however, make it easier to discuss issues. I found direct comparisons particularly helpful because they allowed me to link issues and individuals more forcefully. Alternatively, students can be asked to read short biographies that are not comparative. *History Today* is an excellent source for essays on major figures in world history, as is *American Heritage* for United States history. The new five-volume *Leaders of the World*, produced by Yorkin Publications, contains ten- to fifteen-page biographical sketches. This same publisher is now preparing a projected twenty-volume series of biographical sketches of women in world history, and Carlson Publishing, in Brooklyn, New York, has recently published, in two volumes, *Black Women in America: An Historical Encyclopedia*, edited by Darlene Clark Hine. Even standard encyclopedia articles can be useful.

#### Balancing Attention and Interpretation

The important thing is that the biographical treatments be short enough so students can read several during the course, yet also interpretive enough so they go beyond colorful facts to pay attention to

broader issues raised by the life of the individual. In any case, the teachers should supply discussion questions for students before they begin reading. These questions should help students identify the thesis of the essay and prompt them to some broader comparative thinking. For example, when students read an essay comparing Gandhi and Ho Chi Minh, I ask

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them to consider the following questions: "When a people wish foreign rulers to leave their country, which works best — a violent or a nonviolent approach?" "Would Gandhi's techniques have worked elsewhere?" Or, before reading an essay comparing Prince Henry of Portugal and Zheng He of China, I ask students to note how the social and political structures and values of a society affected the way people viewed economic and political expansion and contact with other cultures.

My colleagues and I had a number of pedagogical goals in mind when we started to use these biographical essays. Our first was to make the classes more exciting and (dare I use the term) "relevant." We were aware that, despite (or because of) the broad interdisciplinary themes we had to address in a required, introductory social science course, we had to help students see how real people dealt with real problems. Only in this way could we make figures from the past

three-dimensional and humanize the course by allowing students to see historical actors in context. The problems that many of these individuals faced continue to exist, albeit in different forms, today.

Another goal was to capture students' attention with the subject matter so we could lead them, deftly but gently, to the beginnings of historical analysis and a sense of historicity. How did figures understand themselves? What did Prince Henry, for example, think he was doing? How about Genghis Khan, or the "weird" ascetic Mahavira? Another part of the analysis was more explicitly historiographical. How were these people judged by others — at the time or later — and why? Female figures are often excoriated by male historians (e.g., Edward Gibbon wrote that the Empress Irene's ambition was so great it "stifled every sentiment of humanity and nature"), while some male figures, such as the Roman Emperor Constantine or M. K. Gandhi, may receive too much credit for bringing about change. Most biographical essays contain the inevitable bias of the writer. Since students are quick to decide that they like or don't like a particular historical figure, their judgments can be used to spark a discussion of bias in researching and writing about the past.

A final goal was to challenge students to develop or refine some of the higher-level learning skills of analysis, synthesis, and evaluation described in B.S. Bloom's *Taxonomy of Educational Objectives* (1956), and to demonstrate some beginning mastery of these in the one short (three to five pages) essay we require students to write each semester in our world civilizations course.

#### Taking Biographies Beyond the Page

The first two goals can be pursued in class discussion, either in the large-class question-and-

answer format or by dividing students into small groups and asking them to address a question or questions posed by the life of particular leaders. What does Hammurabi's Code tell us about the effectiveness of laws in encouraging or deterring certain behaviors? This can lead to a lively discussion of capital punishment and the modern prison system. How does the career of someone like Diogenes illustrate the value of misfits in our society? What does it tell us about the role of intellectuals, then and now? How did the backgrounds of Marco Polo and Ibn Battuta color their reports of the people they met in their travels? What does this say about how we should approach documentary evidence in history? A comparison of the world of Martin Luther and Desiderius Erasmus can raise the question of whether it is better to work for change from within an institution or from without — a question that usually interests both secondary school and university students. A look at the careers of Louis XIV and Edmund Burke can raise questions about the appropriate role and power of governments, and can lead to a discussion of popular sovereignty. How powerful should the state become? How much power should "the people" have — and in what areas?

One of my colleagues enjoyed discussing the comparative essay I wrote on Toussaint and Tecumseh because it allowed him to discuss the role of heroes today: Do we need them, who are they, and how are they created? This same teacher used a short account of the career of William Randolph Hearst to challenge students, during the 1980s, to ask themselves about the limitations of wealth and to reflect on the question of what was the best sort of power to have: physical, social, political, financial, or even sexual. It made for some exciting classes. Finally, the work of Edward Teller and Andrei

Sakharov quite naturally raises the question of the social responsibility of scientists, something most undergraduate science majors rarely think about.

