



Judith P. Zinsser, *President*
Miami University (Ohio)

Marie Donaghay, *Treasurer*
East Stroudsburg University

Heidi Roupp, *Vice President*
Aspen High School

Richard L. Rosen, *Executive Director*
Drexel University

Lawrence R. Beaber, *Secretary*
Educational Testing Service

John A. Mears, *Past President*
Southern Methodist University

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CALL FOR PAPERS

The Seventh International Meeting of the World History Association
Co-sponsored by: The Rocky Mountain World History Association
and the Society for History Education

World History: Teaching for the 21st Century

19-22 June 1998

Colorado State University
Fort Collins, Colorado

suggested panels or presentations

- *WORLD HISTORY RESEARCH & HISTORIOGRAPHY*
- *INTEGRATING AREA STUDIES INTO A GLOBAL PERSPECTIVE*
- *PERIODIZATION*THE BIG NARRATIVE*COMPARATIVE STUDIES*
- *STRUCTURING A WORLD HISTORY COURSE*
- TEXTBOOKS, AUTHORS AND THEIR PUBLISHERS*
- *THEMATIC WORLD HISTORY*
- *TEAM TEACHING/CO-OPERATIVE TEACHING IN WORLD HISTORY*
- *INNOVATIVE LESSONS*BEST LECTURES*RESEARCH AS LESSONS*
- *EDUCATIONAL RESEARCH—READING, LEARNING,
COMMUNICATING & EVALUATION*
- *WORLD HISTORY FILMS*
- *GEOGRAPHY'S PLACE IN WORLD HISTORY*
- *USING MUSIC, POETRY, LITERATURE, FICTION & ART IN WORLD HISTORY*
- *NEW SOFTWARE, NEW TECHNOLOGIES*
- *NEW ASSESSMENTS*

— All other appropriate research and pedagogic topics are invited —

Following the conference, presentations will be edited, posted on our Web site, and published as a guidebook for teaching world history.

Educators interested in establishing or revising world history courses are invited to a three-day world history institute following the conference sponsored by the World History Network.

Please contact:

Matthew Downey
Program Chair
Institute for History and Social Science Education
University of Northern Colorado
Greeley, Colorado 80639
mtdowne@bentley.univnorthco.edu

David McComb
Site co-ordinator
Department of History
Colorado State University
Ft. Collins, Colorado 80523
dmccomb@vines.colostate.edu

WORLD HISTORY BULLETIN

Newsletter of the World History Association

NEWS FROM THE EXECUTIVE COUNCIL

In this issue of the Bulletin the Council wished to highlight the activities of the regional affiliates. The Sixth International Meeting of the WHA in Pamplona, Spain, in June demonstrated all of the ways in which the Association depends on the affiliates for its continued effectiveness.

Much of the success of the Pamplona meeting resulted from the early encouragement and energy of Fred Spier, the founder of the European affiliate. Networking at Pamplona has broadened WHA connections in Europe. Informal ties have been established with historians in the Congress of Nordic Historians and London's Institute for Historical Research. Scholars from the Oriental Institute of the Russian Academy of Sciences, from the Verein für Geschichte des Weltsystems (led by Hans-Heinrich Nolte of Universität Hannover, Germany) were also eager to increase contacts between the WHA and historians in their own countries.

The activities of affiliates in North America attest to the vigor and success of regional world history initiatives. The Northwest affiliate publishes a neat, informative newsletter that reports, for example, on a year-long lecture series on World History topics at the University of Victoria in 1996-97. The Southeastern affiliate reports establishment of a web-site to exchange teaching ideas. The Texas affiliate has particularly emphasized teaching in its activities at the secondary and college levels. The University of Texas at Austin has proposed co-sponsorship with the affiliate for a conference on "Teaching World History and World Geography" for February, 2000. Details of the collaboration are presently being arranged.

The Executive Council at its June meeting approved the proposal from Northeastern University to hold the Ninth International World History Conference in 2000 in Boston. The proposal was submitted by Patrick Manning, the Director of Northeastern's World History Center and an active member of the New England affiliate. Northeastern's Center will become a focal point for New England affiliate activities in the area.

The Rocky Mountain affiliate has established contacts for the WHA with a number of important national organizations and foundations, the Aspen Institute, for example. This affiliate continues to play the key role in discussions with the Woodrow Wilson National Fellowship Foundation about sources of funding for the World History Teaching Network — a web-site and electronic library, offering opportunities for professional development through workshops and study groups, and collaborative projects with museums and other local educational institutions.

The Rocky Mountain affiliate has also undertaken the initial planning for the Seventh International World History Conference in 1998. At the AHA in January the Council approved the proposal from Colorado State

in Fort Collins, CO, for a meeting devoted exclusively to pedagogy. The Conference will be co-sponsored with The Society for History Education (SHE), publisher of the nationally renowned journal, *The History Teacher*. The theme of the joint meeting will be: "The Teaching of World History: Resources, Strategies and Approaches." The Call for Papers for the Conference, to be held 19-21 June, 1998, appears elsewhere in the *Bulletin*. The Executive Council looks to this 1998 meeting and the collaboration with the Society for History Education to provide a vivid demonstration of the WHA's continuing commitment to scholarship and pedagogy. In collaboration with the Society for History Education, the WHA will assert its leadership in the transformation of original research into the best and most innovative in world history teaching for the classroom, the seminar, and the lecture hall.

TEACHING SESSIONS OF THE WHA CONFERENCE, PAMPLONA, 1997

Jean Stricklen

The teaching sessions of the WHA Conference in Pamplona provided a lively forum through which educators exchanged information and ideas. Well-attended, intellectually stimulating and productive, the sessions revealed the participants' deep commitment to teaching world history from a truly global perspective. Historians from many parts of the world, including South Africa, Europe, New Zealand and the Americas shared their knowledge and perspectives with an eager audience.

Certain themes were prominent in the presentations and discussions. Among them was the structure and organization of world history courses at the pre-collegiate and collegiate levels as well as the integration of national and global histories. Technological enhancement of pedagogy and critical analyses of traditional interpretations of the history of specific regions was also discussed. Another important topic was the integration of women's experiences into traditional global histories.

Several panelists presented methods of making world history accessible and meaningful to students. Time constraints clearly loom large at both the high school and undergraduate college level, making the selection of material for study quite challenging. Richard Steward presented a syllabus which incorporates the essential components of a pre-collegiate course. It is global in focus, not Euro-centric, and it attempts to be inclusive of many groups in society. Moreover, the syllabus is based on primary sources and is intellectually very rigorous. Other presentations on the theme of "managing" world history included a "slice in time" approach. In their course, Elaine Kruse and Kim Riesdorph take a very short period of time—1900 to 1920—and view it from the

perspective of different civilizations and cultures. High student interest suggests that courses based on other time frames would also be well received. Another exciting approach to teaching world history came from David Northrup who challenges his students to see the modern world from an African viewpoint. By teaching an African-centered world history course Northrup forces his students to see the world at another vantage point.

Several panelists discussed the theme of integrating global and national histories. This subject is complicated by the re-evaluation of national identity which is taking place in some regions. Brian Moloughney showed how national history in New Zealand is now largely seen in a bi-cultural context, although its history is clearly multicultural. Moloughney also discussed New Zealand's growing identity as an Asian country. Pieter de Klerk said that in South Africa world history is gradually being added to the curriculum although South African history is rarely taught in a global context. He reviewed methods for presenting both South African and world history more satisfactorily. Textbooks, will, of course, continue to be a problem.

The growing significance of computer technology to the teaching and learning of world history is evident to us all. Two new technology projects were presented at the conference. One, on CD ROM, and geared to students, has been developed at Northeastern University's World History Center. The course theme of Migration in World History, 1500-2000, is organized into 13

units, each providing evidence, narrative and analysis in an interactive format. On a somewhat larger scale is the A.H.A.'s—available for educators sometime in the next decade. The core theme of the A.H.A. project is the tension between particularism and the ever-changing concept of shared humanity.

The obscuring of the history of a region because of widely held misconceptions and stereotypical images was addressed by several panelists. Maghan Keita spoke of the myth of the lack of sources on Africa and also showed how Africa was very much a part of "western civilization" in the pre-modern and early modern periods. Suzanne Pasztor discussed the all-too-common views of Latin America as "backward" and/or "underdeveloped." Her analysis of the history of the pre-Columbian period and the modern era provided a stimulating and practical guide for correcting the many misconceptions held about Latin America.

A final topic of the teaching sessions of the conference centered on integrating women's experiences and the influence of gendered identities into traditional global histories. Ida Blom presented examples of two approaches: cross-cultural and thematic. By describing the ways in which gender affected the formation of four nation-states and by using the theme of the "family" as a metaphor during these periods of political consolidation Blom gave useful insights into definitions of citizenship. This session was enlivened by vigorous discussion.

REPORT FROM THE SIXTH INTERNATIONAL CONFERENCE OF THE WORLD HISTORY ASSOCIATION

PART II: RESEARCH ON TOPICS IN COMPARATIVE AND WORLD HISTORY

The Sixth International World History Conference in Pamplona, Spain, hosted over one hundred participants from sixty universities, colleges, and secondary schools. Thirteen countries were represented. The Spring issue of the *Bulletin* carried the full program. This short article can do no more than give a sense of the richness of the research presented.

For example, papers ranged from discussions of human rights issues in the Catholic Church of the 1930s, to the westward migration of the Malagasy peoples. Roundtable discussions like the one on "Big History" elicited lively interchange between participants and with the audience.

Panels specifically devoted to the historical themes of the Conference — the Mediterranean Basin, and Pilgrimage — proved particularly stimulating, as they gave many opportunities for discussions across disciplines and regional and chronological specialties. The session, "Change in the Mediterranean World," for example, included one paper, "Internal Peripheries in Europe and Beyond," that offered new ways to apply this familiar term. Another analyzed the spread



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

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of a Sufi Brotherhood from the Middle East (Egypt and Mecca) to Malaysia. In another panel, the paper, "Silk Export from Ancient China (Tang and Sung periods)," described the role of the silk trade in the creation of networks of cultural and commodity exchange throughout the Indian Ocean and into the Mediterranean. Papers in the session, "Conceptualizing Medieval Islam," occasioned a commentary that gave special attention to the paradigms that have evolved to describe pilgrimage in South Asia.

Pilgrimage in the southwest of the United States was the topic of the Plenary Presentation by Sam Howarth, a photographer and oral historian. He, and his colleagues with the support of the New Mexico Council of the Humanities, had photographed and interviewed pilgrims to the New Mexico site of Chimayó. The numerous images and words of "The Pilgrimage to Chimayó: a Contemporary Portrait of a Living Tradition" offered a provocative approach to the study of journeys undertaken in the name of "pilgrimage" in contemporary society.

Julia Clancy-Smith's "Displacements: Women, Gender, and Contested Identities in the 19th-Century Mediterranean" was provocative in a different way. With her examples from her studies of the Mediterranean Basin, particularly the cities of Algiers, Tunis, and Alexandria, she offered world historians three different ways to integrate gender into their analyses of this region. She gave examples of the "multiple triangulations" across the Mediterranean in terms of trade, migration, and imperial conquest. In each category of analysis she demonstrated how policies towards women and women's economic activities in the nineteenth century not only enhance our descriptions of the region, but also are essential to any reconstruction of its history.

MINUTES OF WORLD HISTORY ASSOCIATION EXECUTIVE COUNCIL

Pamplona, Spain, 21 June 1997,
12:30-1:45 pm

Present: Judith P. Zinsser (President), Heidi Roupp (Vice-President), Marie Donaghay (Treasurer); Council Members: Maghan Keita, Patricia O'Neill, Jean Stricklen; ex-officio Members: John Mears, Kevin Reilly, Patrick Manning.

The first order of business was a formal motion of appreciation to those who made the meeting in Pamplona such a success: the officers—Heidi Roupp, Marie Donaghay; the Executive Director, Dick Rosen, who took on all of the financial arrangements, including registration, accommodation, and transportation; Fred Spier of the European affiliate, for his role in the early conceptualization and planning; the head of the Program Committee, Hugh Clark, for the imaginative and challenging program, and the members of his committee, Maghan Keita, Liz Wilson, John Mears, and John McNeill. Special thanks were directed to Enrique Banus, the Director of the European Documentation Center at the University of Navarra. His tireless efforts with local arrangements, his patience, and good humor were invaluable.

The Council then devoted the bulk of the meeting to discussion of Heidi Roupp's report on the establishment of a World History Teaching Network, a project initiated by the Rocky Mountain World History Association in co-operation with the Woodrow Wilson National Fellowship Foundation. Using the networking experiences of Marianna McJimsey of the ASIANetwork and David Hill of the National Geographic Alliance as models, the World History Teaching Network focuses on institutional memberships of history departments as well as individual memberships for curriculum and faculty development. Ed

Davies, Marilyn Hitchens, Jim Jankowski and Maria McJimsey are serving as advisors for this project chaired by Heidi Roupp. Goals and information about the activities of the network are available at the network Web site, <http://www.woodrow.org/teachers/world-history/>. Grant proposals, involving the regional affiliates, are being developed.

In the discussion that followed, Council members applauded the initiative, stressed the need for inclusiveness and diversity, and gave thoughts on presentation of resultant materials, and the subscription structure for network participation.

The Council also discussed future conferences. A Conference Planning Committee is in the process of formation with a mandate to establish criteria for meeting sites, program formation and oversight, and funding guidelines. The Council approved Patrick Manning's proposal for Northeastern University's (Boston) proposal to host the WHA Conference in the year 2000. A preliminary report on arrangements for the 1998 Conference at Colorado State University in Fort Collins, Colorado, was given. David G. McComb (Council Member) is in charge of local arrangements. The steering committee for the program will meet in early August.

The Treasurer gave her report showing receipts of \$31,000, and expenditures of \$36,000 (the bulk of which was generated by publications and conferences). The difference reflects the regular cash flow of the Association which has a current balance of \$10,000.

The next meeting of the Executive Council will be on Thursday, 8 January, 1998, from 3:30-6:00 pm at the American Historical Association Conference in Seattle, WA.

Respectfully submitted,
Marie Donaghay

**WHA CONFERENCE,
PAMPLONA**
List of Participants

Carol Adamson
Gumshornsgatan 7
S-114 60 Stockholm, SWEDEN

Karen Anderson
5540 S. Woodlawn Ave.
Chicago, IL 60637

Ida Blom
Dept. of History
University of Bergen
5007 Bergen, NORWAY

Wayne Bowen
OBU Box 3645
Ouachita Baptist University
Arkadelphia, AR 71998-0001

Linda Boxberger
1506 Juliet Street
Austin, TX 78704

Gwyn Campbell
Sla. University D'Avignon
1 Avenue De St. Jean
84000 Avignon
FRANCE

Joanne Miyang Cho
Dept. of History
William Paterson College
Wayne, NJ 07470

Julia Clancy-Smith
University of Arizona
215 Social Science Bldg.
Tucson, AR 85721

Dr. Hugh Clark
Dept. of History
Ursinus College
Collegeville, PA 19426

Alejandro Colas
23 Maresfield Gardens
London NW3 5SD
UNITED KINGDOM

Pieter de Clerk
Dept. of History, PU for CHE
P.O. Box 1174
Vanderbijlpark 1900
SOUTH AFRICA

Judith A. DeGroat
Dept. of History
St. Lawrence University
Canton, NY 13617

Marie Donaghay
261 East Township Line Rd.
Upper Darby, PA 19082

Doris D. Dwyer
160 Campus Way
Western Nevada Comm. College
Fallon, NV 89406

Stephen Englehart
1710 N. Dillon Street
Los Angeles, CA 90026

Dr. Laina Farhat
170 Tiburon Ct.
Aptos, CA 95003



Pamplona Town Hall

Carter V. Findley
2515 Sherwin Rd.
Columbus, OH 43221-3623

Prof. Madeleine Fletcher
155 Grove Street
Cambridge, MA 02138

Steve Fox
University of New Mexico
Albuquerque, NM 87131-1181

Charles Frazee
726 Paris Way
Placentia, CA 92870-4142

Dr. Daniel Gershenson
Andersen St. 12
Apt. 12
49203 PT
ISRAEL

Corinne L. Gilb
19 Sekbt Lane
Atherton, CA 94027

William Harman
9052 Riplon Court
Indianapolis, IN 46268-1274

Dan Holbrook
Bailen 113
40 10 Barcelona
SPAIN 08009

Mickey Holzman
170 Tiburon Ct.
Aptos, CA 95008

Allen M. Howard
Dept. of History
Van Dyck Hall
Rutgers University
New Brunswick, NJ 08903

Sam Howarth
University of New Mexico
Albuquerque, NM 87131-1181

Prof. Thomas Idinopoulos
3068 Taylor Ave.
Cincinnati, OH 45220

Geoffrey Jensen
Dept. of History,
University of S. Mississippi
Box 5047
Hattiesburg, MS 39406-5047

Maghan Keita
446 SAC
Villanova University
Villanova, PA 19085

Francis P. Kilcoyne
2 Cottage St.
Framingham, MA 01201

Richard D. King
Dept. of History
Ursinus College
Collegeville, PA 19426

Christopher Koning
21865 Boonesborough Rd.
Bend, OR 97701-8820

Elizabeth Koning
21865 Boonesborough Rd.
Bend, OR 97701-8820

Richard Koning
21865 Boonesborough Rd.
Bend, OR 97701-8820

Dr. Andrey Korotayev Oriental Institute of the Russian Academy of Sciences 12 Rozhdestvenka Moscow 103753, RUSSIA	Dr. Brian Moloughney Dept. of History University of Otago P.O. Box 56 Dunedin NEW ZEALAND	Robert A. Pierce 1200 N. Quaker Ln. Alexandria, VA 22302
Alan Kramer 303 West 66th Street New York, NY 10023	John A. Moore, Jr. History Dept. Cal State Poly University Pomona, CA 91768	Allyson M. Poska Dept. of History Mary Washington College Fredericksburg, VA 22401
Elaine Kruse Nebraska Wesleyan University 5000 St. Paul Lincoln, NE 68504	Joseph Nevo Dept. of Middle East History University of Haifa Haifa 31905 ISRAEL	Dr. Dmitry Proussakov Oriental Institute of the Russian Academy of Sciences 12 Rozhdestvenka Moscow 103753, RUSSIA
Margaret Kruse 527 Woodbine Oak Park, IL 60302	Christiane Nolte Historisches Seminar, University of Hannover	Katherine Queary c/o O'Neill 21865 Boonesborough Rd. Bend, OR 97701-8820
Jacob Lassner 2111 Orrington Ave. Evanston, IL 60201	American University in Cairo P.O. Box 2511 Cairo EGYPT	Selva J. Raj Duke University Durham, NC 27708
Leanne Pearson 6 Arden Pl. Len Hills, MN 55112	Tansen Sen Dept. of History Baruch College, CUNY New York, NY 10010	Monserrat Miller Bailen 113 40 10 Barcelona, SPAIN 08009
		Pat Milspaw 1200 N. Quaker Ln. Alexandria, VA 22302

Jeff Sommers
Dept. of History
Northeastern University
Boston, MA 02115

Richard Stewart
Choate Rosemary Hall
Wallingford, CT 06492

Jean B. Stricklen
The Walker School
700 N. Cobb Parkway
Marietta, GA 30062

Marina Tolmacheva
210 NW North St.
Pullman, WA 99163

Henning Van Aswegen
Rau, R.O. Box 524
Auckland Park
Johannesburg 2006
SOUTH AFRICA

Elize S. van Eeden
Dept. of History
Box 248
Potchefstroom University
Potchefstroom, North
SOUTH AFRICA

John Voll
4000 Cathedral Ave., NW
Apt. 652 B
Washington, DC 20016-5286

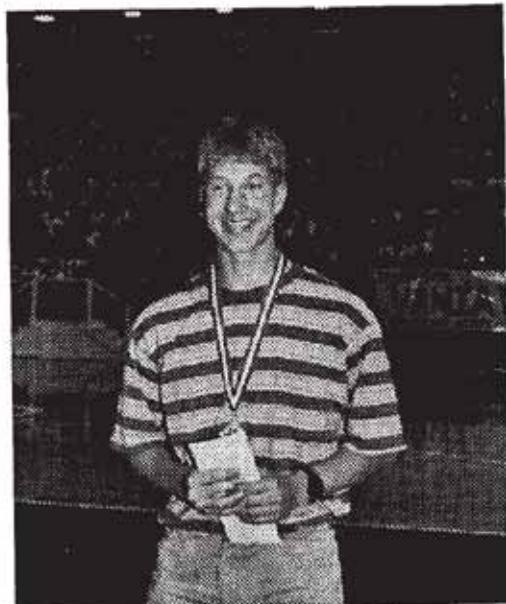
Michael C. Weber
10 New Hampshire Ave.
Bradford, MA 01835

Liz Wilson
30 Woodruff Ct.
Oxford, OH 45056

Herbert F. Ziegler
Dept. of History, Univ. of Hawaii
2530 Dole Street
Honolulu, HI 96822-2383

Judith P. Zinsser
No. 1, Archway Court
Barton Road
Cambridge CB3 9LW
UNITED KINGDOM

IOWA STUDENT WINS WHA PRIZE AT NATIONAL HISTORY DAY 1997



WHA Prize Winner Tim Rittgers

Introduction

This paper and the associated performance will recount a story of tragedy marked by the heinous atrocities effectuated between the two ethnic groups of the country of Rwanda, but also the triumph of a war torn family. I first became acquainted with the family when we entertained Immanuel in our home in early 1994. Little did we know that a few days later, thousands of miles away, a tragedy would occur in the small country of Rwanda, devastating lives of millions of people, and especially Immanuel's.