### **Developing Criteria for Evaluation and Analysis**

Just as exciting as the class discussion that biographies can create is the way short biographical readings can be used to challenge students to write more analytical and evaluative essay exams and class papers. Starting with the basic question of what makes a person important or influential in history, questions for take-home examination or written assignments can encourage students to establish criteria for their choice, present a clear thesis, and marshal evidence to support their arguments. If, over the course of the term, students have read biographies of eight to ten personalities, they can also be asked to prepare a paper in which they justify their choice of one or

What those criteria might be are discussed in class and individually with many students, at their request. The assignment has been challenging and rewarding, for most of my first-year students had never in their academic lives been asked to do such a thing. It took some of them a while to overcome their biases (e.g., since Constantine helped Christianity and Moses is in the Bible they must be the greatest) and realize that I really did want them to create their own standards for judgment and that I would grade them on the credibility of their criteria, the quality of their evidence, and the clarity of their prose — and not on some "secret, single unambiguous correct answer" that I was hiding from them. It was delightful for me, and for some of my colleagues who assigned similar papers, to see students struggling to think for themselves about such weighty historical issues.

Other forms of evaluative writing assignments which some of us used called for students to look at some of the personalities in my collection and ask which ones were the "most interesting" (a deliberately vague phrase that compels students to establish their own definition) or which "had the greatest impact — in their day and in the long run — and why?" Each of these requires clear criteria; the latter also encourages students to think historically. Yet another assignment asked students to compare the personality essays they had read with the relevant textbook pages and then decide "to what extent the major changes in civilization to 1500 were caused by the action of great individuals

The work of Edward Teller and Andrei Sakharov quite naturally raises the question of the social responsibility of scientists, something most undergraduate science majors rarely think about.

two as the "greatest" (or "most influential," "most admirable," or the like).

To do this effectively, they must create credible criteria by which to evaluate the cast of characters.

and to what extent such changes occurred as the result of impersonal forces?"

Though I myself have not tried it systematically, I have seen several colleagues at the secondary-school

level use such evaluative questions as the basis for excellent in-class debates and role-playing exercises. (There is no reason these activities would not work in most introductory college history courses as well.) What is needed are a few books students can consult for further information, one or two "hams" who can be counted on to "get into" their roles, and a classroom atmosphere that encourages students to take some personal risks. Why not have Karl Marx and John Stuart Mill debate the relative merits of equality and liberty, after the class has read short biographies of each and excerpts from the *Communist Manifesto* and *On Liberty*?

If learning basic research skills in the library is part of one's educational agenda, teachers can ask students early in the term to compile an annotated bibliography on a historical figure of their choice. I introduced this exercise in one course by having a reference librarian visit the class to explain the basic reference works useful for such an assignment; I expect it is typical for first-year students to be unfamiliar with much beyond *The Reader's Guide to Periodical Literature*. I told students to begin their bibliography with the title and hypothesis of a paper they would like to write using the sources they uncovered. I also told them I would grade their bibliography on how precisely the annotations related each entry to the topic they had chosen. One of the values of using a biographical approach for such an assignment is that it is simply easier for a beginning student to look up biographical references; if nothing else, the key words in CD-ROM Infotrac and similar computerized systems are less complicated. Of course, where the library is adequate, teachers can then ask students to actually write a biographical essay or one comparing two individuals. I would be reluctant to assign a comparative essay in an introductory course because the conceptual and organizational skills involved are likely to be lacking.

### Overcoming the Limits of Coverage and Sources

Finally, teaching survey courses through biography does have at least two limitations. The first is the bias many of us have in favor of lecturing in order to "cover the material" and the role biographies play in the approach. To have lively class discussions about the roles of individuals, something has to be sacrificed. Most of us assigned a brief biographical essay every week or two, in addition to normal

**Why not have Karl Marx  
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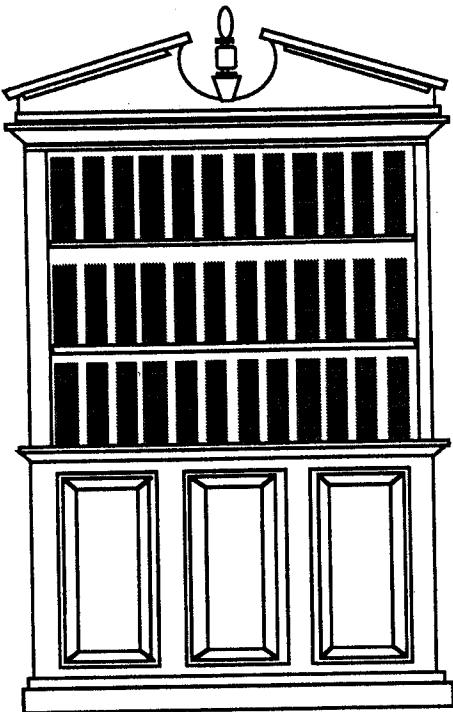
textbook reading. Then we used all or a portion of class every week or two for discussion of the biographical reading. Generally, I have found that students recall at least as much from a well-organized discussion prompted by open-ended, provocative questions as from a passively absorbed lecture.