Immanuel knew that if he did not go back to look for his family that he would regret it for the rest of his life, wondering if he could have saved even one. Amazingly enough, someone recognized the descriptions and directed him to three of his sisters. He brought them into Uganda where a family of strangers took in the sisters. Immanuel arranged for them to enter the United States where they now reside.

Several times I interviewed Clementine Mukeshimana (Immanuel's sister) for a general understanding of the Rwandan situation and her story. She told me of terrifying encounters that she had while hiding in Rwanda. This led me to research the Internet and newspapers to find any information relating to her account. I interviewed her again to ask more questions and clarify my understanding.

I found out that a man in our church, Arne Jensen, had a brother who lived in Rwanda as a missionary from the 1930s to the 1960s. Through interviews with him, I learned a great deal about the history of Rwanda, and how the political power had vacillated during the past 70 years.

I called the Rwandan Embassy in Washington, D.C., to get the

latest information on the government of Rwanda. I learned that the new government was broad-based and unified, led by Pasteur Bizimungu. I talked to United States Senator Charles Grassley concerning the process of obtaining refugee status in the United States. I spoke with Eric Musenganya, a Rwandan native who described how the Tutsis were able to take control of the government after the genocide. I also interviewed Dr. Maier of the University of Northern Iowa. Being a professor of African history, she naturally had a plethora of knowledge and information on the crisis in Rwanda.

When the sisters came to the United States, they were taken in by the McMahons and the Jensens. I spoke with the mothers of both families on the adjustments the sisters have made to this strikingly different culture. I talked to Amy Rittgers who tutored the sisters during their first summer in the United States.

The tragic story of the genocide in Rwanda in 1994 was not an isolated incident. The Hutu and Tutsi tribes have been warring intermittently for nearly 600 years. The genocide in 1994 was one of the worst uprisings the country has seen. However, stories of triumph like Clementine Mukeshimana's shine through the darkness of these tragedies. Her story is truly one of triumph over tragedy.

The Tragedy and Triumph of a War Torn Family

by Tim Rittgers

(The Stage is set with small tables set C, USR, and USL. Red and blue lights are attached to a light tree DSL. A light box containing the white light is sitting on the floor DSR. On the USR table sits a microphone; the USL table is draped with a black cloth and holds the Bible, journal, and songbook. The lighting controls are on a panel on the table C. A map of Africa indicating the location of Rwanda is set prominently behind the table C on an easel. All lights up, stepping into the blue light:)

Narrator: This is the story of the 1994 genocide in Rwanda, a small country located in central Africa. I will be your narrator for this story of Tragedy and Triumph. To my right, the popular news program *Timeline* will inform you on the facts of the Rwandan crisis. To my left, the story of John will unfold. His character is based on the story of Clementine Mukeshimana, a survivor of the Rwandan genocide.

(Move from blue light to anchor's desk USR.)

Anchor: We have received word of a potential tragedy taking place in the small country of Rwanda... President Habyarimana of Rwanda was in a plane crash... No survivors reported at this time... The plane came down in the capital city of Kigali, right on the lawn of Habyarimana's house... We will keep you informed on any new developments as they come available. To repeat, President Habyarimana has been

killed on this, the 6th of April, 1994.
(Stepping into the blue light:)

Narr: The plane crash... One event that set off a mass genocide. What drives a man to commit such atrocities? To understand the situation, we must go back in time. Back 600 years, to the year 1397. The area which is now known as Rwanda is inhabited by a tribe known as the Hutu. The Hutu were then invaded from the North by the Tutsi. The Tutsi warrior tribe defeated the Hutu, even though they were outnumbered by the Hutu. The Tutsi warrior tribe defeated the Hutu, even though they were outnumbered by the Hutu. The Tutsi set up a system where the Hutus each served a Tutsi "lord." In turn, the Tutsi provided the Hutu with cattle and gave them protection.

Now we turn to the 1990s. Tribal tensions are high from political unrest during the last 50 years, and a Tutsi group attacks the Hutu government. Peace is reached in 1993 with a treaty. Then, tragedy strikes. The president, coming home from a peace mission to Burundi in mid 1994, crashes in his plane on the lawn of his estate in Kigali, the capital of Rwanda. He was Hutu.

(Stepping into the red light:)

John: So quickly, yes, it happened so quickly. The crash, the violence. The violence. I remember where I was when, when... the crash. At a Bible conference, about 280 miles away; about a 5 hour drive. My family? They were at home, except one of my sisters, who was at a friend's house.

(Stepping into the blue light:)

Narr: The crash of President Habyarimana's plane was heard throughout the country on radio, television, and the like. The Hutu blamed the Tutsi for shooting down the plane, and all hell broke loose. A Hutu would drag any Tutsi he could find into the street and kill him with a machete, or with whatever he could find.

(Stepping into the red light:)

John: At that minute, they said it on the radio. I had to return home. After one day, I had to leave. It was too dangerous to stay in our house. Everyone knew we were Tutsi. My family and I tried desperately to hide. I found refuge at a Hutu friend's house. Two of my other sisters also were able to hide. My parents, two of my sisters, and two of my brothers were not so lucky. I don't think they even made it a week.

(Move from red light to anchor's desk USR.)

Anchor: No official word yet on the cause of the plane crash... The Hutu are blaming the Tutsi... Initial reports confirm the deaths of over 200,000 in the past month of massacre...

(Stepping into the red light:)

John: Those three months I was hiding were incredibly hard. I had heard word that two of my sisters were still alive in other Hutu homes, but the rest of my family had not been heard from. I hid in an upstairs room with a few possessions I had saved...

My Bible, a song book, and a journal I used to write sermon notes for the church in. I lost track of time, but some time later the father of the family I was staying with was visited by his brother. He was very involved in the genocide and had come to the house to discuss tactics. He even mentioned that he was looking for me but couldn't find me. In reality, I was sitting right above them, listening to every word through the floor. I hoped and prayed that my life would be spared, but I knew it was unlikely that any Tutsi could escape the country alive.

(Stepping into the blue light:)

Narr: John had one last hope... A brother studying in the United States at the University of Northern Iowa. He had heard of the events taking place in Rwanda and was arranging to go back to find whatever family he could. His friends in the U.S. begged him not to go; it was a very dangerous undertaking. The chance he could find any of his family was slim, but he persisted. He finally got everything in order and, armed with only pictures of his family, left for his war torn country.

(Move from blue light to anchor's desk USR.)

Anchor: The tragedy of human genocide seems to be cooling off today as the Tutsi-dominated military group, the inkotany, have gained control of the government in Rwanda... Hutu murderers are fleeing the country by the hundred-thousands into the neighboring countries of Zaire, Uganda and Tanzania, fearing Tutsi retaliation...

(Stepping into the red light:)

John: It had been months since the fighting had begun. My adopted family told me that if I heard people fighting outside to save me, that I should jump out the window to them. However, the window was much too high for me to reach, and I could not tell if the people outside were inkotany, fighting for me, or interahamwe, trying to kill me. It turned into a waiting game. The day came that my adopted family and I had to leave because we no longer felt it was safe to stay. We followed the crowds who were fleeing for Zaire. At one point, we passed a band of murderers who were waving their machetes and shouting "We know where John is!" and "I'm going to get you, John!" However, even though some of

them had known me previously, they did not recognize me; God had hidden my identity from them! They kept on walking as did I.

(Stepping into the blue light:)

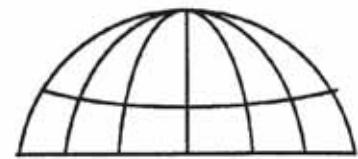
Narr: John's brother traveled to Uganda where he acquired an inkotany military bodyguard and transportation. He then traversed into the war torn country to look for his family. When he entered the country, it was nothing like he had remembered. Everything was destroyed. He immediately began asking around. Within a week, he had found what was left of his relations, John and two others.

(Stepping into the red light:)

John: I was not expecting to see him, but then, there he was. I was overjoyed! The time I had been hiding, I had not expected anyone but the interahamwe murderers to come for me. He took my sisters and me into Uganda, where we stayed until the United States granted us refugee status through the efforts of United States Senator Charles Grassley. We then flew to Waterloo in the state of Iowa. Oh, the triumph of once again breathing fresh, clean, free air! From the minute we got off the plane, we were greeted by unfamiliar faces and news reporters with large television cameras. We embraced as a television news crew from the local station, KWNL, shined their blinding lights in our faces. A friend of my brother's recorded this newscast as well as some of the numerous others onto this videotape. A few weeks later, the same family invited us out to their farm on the 4th of July in 1995 for an American-style Independence Day picnic. My English was not impressive, but I am getting better. Currently I am attending the University of Northern Iowa in Cedar Falls. My sisters are attending public schools in Cedar Falls. We are adapting well to this new culture, and truly appreciate the freedoms and securities that the United States has to offer. My story is one of tragedy, marked by the deaths of my friends and family members, and the destruction of my homeland. However, if my story is deeply examined, and truly understood, then my life is one of triumph over tragedy!

(Step to table C and dim lights to nothing with back to audience.)

Tim Rittgers of Cedar Falls, Iowa, a sophomore at Dike-New Hartford High School, was the winner of the World History Association Prize at the 1997 National History Day competition in College Park, Maryland. He won in the "Senior Individual Performance" category for a play about the Rwandan genocide, entitled *The Tragedy and Triumph of a War Torn Family*, which he researched, wrote and performed himself. Tim wishes to express his thanks to Ms. Marion Robertson, his Gifted and Talented Program teacher; to his school, which generously provided his travel expenses to the National History Day finals; and especially to Immanuel and Clementine Mukeshimana, whose family's story is related in the play. Included here are Tim Rittgers' introduction and description of his sources, followed by the complete script of *The Tragedy and Triumph of a War Torn Family*.



World History Association



BULLETIN BOARD

World History Association
of Texas
Spring Conference

3-4 April 1998

Texas Lutheran University
Seguin, Texas

The World History Association of Texas will hold its spring meeting April 3-4, 1998, at Texas Lutheran University in Seguin, Texas.

The Organizing Committee invites proposals to:

- 1) present a paper, or
- 2) organize a teaching workshop. All topics invited, including proposals dealing with historical issues or developments from another disciplinary perspective, e.g. geography, sociology, art, or literature.

For further information or to submit proposals:

Dr. Richard Milk
Department of
History and Geography
Texas Lutheran University
1000 W. Court St.
Seguin, TX 78155
E-mail: milk_r@txlutheran.edu

Preference given to proposals received by October 31st!

Call for Papers

Southwestern Historical Association
Disciplinary Affiliate of the
Southwestern Social Science Association

The Southwestern Historical Association will meet in conjunction with the Southwestern Social Science Association in Corpus Christi, Texas, March 18-21, 1998.