Students seem to recall even more if one can use formal case studies to excite student interest. I have written two five- or seven-page case studies designed for first-year students. One looks at the options available to Louis XIV on the eve of the Dutch War in 1671. The other describes Hitler's rise to power in Germany from 1930 to 1933 and asks students to evaluate who or what was responsible for this. Students report that these cases have helped them develop a sense of historical-mindedness. It takes time to focus so intensively on one person or event, but what is lost in coverage of material is compensated for by better retention of facts as well as

by greater student appreciation of the role of interpretation in history.

The second limitation of teaching through biography is potentially more serious. It is often difficult to find short biographical essays that focus on issues as much as on personality. That is one reason I decided to write my own. It may take some effort to find just the right "set" for a particular course, one that reflects a teacher's particular interests. Yet, it is not impossible, and it should be worth the effort in increased student interest in and understanding of historical personalities and the problems they faced — as well as in student appreciation of judgments historians have made of the great and not-so-great, and in students' willingness and ability to make their own reasoned judgments about the past. This last is, I think, particularly important. Haven't most of us had the experience of students responding to a test question that asks for a judgment by raising their hands and saying: "Do you just want my opinion?" After going through the process of judging historical greatness by establishing criteria and arguing their case (i.e., of forming opinions based on intellectual substance, not on feelings), either in class discussion or on paper, students may be less likely to ask that question again.

History is certainly not only "the story of great men," as Carlyle once wrote, but it is still true that many of us who find history worthwhile do so because we are intrigued by the human story, by the great successes and equally great failures of humans caught in webs not always of their own making. Any chance students may have of learning from the past probably depends in large part on their willingness to allow themselves to be fascinated by history's people. That is why, in the final analysis, history and biography cannot and should not ever be separated for very long.



## BOOK REVIEW

### *An Atlas and Survey of South Asian History*

By Karl J. Schmidt

Armonk, N.Y.: M.E. Sharpe, 1995.  
180 pp. \$45 (hardcover), \$17.95  
(paperback)

This affordable and useful reference work is the first reference work of its kind to be aimed at the student market, since C. Collin Davies' *An Historical Atlas of the Indian Peninsula* (2nd ed.; Oxford University Press, 1959). Following the model of its predecessor, Schmidt's atlas combines explanatory text with illustrations, but unlike Davies, Schmidt often provides more than one map on a given topic. Hence the book consists of 69 topics, each discussed on a full page of text and accompanied by a total of 96 maps. The greatest emphasis is on political and military history, but the atlas also covers aspects of economic, social and cultural history. Standard maps on South Asian geography, climate, and linguistic distri-

butions are included, as well as a few specialized maps of Nepal, Sri Lanka and Bhutan.

*An Atlas and Survey of South Asian History* would be a welcome addition to existing resources on South Asia in any case, since Davies' atlas has long been out of print. Happily, Schmidt's atlas is also far superior — and not only because it incorporates recent scholarship. For one thing, Schmidt's version is much more comprehensive, with twice as many maps and far lengthier explanatory texts. The coverage of non-political topics is also greatly expanded. Schmidt's atlas additionally includes a glossary and an index, as well as a helpful and current bibliography. Another bonus is that Schmidt supplies measurements in both the metric and English systems.

The quality of maps is excellent and the accompanying texts are clearly written summaries of their respective topics. Occasionally, however, both maps and texts reflect the weaknesses in the secondary literature upon which they are inevitably based. For instance, Schmidt's capsule account of Maratha history (unit 23) draws heavily on the Hindu nationalist interpretation of these events. A second example is Map 18.1, which portrays South India in 1517 as divided between the two polities of the Bahmanis and Vijayanagara, when in fact the Bhamni sultanate existed only in name and many smaller polities flourished under Vijayanagara hegemony. Indeed, the whole enterprise of mapping the territorial boundaries of precolonial states is questionable, given the dispersed nature of political power in these periods. These are methodological problems that cannot be easily resolved, but could have been addressed more fully by the author in his introduction.