Proposals for papers or sessions should be sent to the appropriate coordinator:

For United States History:

Dr. Michael Collins
Division of Humanities
Midwestern State University
3410 Taft Blvd.
Wichita Falls, TX 76308-2099
(940) 689-4153
E-mail: fcollinn@mwsu.edu

For European/Asian History

Dr. Ingrid Westmoreland
Department of Social Sciences
Southeastern Oklahoma State University
Durant, OK 74701
(405) 924-0121, ext. 2203

For Latin American/African History:

Dr. Joan Supplee
Department of History
Baylor University
Waco, TX 76798
(254) 710-2667
E-mail: joan_supplee@baylor.edu

Program coordinators will endeavor to achieve a balance of topics and interests. Single papers welcomed. Proposals for complete sessions are especially encouraged, as are those for interdisciplinary sessions, panels, and roundtable discussions.

A best paper prize of \$100.00 is awarded in U.S. History; European/Asian History; and Latin American/African History.

DEADLINE FOR PROPOSALS IS OCTOBER 14, 1997.

Proposals for papers should include a brief vitae, and a one-page (200-250 word) abstract; proposals for panels should include a vitae for each participant.

If you are unable to respond to this call, please pass it along to an interested colleague or graduate student.

If you are willing to serve as a chair and/or commentator, please send name, address, telephone, area of expertise and a



Third International History &
50th California History Institute Conference

PACIFIC CENTURIES

SPONSORED BY: The John Muir Center for Regional Studies

WHERE: University of the Pacific
Stockton, California

WHEN: APRIL 24-26, 1998

Following in the tradition of the first two "Pacific Centuries" conferences held at the University of the Pacific April 29-May 1, 1994 and at La Trobe University in Melbourne, Australia July 5-7, 1996, this multidisciplinary conference focuses on human and environmental relationships across and within the Pacific Ocean. "The Pacific Century" is a commonplace phrase today, but few are aware that the "Pacific Rim" economy has already entered its fifth century. It began with a huge swap of Spanish-American silver in exchange for Chinese silks during the late sixteenth century, and has since evolved to include today's complex exchange of people, products, institutions and ideas.

The purpose of this conference is to encourage academics of all disciplines to gain a better understanding of the evolution of both trans-Pacific and intra-Pacific relationships, with trade and commerce only one component of a long-term international exchange involving continents and islands touched by the Pacific Ocean. Three days of academic sessions are open to presenters and participants from all disciplines, including History, the Social Sciences, the Humanities, Business, and Environmental Studies.

Sessions already contemplated include:

- | | |
|--------------------------------------|--------------------------------------|
| California and the Pacific | Africans in the Pacific |
| Immigration | Russia's Pacific |
| The 1898 Philippines Revolution | Latin America and the Pacific |
| Pacific Banking History | China and the Pacific |
| Musical Diffusion | Environmental History of the Pacific |
| California and Australia Gold Rushes | Pacific Islanders |
| The Manila Galleons | Pidgin and Creole Languages |
| ...and many others | |

The conference invites individual and session proposals on this general Pacific Centuries theme. Proposals for papers and sessions should be forwarded, along with a brief resumé, to the Pacific, Centuries Program Committee, in care of its chair: Professor Dennis O. Flynn, Department of Economics, University of the Pacific, Stockton, CA 95211, USA; phone and fax: (209) 946-2913; E-mail: doflynn@uop.edu

PROPOSAL DEADLINE: NOVEMBER 15, 1997

I am interested in the following:

- Presenting a paper
- Serving as commentator or moderator
- More details about registration/program for 1998 Conference
- Waiver of fees for meals, housing and registration (a limited number of waivers available only to conference presentors with limited institutional support)

Name (please print) _____

Affiliation _____

Mailing Address _____

Town, State/country, code _____

E-mail address: _____

If submitting a proposal, have you enclosed an abstract and a brief resume? Yes

**Peace History Society San Antonio Conference
November 14-16, 1997**

Frozen margaritas, spicy Mexican food, and heated intellectual discussion await you in San Antonio, Texas, at the PHS conference on "Peace and War Issues: Gender, Race, Identity and Citizenship." The Conference will be held November 14-16 at the new downtown campus of the University of Texas at San Antonio, located only blocks from San Antonio's renowned "Riverwalk" and "El Mercado." In addition to panels on topics such as women's peace activism, the construction of identity in Cold War America, images, narrative, and social identity, and the ideologies and values in contemporary conflicts, the conference will feature addresses by Claybourne Carson, of Stanford University, Yolanda Chavez-Leyva of the University of Texas at San Antonio, and distinguished philanthropist and social justice activist, Genevieve Vaughan. Ample time will be allowed for informal discussions, touring of San Antonio, and sampling of San Antonio's distinctive cuisine.

Those who are interested in attending should contact Linda Schott, Director, Center for the Study of Women and Gender, the University of Texas at San Antonio, San Antonio, Texas 78249-0651; Phone (210) 458-4876, or <LSCHOTT@pcvan.utsa.edu>. Those who wish to join the Peace History Society should contact Executive Secretary-Treasurer Geoffrey Smith, History Department, Queen's University, Kingston, ON K7L 3N6. E-mail <smithgs@qucdn.queensu.ca>

Call for Papers

The Forum on European Expansion and Global Interaction will hold its second biennial meeting at the Henry Huntington Library in San Marino, California, on April 3 & 4, 1998. The Forum is concerned with the expansion of Europe and the worldwide response to that expansion, from its beginnings in the 14th century to the middle of the 19th century. It seeks participation by scholars in all areas of the field and encourages submissions from individuals with an interdisciplinary focus. Both individual and group proposals are welcomed; proposals for round-table discussions will also be considered. Past panels have addressed questions relating to the role of the military in the governance of empire, transnational commerce, race, gender, and the emergence of a colonial identity. Proposals for individual papers and entire session, including both a 250-word abstract for each paper and a curriculum vitae for each participant must reach the Forum by October 15, 1997. Inquiries and proposals should be addressed, after July 1, to Professor David Hancock, Charles Warren Center for Studies in American History, Robinson Hall, Harvard University, Cambridge, MA 02138. Phone: 617-495-3591; FAX: 617-496-2111; E-mail: hancock@umich.edu.

**NEH Summer Institute: The Environment and World History,
1500-2000**

June 22 – July 24, 1998

University of California, Santa Cruz

Directed by Edmund Burke, III, the Institute is geared to the needs of historians who wish to develop a deeper understanding of world history and environmental history over the period 1500 to 2000. Its staff includes prominent environmental and world historians with regional competencies in the histories of Asia, Europe, Africa and Latin America. Twenty-five participants will be selected from a national application pool. For more information, contact:

Edmund ("Terry") Burke, III
Merrill College
University of California
Santa Cruz, CA 95064

1999 BERKSHIRE CONFERENCE ON THE HISTORY OF WOMEN

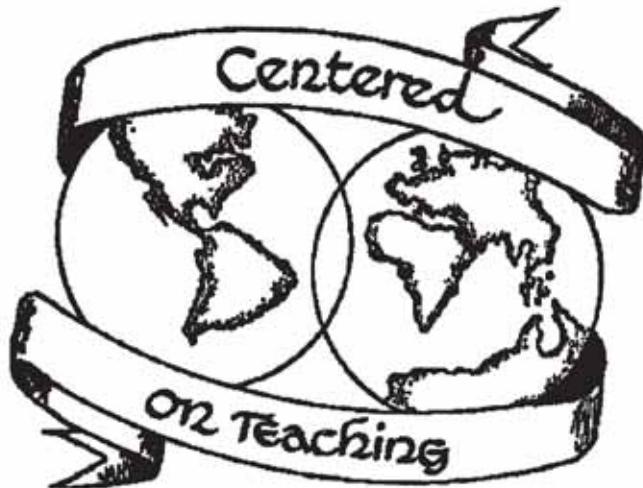
CALL FOR PAPERS

The 11th Berkshire Conference on the History of Women, "Breaking Boundaries," will be held on June 4-6, 1999 at the University of Rochester, Rochester, New York USA. The Program Committee welcomes proposals that transcend regional, disciplinary, and cultural boundaries; that break traditional boundaries of academic presentation and explore innovative ways of presenting material and involving the audience. The Committee also seeks proposals that discuss pedagogy, public history, collaborative research, and feminist activism. The Committee encourages international participation and panels that represent a diversity of participants.

We prefer proposals for complete panels (normally two papers, one commentator, and a chair) or roundtables, especially those with cross-national and comparative themes. Individual papers will also be considered. The Program Committee may rearrange panels; submission of a proposal will be taken as agreement with this proviso. No one may appear more than once on the program in any capacity.

Please submit proposals **in triplicate, postmarked by January 31, 1998**, in a single packet marked "ATTN: Berkshire Conference" to the appropriate co-chair. Each proposal must include: 1) panel title or roundtable theme; 2) title and one-page abstract of each paper or presentation; 3) name and address of contact person; 4) one-page vita for each participant, including current address, telephone number, fax number, and E-mail address; 5) a self-addressed, stamped postcard for return upon receipt of packet.

Send proposals on U.S. and Canadian topics to **Nell Painter**, Department of History, Princeton University, Princeton, NJ 08544-1017; on European topics to **Sharon Strocchia**, Department of History, Emory University, Atlanta GA 30322; on Africa, Latin America, Asia, the Pacific, and all comparative topics (U.S./Non-U.S.) to **Teresa Meade**, Department of History, Union College, Schenectady NY 12308-2365. For more information see our Web site at: www-berks.aas.duke.edu



TERRA INCOGNITA: LATIN AMERICA IN WORLD HISTORY

by Suzanne B. Pasztor
University of the Pacific

Introduction

The intent of this paper is to focus on the task of integrating Latin American history into the world history survey course. It is based on four years of teaching the world history survey, and attempts to provide the perspective of a Latin American specialist. This paper is also intended to elicit criticism and recommendations on this topic, since the author is still fairly new to the teaching of world history.

My experience in teaching the survey has occurred thus far in two different contexts. The first was the freshman general education course in world history taught at the University of Wisconsin-La Crosse. This was a two-semester sequence divided at 1500 and utilizing Anthony Esler's *The Human Venture* as the core text. My second and more recent experience has been with a course entitled "Perspectives in World History." "Perspectives" is a one-semester course that is part of a three-course curriculum for the School of International

Studies at the University of the Pacific. (The other courses, "Contemporary World I" and "Contemporary World II," focus exclusively on the twentieth century.) Unlike the freshman survey at La Crosse, "Perspectives" is designed to expose first- and second-year international studies majors not only to world history, but also to the different interpretations of world history and, by extension, to the historian's task of reconstructing and interpreting that history. The Perspectives course has utilized two different core texts: William McNeill's *A World History* and most recently, William J. Duiker and Jackson J. Spielvogel's *World History*. In a broader attempt to introduce students to different interpretations of the past, this course also incorporates L.S. Stavrianos' book, *Lifelines from Our Past*, Clive Ponting's *A Green History of the World*, and Edward Hallet Carr's classic *What is History?*¹

As a Latin American specialist, I have approached these two different courses with an eye toward trying to explain the region in a little more detail than other non-specialists might do in their courses. In particular, I have struggled to get beyond some of the generalities about this region that seem to prevail in the core texts, while searching for more satisfying and complete ways to integrate Latin America into the picture of world history.