One of the best features of the work is Schmidt's attempt to go beyond the merely political. He is

particularly successful in the area of economic history, which is treated in ten maps. Several subjects not generally illustrated in map form are also included, such as the spread of higher education and the migration of South Asians overseas. Unfortunately, the coverage of social and cultural history is very sparse when compared to political and economic history — one feels much more could have been done in this area. Also noticeable is the omission of any non-political maps on South Asia dealing with the period between 320 CE (the beginning of the Gupta period) and 1526 CE (the beginning of the Mughal period).

Those are minor complaints, however, when judged against the substantial merits of *An Atlas and Survey of South Asian History*. Scholars of South Asia will undoubtedly continue to consult the much heftier and far more expensive *A Historical Atlas of South Asia*, edited by Joseph E. Schwartzberg (2nd ed.; NY: Oxford University Press, 1992), for specialized purposes. But Schmidt's atlas will serve as a handy reference work for general consultation, with its convenient historical summaries, high quality maps and solid bibliography. In that capacity, it should be much appreciated not only by South Asian scholars, but also of teachers of world history. Even better, *An Atlas and Survey of South Asian History*'s very reasonable price means that it can be assigned for classroom use, most appropriately in courses on South Asian history. In short, this work constitutes a major contribution to the woefully deficient supply of instructional and reference materials on South Asia, for which both the author and publisher should be commended.

Cynthia Talbot  
University of Texas at Austin

# ANOUNCEMENT

## 1996 Meetings of the New England Historical Association

*Spring Meeting*  
April 20, 1996  
Amherst College  
Amherst, Massachusetts

*Fall Meeting*  
October, 1996  
(date to be announced)  
Roger Williams College  
Providence, Rhode Island

The New England Historical 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.

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](mailto:jphanlan@wpi.wpi.edu)



## WORLD HISTORY BULLETIN BOARD

Those of you familiar with the *World History Bulletin* will notice a change in the format in this issue. The editors are trying this new style and would like to receive any comments (positive or negative) the membership may have. Send them to Dick Rosen, Executive Director (address on back cover), or by e-mail to [rosenrl@dunx1.ocs.drexel.edu](mailto:rosenrl@dunx1.ocs.drexel.edu).

### Women's History Graduate Student Competition

The Coordinating Committee on Women in the Historical Profession, the Conference Group on Women's History, and the Berkshire Conference of Women Historians announce their annual competition for a \$500 Graduate Student Award to assist in dissertation work. Applicants must be women graduate students in history departments in the U.S., but may be in any field of history. For applications, write Professor Shirley J. Yee, Award Committee, Women Studies Program, Box 354345, University of Washington, Seattle, WA, 98195.

## CORRECTION

In the last issue of the *Bulletin* (vol. XI, no.1), the article by Theo Von Laue contains a mistake. On page 9 (top, left side of page) the text should read, "At any rate, the destruction of Hiroshima and Nagasaki terminated the early phase of globalism... The 'Western preeminence...' The phrase 'the early phase of...' was omitted from the printed copy. We apologize for the error.

## With the Denver Art Museum MONGOLIA: THE LEGACY OF CHINGGIS KHAN

A lecture by Morris Rossabi at the Denver Art Museum on Thursday, January 24th entitled "Sex, Rex and Hex in Xanadu: Mongol Women" with the exhibit open after the lecture.

A lecture and book signing with Morris Rossabi on Friday, January 25th at the Tattered Cover at 6:00.

A complete Mongolian dinner in the Tattered Cover Restaurant following the lecture. Morris has just sent the recipes.

A morning for teachers at the Denver Art Museum with Patty Williams on Saturday, January 26th ending with a box lunch at the Denver Public Library.

Morris Rossabi teaches at Queens College and serves on the Editorial Board for the *World History Journal*. The fifth edition of Rossabi's *Kublai Khan* will be available in late October.

This month Marilynn Hitchens and Heidi Roupp will write teacher background notes with the help of Bea Spade. Beth Montgomery is arranging a day-long program at the Art Museum and library Saturday for those of us interested in teaching the Mongols in world history.

### With the NCSS November meeting in Chicago-

The World History Association is sponsoring a panel featuring William McNeill, who will provide a one hour overview lecture of world history for world history teachers and professors in departments of education. Marianna McJimsey will be one of the panelists and Heidi Roupp will chair the meeting. The panel will be Sunday from 1:15 to 3:15.

## INSTITUTE FOR EDITING OF HISTORICAL DOCUMENTS

Contingent on funding, the twenty-fifth annual Institute for the Editing of Historical Documents will be held June 24-26, 1996, in Madison, Wisconsin. Jointly sponsored by the National Historical Publications and Records Commission (NHPRC), the State Historical Society of Wisconsin, and the University of Wisconsin, the Institute will provide detailed theoretical and practical instruction in documentary editing and publication.

The Institutes have been extraordinarily productive, providing training to 403 participants to date. Of these, 68 are heading or have headed important documentary publication projects and many others have worked as full-time historical editors. Institute graduates also include college and university faculty, editors of state historical publications and staff editors of other publications, archivists, manuscript librarians, government historians, and graduate students from many universities. The 15-18 interns meet every morning and most afternoons for lectures and presentations by experienced editors. Three resident advisors are available for consultation during the term of the Institute.

Single accommodations for 15-18 scholars are provided at the Wisconsin Center Guest House on the University of Wisconsin campus. The Guest House is run much like a hotel, and is two blocks from the State Historical Society where the daily meetings are held.

Application to the Institute is competitive, with numerous applicants every year from all over the country. Further information and application forms are available from the NHPRC, Room 607, National Archives (Arch I), Washington, DC 20408 (phone 202/501-5610). Application deadline is March 15, 1996.



## **MORE BULLETIN BOARD**

### ● CALL FOR PAPERS, PRESENTATIONS AND PANEL PROPOSALS ●

The 1996 conference of the World History Association will be held at California State Polytechnic University, Pomona, June 21-23, 1996. The major theme of the conference is Science and Technology in World History. The conference aims at the examination of the role and nature of technology and its social, political, economic and ethical impact on the world from antiquity to the present. Proposals for papers, presentations and panels on these and related topics, as well as on issues pertaining to the teaching of world history are welcome.

Proposals should contain a one page statement of what the presenter intends to do, its significance for world history and its relation to the conference theme, if any.

The deadline for the submission of proposals is January 29, 1996.

For inquiries and further information, please contact:

Professor David R. Smith, Program Chair  
 History Department  
 California State Polytechnic University, Pomona  
 3801 W. Temple Avenue  
 Pomona, CA 91768 USA  
 Phone: (909) 869-3874; Fax: (909) 869-4724  
 E-mail: DRSRSMITH2@CSUPOMONA.EDU

### **THIRD WORLD MEDIA FELLOWSHIPS**

The Center for Media, Culture, and History at New York University invites scholars, media makers and cultural activists to apply for one or two semester Rockefeller Humanities Fellowships in "Third World Media, 'Imagined Communities,' and the Public Sphere."

Fellows will develop projects that consider the critical role played by cinema, television, and video in constructing and disrupting national identities and shaping an independent public sphere of social dissent and commentary around the globe, especially in Third World communities.

For applications, contact Barbara Abrash or Faye Ginsburg, Center for Media, Culture and History, New York University, 25 Waverly Place, New York, NY 10003 USA; tel: 212-998-3759; fax: 212-995-4014.

# TOPICS IN WORLD HISTORY

## NAPOLEON IN EGYPT

ABD AL RAHMAN AL-JABARTI; INTRO BY ROBERT TIGNOR, PRINCETON UNIVERSITY

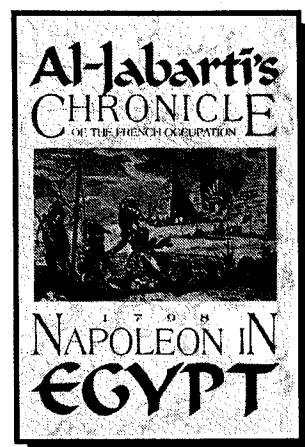
The book is an Arab view of a turning point in modern history. Napoleon's conquest of Egypt in 1798 was the first contact between a Western power with imperial goals and an *ancien régime* of an African society.

"[Al-Jabarti] resents the French invasion, ridicules their claim to be a defender of the faith, rejects their belief in liberty and equality, despises their lack of morality and personal hygiene, but approves their efficiency, common loyalty and cooperation, and wonders at their technical and scholarly abilities. There was much he admired in these uncouth barbarians who even had a translation of the Koran in their luggage. . . . Al-Jabarti's work has been a treasure house. . . ." —*Journal of the American Oriental Society*

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#### **WHA Notes: Important Membership Information from the Executive Director**

WHA dues are payable on a calendar year basis. During each year, members will receive two issues of the *Journal* and two issues of the *Bulletin*. Many members have had questions regarding the timing of dues notices. Notices for 1996 dues were mailed in October, 1995. If your address has changed, please send notification to Dick Rosen, Executive Director, World History Association, at the address shown above. Your cooperation will save the WHA time and money.

The *Journal* is published each March and September; the *Bulletin* appears in May and November. (Apologies from the editor for the lateness of this and the next issue.)

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

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