Textbook Treatments of Latin America: Some General Observations

A perusal of world history texts on pre-Columbian America confirms the tendency of many to consign Latin America to the position of a "backwater."² Often, too, text authors lump together the Americas and Africa, emphasizing the relatively late development of civilizations in both areas, and underscoring the fact

that, in both cases, scholars are hampered in their attempt to reconstruct the past by the lack of written records and the inability to "decipher" physical remains.

Anthony Esler's *The Human Venture* is a good example of these tendencies. Esler refers to the early civilizations of Africa and the Americas as "lost civilizations," while focusing on the material remains and extrapolating from them information about social, political, and religious/cultural structures. In the Duiker text, the Americas are treated separately (and perhaps a bit more completely), but with the same basic information on political and social structures, as well as religion and artistic achievements. William McNeill's *A World History* provides the briefest treatment of the pre-Columbian era: "since the higher culture of the Aztec and Inca empires left only limited traces behind, we can afford to be quite cursory in our consideration of Amerindian civilization."³ For McNeill, the Americas were part of the "fringes of the civilized world" in the period before AD 1500.

Latin America is then often treated as something of a colonial backwater....

Most world history texts provide a basic narrative of the encounter between Iberia and the New World, including a discussion of the motives for this phase of European imperialism and the weakness of the core civilizations of the Aztecs and the Incas on the eve of contact. Thanks to the work of Alfred Crosby in *The Columbian Exchange*, students are also now exposed to a somewhat detailed discussion of the transfer of new food plants, animals, and diseases between the Old World and the Americas. Latin America is then often treated as something of a colonial backwater, as Iberian institutions were imposed and adapted to New World situations. For Anthony Esler, the stereotype

of a colonial "siesta" seems operative: "Colonial Latin America remained a sprawling region of isolated villages, back country plantations, and provincial cities. Sleepy plazas were ringed by dusty, colonial baroque churches and palaces. Indians drowsed, mestizos hustled, and colonial gentlefolk in last year's European fashions strolled in the late-afternoon shade."⁴ William McNeill uses the interesting combination of Russia and the Americas, referring to them as "Europe's outliers," and noting that both areas were compelled, during the colonial period, to respond to pressures from Western Europe, while they gradually became a part of "Western civilization."⁵

The transition from colonial to modern Latin America is most often treated with a brief narration of the independence movements, and with a discussion of the problems that persisted in the aftermath of independence. Economic dependency, and political instability are the problems usually highlighted. Since most texts provide information about nineteenth-century caudillismo and authoritarianism, and twentieth-century military regimes, students do tend to receive good information on the political theme.

These, then, are some of the common ways in which world history texts incorporate Latin America. The biggest problem, it seems to me, is the general tendency to essentialize Latin America as underdeveloped and politically backward—less willing or less able to create stable political institutions and traditions. I would suggest that the overall picture of Latin America that is presented in many texts continues to reflect certain biases, the effect of which is to suggest to students that this region is somehow less than crucial to an understanding of the world. In striving to represent a truly global world history

survey, it seems to me that we need to look for ways to provide a more complete and more dynamic view of Latin America. Below are some strategies I have been working with in order to accomplish this task.

Pre-Columbian America

For the pre-Columbian period, the tendency to essentialize the Americas as underdeveloped is particularly strong. One of the most useful things I have done in this part of the world history course is to engage students in a discussion of William McNeill's observations. First, that the development of civilization was delayed in the Americas because the staple crop of maize took a long time to develop. Second, that the Americas had few domesticable animals that could serve as a food source or a source of power.⁶ These two observations can be used to ask the broader question of why certain areas experienced "civilization" late, in comparison to others, and to address the issue of what components are necessary for civilizations to grow and thrive. Such a discussion tends to focus, inevitably, on technology and the absence of certain technological developments (e.g. the wheel, gunpowder) in the Americas. This observation in turn can be used to ask why such technological advances did not occur in the Americas and what is necessary to encourage such advances. One interesting answer to this last question relates to challenges from the outside: in order to advance technologically, civilizations and cultures must face external challenges, just as Eurasia faced the challenge of invasions from barbarian groups. This kind of discussion can be used to underscore the key factor of isolation in the pre-Columbian history of the Americas. With the recent publication of Jared Diamond's *Guns, Germs, and Steel*, world history teachers have an even

better source with which to engage students in a discussion of comparative development. Diamond provides a thought-provoking discussion of the question: "why did human development proceed at such different rates on different continents?" And for the purposes of explaining Latin American history, Diamond's contention that "the availability of domestic plants and animals ultimately explains why empires, literacy, and steel weapons developed earliest in Eurasia and later, or not at all, on other continents," is of tremendous importance.⁷

In the Perspectives course, another interesting sidelight emerged from this discussion of development--a questioning of the value judgments inherent in calling certain areas "civilized" and others "backwaters." Interestingly, the McNeill text mirrors this quite well, since it tends to use the post-1500 dominance of the West as the philosophical and organizational key to world history. As one of my team teachers, an expert in anthropology, pointed out, our whole view of biological and social evolution is based on the value judgment that "civilization" is the goal. We tend less to ask the question of how successful groups/cultures are in adapting to their environments and their own needs.

We tend less to ask the question of how successful groups/cultures are in adapting to their environments and their own needs.

In teaching about pre-Columbian America, I have also found it useful to show the film *Lost Kingdoms of the Maya*, which seems to be a popular addition to many Latin American and world history courses. Students tend to respond well to this film, and I have used it primarily to illustrate the immense task of reconstructing the past based on material remains. Most recently in the Perspectives course, however, the film also became the jumping off point for the

discussion on comparative development and I realized that it can also be used to address the issue of collapse vs. evolution--i.e., the film makes the point that the Maya did not disappear but remain today as an enduring part of the Mesoamerican landscape. It is interesting to ask students why we tend to believe that when urban centers like Chichén Itzá and Palenque fall, the culture falls (and even "disappears") with it.

The Conquest and Colonial Eras

Since the tendency of many textbooks is to continue the presentation of a Latin American "backwater" into the conquest and colonial eras, I have tried several strategies to produce a more dynamic view of these aspects of the Latin American past. The growing body of excellent literature by social historians facilitates this task. Inga Clendinnen's book, *Ambivalent Conquests*, provides excellent material for a lecture and discussion about the less than complete nature of Spanish conquest in the Maya region, as well as interesting anecdotes that illustrate the phenomenon of religious syncretism.

Clendinnen explores, for example, the Maya use of Christian and European objects like wax, Spanish wine, and the crucifix. These things were incorporated into the Maya's own rituals, which persisted in the face of Franciscan attempts at conversion. Likewise, the Mayan account of the death of Christ as recounted in the sacred writings, the Books of Chilam Balam, reveals a distinctly Mayan interpretation of that event which calls into question the true nature of the Spanish spiritual conquest of Yucatán. Finally, Clendinnen notes that ceremonial practices among the contemporary Maya of Yucatán still assert Maya distinctiveness and autonomy.⁸

The theme of Indian resistance to

European conquest and the often dubious nature of that conquest can also be illustrated by having students read the brief and accessible article by Nancy M. Farriss, "Persistent Maya Resistance and Cultural Retention in Yucatán." This article provides an excellent description of how Yucatán's Maya "absorbed" but were not "overwhelmed" by Spanish influences. Farriss also provides an intriguing explanation of how the Maya themselves "fit" the arrival of the Spaniards into their own world view.⁹

Another strategy that I have used, and that seems to generate student interest involves a discussion of gender roles among pre-Columbian peoples, and how these changed with the Iberian conquest. Irene Silverblatt's anthropological study of Andean gender relations, *Moon, Sun, and Witches*, provides intriguing information about the options for Andean women prior to Inca conquest, after Inca conquest, and after Spanish conquest. She makes a case for relative male-female equality before the Inca conquest of the Andes and shows, particularly through a discussion of the Inca empire's use of *acllas* (single women who served as a kind of Andean equivalent of the "vestal virgins" of Rome), that the Inca rulers began to break down that male-female equality. The *acllas* definitively separated women from men and assigned them a new status—that of the "conquered."

Interdependence between men and women, the basis of balance in Andean society, was undermined as women became objects to the Incas.

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Silverblatt continues her analysis with a discussion of the effect of Spanish

conquest, focusing on the Spanish institution of private property which, sh argues, contributed to the new tendency to view Andean women as objects. Just as the *acllas* made groups of women servants of the Inca male religious cult, and in many cases, sexual and marriage partners for the Inca conquerors, so did the Spanish institution of private property force many Andean women to sell their labor and, in some cases, become prostitutes and mistresses. In both cases, women lost their political/religious, and therefore social, identity to men.¹⁰

Such information helps students realize that historical events can have vastly different consequences depending on the gender of the historical actors. This approach also helps underscore the importance of using gender as a category of historical analysis.

Modern Latin America

For the modern era, I would suggest that we should approach Latin America with two specific objectives: first, to highlight the importance of continuity in Latin America's history, and second, to challenge some of the "Westernized" assumptions that sometimes creep in to our consideration of contemporary Latin America.

The theme of economic dependency is one that can be effectively projected into the contemporary era so that students can clearly see the persistence of the colonial heritage in Latin America. One of the most effective things I have done in this regard, is to show part of a film from the PBS "Americas" series which was first aired in 1993.¹¹ The video, *Get Up, Stand Up*, has a section on Jamaica that deals with that country's attempt during the 1970s to assert its economic independence under the Democratic Socialism of Prime Minister

Michael Manley. The Manley administration imposed a high tax on its prized commodity, bauxite, which was extracted and processed by foreign companies. Manley used the revenues to address social problems.

The response of "stronger" industrialized nations, including the United States, was predictably negative, and Manley was soon succeeded by a right-wing free-trade advocate, Eduardo Seaga. The video ends with an interview of a changed Manley who again assumed power in 1989. The interview reveals that Manley, and by extension Jamaica, had learned to play by the rules of the game; a game in which small countries must of necessity respond to the needs and direction of stronger countries. This film is an excellent illustration of dependency in action. Discussion of the film brings out the fact that many Latin American countries have little bargaining power within the global system and that this places important limitations on Latin America's independence. [This video can also be used in the context of discussing Latin America's place in the Cold War, since it highlights the fact that Manley's assertion of economic independence was seriously hampered by the Cold War climate (Manley was branded a communist by the U.S. and his visit with Castro didn't help).]

Many world history texts carry the economic theme beyond 1945 with a discussion of Latin America's attempt to modernize through Import Substitution Industrialization (ISI). In our era of free trade and global economics, it is useful to explore the cycle that began with ISI, continued with the failure of this policy and the subsequent attempt to dismantle state-run industries and services, and is now continuing with further deregulation as many countries attempt to open up their economies to free trade.

Since Mexico was the first to move toward free trade, I find it useful to explore the economic cycle through the eyes of Mexican policymakers and Mexicans themselves. After a discussion on the movement from ISI to free trade, I often show the video, *Continent on the Move*, also part of the PBS "Americas" series. This video traces Mexico's economic history from the late 1940s to the 1980s to show the human costs involved in Mexico's attempt, first, to assert its economic power through oil and second, to move toward a deregulated economy oriented toward trade with more developed countries. The maquiladora industry is depicted very well in this film, and can serve as a centerpiece for discussion of the question: modernization and free trade at what cost?

The theme of political instability in modern Latin America seems fairly easy for students to grasp, perhaps because they can still witness this today or because they have been exposed to this stereotype. Less clear are the connections between political instability, authoritarianism, and the active role of the military in Latin American politics.

As with economic dependency, it is important to discuss the continuities inherent in Latin American history, and to underscore the region's colonial heritage. Specifically, I have found it useful to discuss the phenomenon of caudillismo in greater detail than most textbooks do, and to suggest continuity with the colonial period by introducing the interesting ideas of Hugh Hamill presented in his article, "Caudillismo and Independence: A Symbiosis?" Hamill uses the analogy of a wheel to explain the administration of colonial Spanish America. The spokes become the colonial officials, while the hub of the wheel represents the Spanish crown. The key point about Spanish colonial administration is that decision-making was always forced to the

top, discouraging the development of viable connections among colonial officials in the colonies themselves. This, as well as the distance of the Spanish crown, and the already existing Spanish tradition of selling public offices, encouraged a kind of personalistic approach to governance that has persisted to this day. Independence, as Hamill points out, removed the center, leaving a tremendous power vacuum that personalistic caudillos like Antonio Lopez de Santa Anna in Mexico and Juan Manuel de Rosas in Argentina, moved to fill.

In addition to providing a useful analogy for colonial administration and the collapse of same with independence, the Hamill article also challenges students to think about the value judgment we often bring to an assessment of Latin American politics, particularly the politics of the early nineteenth century which were very much dominated by caudillismo. Hamill urges us to remember the GASP factor--the tendency to judge Latin America's political history through the eyes of a Gringo Anglo Saxon Protestant. Through this perspective, the tendency is to decry caudillismo as a lack of democracy and a backward way of conducting politics/government. In fact, as Hamill points out, caudillismo may very well have been a viable solution to the problem of political instability in the initial years after Latin American independence.¹²

A final theme that I have tried to expand upon in the world history course is the theme of race and ethnicity in Latin America.

A final theme that I have tried to expand upon in the world history course is the theme of race and ethnicity in Latin America. Here again, there is an opportunity to point out continuities between colonial and modern Latin America. For me, this is also an opportunity to test

the assertion that is made by some texts, that Latin America, especially in comparison with the United States, has experienced more racial harmony and greater racial assimilation. In *A History of World Societies*, by John McKay, Bennett Hill, and John Buckler, for example, the authors use the idea of a three-tiered (white, colored, or black) socio-racial structure as vs. the two-tiered (white or black) structure of the U.S., to explain the greater assimilation in Latin America--because legal discrimination was more difficult in a three-tiered structure that, moreover, accepted marriages "between whites and light-skinned colored people."¹³ Likewise, Fernand Braudel in his *A History of Civilizations* makes the assertion that, "The first and not the only difference between North and South America is surely the latter's spontaneous and growing freedom from ethnic prejudice."¹⁴

To introduce the topic of race, ethnicity, and assimilation, I have a mini-lecture on the colonial *casta* system that was used by the Spanish colonial administration to classify people according to their ethnic heritage and that was a good reflection of the concept of *limpieza de sangre* or "purity of blood"; a concept that accompanied the Spanish crown into the Americas. I make the point that, from the beginning, the *casta* system was remarkably fluid, and that one could actually "purchase" his way into a "lighter-skinned" category through a *gracias al sacar* certificate. At the same time, however, I emphasize that to many Peninsulars and Creoles, phenotype and bloodlines did matter and I suggest that this is still true in many parts of modern Latin America.

To try to illustrate the continuing concern over race and ethnicity, as well as the fact that ethnic categories are still remarkably fluid in Latin America, I have used the video

Mirrors of the Heart (once again, a part of the PBS "Americas" series). In this video, students are introduced to the topic of indigenism. By following one Quechua family in modern Bolivia, students hear the ways in which some indigenous peoples define themselves and they see that such definitions can be expressed in different ways: through personal political agendas, through choice of profession, through dress, and even through hairstyle. The second part of this video deals with Haiti and the Dominican Republic, and reveals that, in these two modern countries, the issue of negritude or blackness is still very much alive. Students learn that Haiti, where a black slave revolt was the impetus for independence, a kind of black nationalism still prevails. Alternatively, in the country next door, blackness is less a cause for celebration, and Dominicans often have aspirations to "whiten" themselves through marriage and other means. I have found that students are very interested in the general topic of self-definition, and these Latin American case studies have stimulated good class discussions.

Conclusion

These, then, are some of the strategies that I have incorporated into my teaching of Latin America within the world history course. Providing a more complete and dynamic view of this area, while challenging some of the prevailing assumptions about the culture and history of Latin Americans, continues to be an important goal of mine. In the quest to globalize the teaching of history, it is important to remember that simply adding "forgotten" regions to an already existing framework is but a partial answer. Only when we address and try to correct the tendency to essentialize certain

areas of the world, will we begin to impart a truly global history to our studies.

ENDNOTES

1. Perspectives in World History was team taught this past year by the author, and Professors Bruce LaBrack and Cort Smith. I am grateful to both for their insights and suggestions.
2. Comments about textbook treatment are based on a reading of several core texts that seem to be widely used in American universities and colleges. These include: Richard Greaves, Robert Zaller, et al., *Civilizations of the World: The Human Adventure*, 3rd Edition (New York: Addison-Wesley, 1997); J.M. Roberts, *History of the World* (New York: Oxford, 1993); William McNeill, *A World History*, 3rd Edition (New York: Oxford, 1979); Anthony Esler, *The Human Venture*, 2nd Edition (New Jersey: Prentice Hall, 1992); John P. McKay, Bennett D. Hill, John Buckler, *A History of World Societies*, 2nd Edition (Boston: Houghton Mifflin, 1988); Fernand Braudel, *A History of Civilizations*, trans. Richard Mayne (New York: Allen Lane, 1994); and William J. Duiker and Jackson J. Spielvogel, *World History* (St. Paul: West Publishing, 1994).
3. William McNeill, *A World History*, 3rd Edition (New York: Oxford University Press, 1979), p. 278.
4. Anthony Esler, *The Human Venture*, 2nd Edition (New Jersey: Prentice Hall, 1992), p. 526.
5. McNeill, *A World History*, pp. 333-336.
6. McNeill, *A World History*, pp. 278-282.
7. Jared Diamond, *Guns, Germs, and Steel: The Fates of Human Societies* (New York: W.W. Norton, 1997), pp. 16, 92.
8. Inga Clendinnen, *Ambivalent Conquests: Maya and Spaniard in Yucatán, 1517-1570* (New York: Cambridge, 1988), pp. 162, 173-175, 187.
9. Nancy M. Farriss, "Persistent Maya Resistance and Cultural Retention in Yucatán," in John E. Kicza, ed., *The Indian in Latin American History: Resistance, Rebellion, and Acculturation* (Wilmington, DE: Scholarly Resources, 1993): 51-65.
10. Irene Silverblatt, *Moon, Sun, and Witches: Gender Ideologies and Class in Inca and Colonial Peru* (New Jersey: Princeton University Press, 1987).
11. "Americas" (South Burlington, VT: Annenberg/CPB Collection, 1993).
12. Hugh Hamill, "Caudillismo and Independence: A Symbiosis?" in Jaime Rodríguez O., Editor, *The Independence of Mexico and the Creation of a New Nation* (UCLA Latin American Center Publications, 1989): 163-174.
13. John P. McKay, Bennett D. Hill, John Buckler, *A History of World Societies*, 2nd Edition (Boston: Houghton Mifflin, 1988), pp. 971-972. The idea of a three-tiered structure is that of the Dutch scholar Hoetnik.
14. Fernand Braudel, *A History of Civilizations*, trans. Richard Mayne (New York: Allen Lane, 1994), p. 436. Braudel refers to Latin America's socio-racial culture as a "quasi-fraternity."



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Dual Themes for 1997: "The Origin and Character of Dominance" and "The Art of Teaching World History." The Keynote Speakers will be announced in June.

The Southeast World History Association, a regional affiliate of the World History Association, announces that its 10th Annual Meeting will be hosted by the College of Charleston (Charleston, South Carolina) on November 14 and 15, 1997. The conference will take place in the newly restored Francis Marion Hotel (c. 1924) located in Charleston's Historic District. Proposals for individual papers, complete panels, or roundtable sessions may be sent to SEWHA president, Alan LeBaron, at the address or e-mail listed below. Preference will be given to complete panels which address the conference themes; however, SEWHA welcomes individual proposals on all topics.

Proposals and/or inquiries should be addressed to:

Alan LeBaron
 Kennesaw State University
 Department of History
 1000 Chastain Road
 Kennesaw, GA 30144

Phone: 770-423-6589
 E-mail: alebaron@ksumail.kennesaw.edu
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Send notification as soon as possible to Dick Rosen, Executive Director, World History Association, Dept. of History/Politics, Drexel University, Philadelphia, PA 19104, or send FAX to 215/895-6614.

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OHIO WORLD HISTORY ASSOCIATION CONFERENCE

The Ohio World History Association will host a World History Conference at Cleveland State University on October 17 from 9:00 am to 4:00 pm at the Convocation Center. The conference is intended to bring together world historians, secondary world history teachers, university social studies educators, and curriculum developers to share ideas about teaching world history. Linda Heywood, African historian from Howard University, will speak on "African Diasporas"; Anne Chapman, Historian and Academic Dean from Western Reserve Academy in Hudson, Ohio, will speak on "Women in World War II"; and Don Ramos, Chair of Cleveland State's History Department, will speak on "Infusing Latin America into World History." Registration and a continental breakfast will begin at 8:00 am and the conference will begin at 9:00 am. Following a buffet lunch, secondary and university faculty will present a panel discussing how they structure their world history courses. The audience will be invited to share in a discussion about how to conceptualize and implement a global world history course. Following the panel discussion there will be an organizational meeting to suggest future activities of the organization and to propose topics and sites for next year's conference. A reception will be held until 4:00 pm so that informal conversations may occur.

For several years, the Ohio Valley History Association has sponsored programs at the Ohio Academy of History annual conferences. With new state mandates, a call by national organizations for a global approach to social studies, and changes in university requirements in both history and education departments, interest has been expressed for an expanded organization dedicated to teaching and scholarship in world history.

Sponsorship for the one-day conference includes the Greater Cleveland Educational Development Center, College of Education, College of Arts and Sciences, History Department, and Office of Minority Affairs; and organizational support such as the Greater Cleveland Council of Social Studies, and the Ohio World History Association. Due to generous contributions by those mentioned above and M.E. Sharpe Publishing, registration fees of \$20.00 for Ohio World History Association members and \$25.00 for non-members will provide a continental breakfast, buffet lunch, a complimentary copy of the new publication *Teaching World History*, edited by incoming World History Association President Heidi Roupp (\$29.95 value), and a reception. Participants may join the local organization for \$10.00 annual dues.

For further information, contact Timothy Connell at Laurel School at (216) 464-1441, E-mail: connell@en.com or Simone Arias at Cleveland State University at (216) 687-5426/687-4600, E-mail: s.arias@popmail.csuohio.edu. Registration will be limited to 100 participants.



Pacific World/Indian Ocean. The history department of Northeastern University seeks a world historian for a tenure-track appointment starting September 1998, emphasizing global historical connections in scholarship and undergraduate and graduate teaching. Candidates should have research interests centering on the Pacific world or the Indian Ocean basin for a period after 1500. Ph.D. or high probability of completion by July 1, 1998, required. Send c.v. and at least three scholarly references to chair, Search Committee, History Dept., Northeastern University, Boston, MA 02115. Full consideration will be given to applications and credentials received by January 15, 1998. Northeastern University is an AA/EOE. Women and minorities are strongly encouraged to apply.

*As world historians we face not only a vast range of territory and chronology in our dealings with the past, but the widest possible array of choices in the realms of theory and methodology. For the past several years, Robert Rosenstone has been involved in exploring alternative historical narratives in both his scholarly work—the books *Mirror in the Shrine* and *Visions of the Past*—and as coordinator of the ongoing "Narrating Histories" workshops and writers' group. As co-editor (with Alun Munslow) of the new journal (see announcement on p. 21) *Rethinking History*, he has graciously allowed the Bulletin to preview his inaugural editorial, slated for the December issue.*

The Editors

Editorial

Robert A. Rosenstone

"Why don't you write an autobiographical editorial?" The words are spoken by Alun Munslow, UK Editor for *Rethinking History*. It is early May and we are sitting in the offices of Routledge on New Fetter Lane in London. Though we are coeditors, he has up to this point done all of the work — initiating the ideas for the publication, selecting distinguished editorial and advisory boards, assembling the first two issues, and writing a first-issue editorial that comprehensively covers the theoretical problems plaguing (and invigorating) the historical profession.

The idea of an autobiographical editorial appeals to me. Shreds of autobiography have crept into my last two books, *Mirror in the Shrine*, an experimental narrative detailing the lives of three American sojourners in nineteenth century Japan, and *Visions of the Past*, a book of essays on historical films. Some critics have been, predictably, upset by this intrusion of a subjective element into scholarship. Others have ignored the experimental elements of the books and have simply reviewed the contents as if the form of a narrative or an essay were wholly irrelevant to its meaning. Still others, it must be admitted, have noticed something new was going on and have attempted to come to grips with my efforts to write the past in a different way.

The historian in the text was the subject of much debate at the workshop/conference that grew out of *Mirror in the Shrine*. The mixed and sometimes odd reception of the book had moved me to write an essay for *Perspectives*, the newsletter of the American Historical Association, entitled "Experiments in Writing the Past: Is Anybody Interested?" More than seventy-five people wrote, faxed, and phoned answers to the essay. This response, along with the efforts of two postdocs, Moshe Sluhovsky and Bryant Simon, and historian Alice Wexler, and the support of the Division of Humanities and Social Sciences at

Caltech, resulted in *Narrating Histories: A Workshop*. On April 8-9, 1994, some thirty-five of us came together not to read papers at each other but to discuss experiments in writing history that we had circulated before the meeting. Topics ranged from the streets of Brooklyn to the life of a medieval German heretic, from Passenger Pigeons to William Lloyd Garrison to an archeological inscription dating from the early Roman empire.

Much of the second day of the workshop centered around the topic of reflexivity. Can the historian use the dreaded "I" word in the text, and what does it signify when s/he does so? Perhaps this became a focus because, both at this workshop — but also, I think, in a more general way — reflexivity is the easiest (and most common?) of rhetorical innovations available to a historian. In a sense, it only makes overt what by now we can no longer ignore: someone is writing this work about the past and this someone exists in a context of time, place, gender, class, ethnicity, all of which no doubt inflect the history s/he is telling. But reflexivity was not the only unusual strategy at the workshop. The conference also gave us history as lists, history as archive, history as painting, history as video, history as memoir, history as play, history as confession, history that incorporated its own time of production, and history from multiple perspectives. What it did not give us — except for an introductory overview and summation by Alan Megill, who had been invited to undertake this difficult task — was history as theory.

The people who attended the *Narrating Histories* workshop came there not as theorists but as writers. They were scholars who felt constricted by traditional, discipline-sanctioned modes of telling the past, historians whose desire was to create a past with new and innovative strategies, a past more suitable to a contemporary sensibility. No doubt this desire was in part a response to the same cultural imperatives (need I name them?) that in recent decades have led to so much theorizing and retheorizing of our relationship to the past and to the discourse we call History. But however aware they might be of developments in the philosophy of history, the participants in the workshop were less interested in theory than praxis. They were for the most part people who saw themselves as writers and saw history as an art that needed to be revived.

The experiments that marked *Mirror in the Shrine* had grown out of the same sense of constriction, the same intuitive impulse that there was something to be gained by creating a new past on the page. Initially I had written some two hundred pages of my "Japan Book" in the same third-person, traditional style I had used in previous narratives. This time the form did not seem to work. At least it did not satisfy my desire to get close to my characters, to see the world through their eyes; it did not allow me to express in a way that seemed either adequate and apposite the varied

personal experiences and encounters that had — for this was my theme — changed Westerners with a palpable sense of cultural superiority into early cultural relativists, able to accept as admirable Japanese beliefs and practices that had initially seemed strange and uncivilized. Putting aside what I had written, I began a search for a new method, a search that would amount to a series of experiments in writing that lasted for two years, experiments meant to create a stronger, more interesting, more truthful way of presenting my material. The style, the form, the way of writing that eventually emerged included more than the reflexive. Though as well documented as anything I had written (the empiricist lives!), the book at once narrated the past and acknowledged the limitations of its own narration. Among techniques, it utilized the following: the second person (direct address to the reader and, sometimes, to the historical characters); the first person (not of the author but of his subjects); a character named "the biographer," who occasionally enters the pages to complain about the problems involved in creating this book; and an occasional fancy shift of time or space within a single sentence, a flash back or forwards or sideways of the kind Latin American novelists undertake with such ease.

In creating *Mirror in the Shrine* I was working in a vacuum. There were no models for what I wanted to do, and even good friends in the profession had difficulty looking me directly in the eye after reading chapters. Trained as a Dragnet historian (just the facts, ma'am), last forced to confront questions of historiography as a first-term graduate student some two decades before, how could I know that my efforts could be seen as a response to a 1965 essay I had not yet read: Hayden White's "The Burden of History." Perhaps best remembered for its depiction of historians as shifty folks who, if questioned by scientists, claim that history is an

art, and if questioned by artists, claim it is a science, the article argued that in any case history was at best a combination of outdated, nineteenth century science and art. When historians speak of the "art" of history, White pointed out "they seem to have in mind a conception of art that would admit little more than the nineteenth century novel as a paradigm." As "artists" they do not identify with the art of their own time — "action painters, kinetic sculptors, existentialist novels, imagist poets, or *nouvelle vague* cinematographers." No, by "art" historians seem to mean the novels of Scott and Thackeray, for they have not yet even absorbed the literary forms of the early part of this century. Historians wholly "eschew the techniques of literary representation which Joyce, Yeats, and Ibsen have contributed to modern culture. There have been no significant attempts at surrealistic, expressionistic, or existentialist historiography . . ." (White 1978: 42-43).

Three decades after they were written, those words still stand as a challenge to historical writing — few have yet answered the call to write history that incorporates the techniques or strategies of twentieth century literature, to write history meant to engage the diverse literary sensibilities of our time. In the mid-eighties when I read them, those words showed me I was not alone. They provided a sense of liberation, of vindication, of hope: at least somebody out there was prepared to understand, perhaps even to argue for the necessity of those aspects of my nearly completed manuscript that could seem strange — even to me. My point is simple. As a practicing historian it was exhilarating to encounter theoretical justifications for my own intuitive experiments with narrative. So splendid that White's words launched me enthusiastically into exploring the wide-ranging world of theory (historical, cultural, postmodern, feminist) a journey from which some travelers never return.

Let me linger on this point: the split in the academic world between historical theory and practice. This issue lies at the heart not just of my personal projects, or of this editorial, but of this very journal. The initial editorial board meeting of *Rethinking History* at the convention of the American Historical Association in New York in early January of this year (a meeting I did not attend), debated the subtitle — should it be *The Journal of Theory and Practice* or *The Journal of Theory in Practice*. The decision in favor of the former recognizes what seems to me the actual state of affairs of the profession: the lack of mutual understanding and meaningful engagement between those who write about people, movements, moments, and events of the past, and those (theorists) who write about the texts that others have written about people, movements, moments, and events of the past. Theorists often deny this split on the grounds that all history is a text, and hence they are writing history, too — as indeed they are. But those who define themselves as writers will argue that there is a real difference between textualized people, movements, moments, and events and textualized texts. These writers of history (such as those who attended *Narrating Histories*) do not see how the work of theorists in any way applies to their own projects. In an odd way theorists (who find writers of history to be woefully naive about the epistemology underlying the works they produce) suffer from a similar lack of connection to their findings. At least they don't seem to take their own theorizing seriously enough to learn from it; often their work points in the direction of the kinds of innovative texts they do not dare to produce.

As an (admittedly extreme) example let me cite recent notions of so-called postmodern history that seem wholly oblivious to this creature's obvious differences from

postmodernism in the other fields. In a sense, postmodernism is a struggle against history, a denial of the narratives, findings, and truth claims of traditional history. Yet among postmodern theorists there has been a desire for and a considerable amount of talk about a new kind of past. What kind? To indulge in a postmodern technique, here is a pastiche, taken from the writings of some theorists, that describes the kind of history they admire: History that *problematizes the entire notion of historical knowledge*. That foregrounds the *usually concealed attitude of historians towards their material*. That *reeks with provisionality and undecidability, partisanship and even overt politics . . .* That *engages pulse and intellect simultaneously . . .* That *breaks down the convention of historical time . . . and substitutes a new convention of temporality . . . rhythmic time*. That aims not at *integration, synthesis, and totality*. That is content with *historical scraps*. That is not the *reconstruction of what has happened to us in the various phases of our lives, but a continuous playing with the memory of this*. That is expressed not in coherent stories but in fragments and *collage*. (Hutcheon 1988: 89, 74; Ermath, 1992: 12, 41, 14, 8; Ankersmit 1989: 149-151.)

One small problem plagues such notions of history: it is virtually impossible to find works that carry out most, even part, of such a program. Theorists try. They name categories such as the *Annales* school and the New Cultural History. They point to studies that highlight the past experiences of the formerly excluded: women, ethnic minorities, gays, subalterns, regional and colonial peoples, and the many rather than ruling elites — in short to groups that are part of the vast new areas of study opened up by the New Social history, as well as by feminist, ethnic and post-colonial historians. They cite specific works of history — to be precise, they cite three

particular works which are named in virtually all discussions of postmodern history: Natalie Zemon Davis, *The Return of Martin Guerre*; Emmanuel Le Roy Ladurie, *Montaillou*; and Carlo Ginzburg, *The Cheese and the Worms*. But however important the fields and genres (and they are *enormously* important) and however significant the books (and these are three major works), none of them goes very far towards fulfilling the notions of postmodern history that theorists have elaborated. In their (re)presentation of the past, in the formal properties of their writing, the genres and works do not stray far from very traditional notions of realistic narrative, logical explanation, linear argument, traditional cause and effect. None uses pastiche or *collage*. None creates a world that includes new notions of *temporality*, such as *rhythmic time*. None *problematizes* (his or her own) major assertions. None presents a world comprised of *scraps*. When these books foreground the politics of the author, they do so in the preface — where historians have always felt free to bare their souls and ideologies. Certainly in their formal properties, none of these works of history has anything in common with the postmodernism exhibited in other fields of endeavor. They provide none of the dash, the humor, the mixing of genres, the pastiche, the collage, the odd juxtapositions, the temporal jumps, the wacky illogic of the architecture, theater, or literature we label postmodern.

Questions of form aside, the state of theorizing history is currently flourishing. So much current theorizing do we have that it can indeed be daunting to think of all the possible discourses — gender, ethnicity, class, queer, subaltern, postcolonial — one should by all rights take into account before setting pen to paper to describe the past. In a sense, the thinking historian is now in the position of the centipede, unable to

move as s/he (it?) wonders over which foot to put forward first. By contrast the practice of new ways of writing history is a barely discernible blip on the radar screen of the academic world; one would not need all the fingers of both hands to number the historical works that in recent years have indulged in any experiment with form. Among those I have encountered (and I assume others exist), let me point to the following:

Greg Dening, *Mr. Bligh's Bad Language*, not only gives equal voice to Tahitian and European in their South Sea Encounter, but exemplifies a case for history as a performative art. David Farber, *Chicago '68*, portrays the upheavals surrounding that year's Democratic Convention from three distinctly clashing points of view. James Goodman, *Stories of Scottsboro*, retells many stories that provide a variety of points of view on that famed 1930s rape case against a group of African American youths without ever insisting that a single one of the versions is the Truth. Elinor Langer, *Josephine Herbst*, in which the author wrestles in the first person with the shifting meaning of novelist Herbst's life not simply during her subject's days but also for the period during which the biography itself is being researched and composed. Greil Marcus, *Lipstick Traces*, leads from an attempt to understand the punk group, Sex Pistols, to an excavation of the "secret history" of the twentieth century, a story of art and revolution shaped not by a linear chronology but by "ricochet and surprise." Richard Price, *Alabi's World*, in which four distinct voices, including one from an oral tradition which blends "fact" and "fantasy," contest the telling of the history of the runaway slave colonies of Guyana in the seventeenth century. Simon Schama, "The Many Deaths of General Wolfe," a history framed by a fictional moment and which utilizes a shifting temporal sense that portrays the past as not linear

but circular. Alice Wexler, *Mapping Fate*, in which personal history and medical history jostle against and reinforce each other in a story that shows how the experience of a hereditary disease can lead to action in the present that will alter the future.

Why have so few scholars attempted innovations in the way we write history; why have so few historians followed the call (it must surely at times have been powerful to many among us) of modernist or postmodernist writing? No doubt one could think of many reasons, but two very good ones were given at the Narrating Histories Workshop: (1) lack of outlets in which to publish works that experiment with historical narrative or argument; and (2) the worry over whether one could get tenure by producing unusual or offbeat works of history.

My reason for becoming part of *Rethinking History* was twofold: (1) The desire to help create a forum in which theorists and writers of history will have a place to meet, read, react to, and learn from each other's works. (2) The hope that this journal will become that missing venue where historians, young and old, can try out something new, can indulge in experiments in writing, experiments that expand the voices in which the historian can speak, that bring us into new relationships

with the traces of the past, that answer the challenge posed by Hayden White three decades ago. The pages of *Rethinking History* are open to all sorts of new historical writing: we await Expressionist, Surrealist, Dada, Process, Postmodern, or other kinds of histories whose name or form has not yet been conceived. We believe that the writing of history can be an art, and that innovation in any art calls for boldness, audacity, and the courage to try things that can seem strange, even to the author.

These need not, indeed I hope these will not, simply be experiments in narrative. Theorists too are encouraged to write their arguments in new and experimental ways. For example: Walter Benjamin has, deservedly, been a darling of theorists in recent years, and his Theses on History are much admired and quoted. But are they ever emulated? Would not it be consonant, not to mention fruitful and interesting, if those writing about Benjamin actually composed works that incorporated his notions about history, texts made up of fragments, scraps, poetic visions, snapshots, flashing moments of insight in response to dangers in our lives? The same applies to those who write so admiringly about Bakhtine — might they create works of criticism and/or history that

actually utilize the multiple voices they find so intriguing and suggestive? Or those who call for postmodern history — is it too much to ask that their own texts indulge in play, wacky humor, crosscutting, juxtaposition? All this is only to suggest that our minds and pages in *Rethinking History* are, insofar as we can tell, open to the new. You can see that at the very least we have reached the point where an editor can indulge in autobiography and pass it off as a scholarly argument.

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The Editors wish to thank both Robert Rosenstone and Routledge for permission to reprint this article.

WHA

EDITORS' NOTE

The next (Winter-Spring, 1998) issue of the *Bulletin* will focus on the theme "World History Around the World" and will feature articles on the study and teaching of global history in various countries and from different perspectives throughout the world. Submissions have been received from New Zealand, South Africa and Norway, and others are welcome. The deadline is January 15.

Members are also encouraged to send their professional news updates for publication in our "Members' Notes" section. Our "News from Affiliates" section is brimming for this number, but we failed to receive any news of individual members' accomplishments and activities.

Charles Desnoyers
Ross Doughty

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Contributions should be sent to: Alun Munslow, Editor, Rethinking History, Historical Studies, Staffordshire University Stoke-on-Trent, ST4 2OE, UK or Robert A. Rosenstone, US Editor, Rethinking History, Division of HSS, California Institute of Technology, 228-77 Pasadena, CA 91125, USA

Contributions should be double-spaced, with generous margins, and should be no longer than 5,000 to 7,000 or 8,000 to 10,000 words in length. Three copies of the paper should be submitted. Notes for Contributors should first be obtained from the Editor. All submissions will be refereed.

Alun Munslow:

Email: anam@staffs.ac.uk
Tel: +44 (0) 1782 294 532
Fax: +44 (0) 1782 294 363

Robert A. Rosenstone:

Email: rr@hss.caltech.edu
Tel: (818) 459 6041
Fax: (818) 793 8580

WORLD HISTORY ASSOCIATION

PROGRAM FOR THE AMERICAN HISTORICAL ASSOCIATION MEETING

8-11 January 1998

Seattle, Washington

[Consult the Official AHA program for dates, times and rooms when not already indicated]

Thursday, January 8

3:20-6:00 Executive Council Meeting

Friday, January 9

12:00-2:00 Women's History/World History (brown bag lunch—open meeting to discuss plans and proposals)

4:30-5:30 WHA Affiliates- Officers Meeting

6:00-7:30 Reception

WHA SPONSORED

SESSION: AFRICA IN EUROPE: MEDIEVAL AND RENAISSANCE IMAGES

Chair: Judith P. Zinsser, Miami University (Ohio)

"Africa and the European Imagination: A Challenge to the Barthean Construction of Identity," Peter Mack, Wesleyan University
 "The Romance of Moriaen: Black-Skinned Men, Black-Skinned Women and the Construction of European Identity," Catherine Darrup, CUNY-Graduate Center

"Return of the Black Knight: Historiographic Choices and the Construction of Knowledge," Maghan Keita, Villanova University

Comment: Judith P. Zinsser

FOUR SESSIONS CO-SPONSORED WITH THE AHA AND OTHER ORGANIZATIONS SESSION: EUROPEAN COLONIALISMS IN COMPARATIVE PERSPECTIVE: GENDER, RHETORIC, AND NATIONAL CULTURE IN THE BRITISH, FRENCH, AND DUTCH EMPIRES, CA. 1880-1949

Co-sponsored with the Coordinating Council for Women In History

Chair: Jere L. Bacharach, University of Washington

"Good Sports and Right Sorts": Changing Gender Roles Among British Women in India," Mary A. Procida, University of Pennsylvania

"Empire and Propaganda: French Feminists, Colonial North Africa, and Fin-De-Siecle Reform Policies," Julia Clancy-Smith, University of Arizona

"'A Family Romance Gone Awry': Indonesia's Struggle for Independence, Western Paternalism, and the Post-War Family of Nations," Frances Gouda, George Washington University

Comment: Margaret Strobel, University of Illinois-Chicago

SESSION: DESIGNING AN ADVANCED PLACEMENT WORLD HISTORY COURSE AND EXAMINATION FOR THE 21ST CENTURY

Co-Sponsored with the AHA Teaching Division and the College Board

Chair: Heidi Roupp, Aspen High School, President-elect, WHA

"The Thematic and Comparative Structure of the New Course," Peter Stearns, Carnegie Mellon University

"A Rigorous, but Manageable Course for High School Teachers," Linda Black, Cypress Falls H.S., Houston, TX

"How the Course Will Compare to College World History Courses," Stanley Burstein, California State University, Los Angeles

"'Habits of Mind' Addressed by the New Course," Harriett Lillich, UMS-Wright School, Mobile, AL

Comment: Alfred Andrea, University of Vermont

SESSION: [Big History—Contact John Mears if he has not already sent you the details about the session]

FILM PRESENTATION

Rick Goldsmith (recipient of the AHA John O'Conner Film Award) "Tell the Truth and Run: George Seldes and the American Press"

World History Association

Thursday, Jan. 8

3:30-6 p.m. Sheraton, Suite 418. Executive Council meeting

Friday, Jan. 9

9:30-11:30 a.m. Convention Center Room 603. Joint session with the AHA. Three Approaches to "Big History": Setting a Context for Humanity's Common Past (p. 00)

9:30-11:30 a.m. Convention Center Room 617. Joint session with the Globalizing Regional Histories Project of the AHA, the Association of Asian Studies, the Latin American Studies Association, and the WHA. Negotiating Social and Spatial Boundaries: Cities in Cross-Cultural Perspective (p. 00) [Time and place to be determined]

SESSION: AFRICA IN EUROPE: MEDIEVAL AND RENAISSANCE IMAGES

Chair: Judith P. Zinsser, Miami University of Ohio

"Africa and the European Imagination: A Challenge to the Barthean Construction of Identity," Peter Mack, Wesleyan University

"The Romance of Moriaen: Black-Skinned Men, Black-Skinned Women, and the Construction of European Identity," Catherine Darrup, Graduate School and University Center, City University of New York

"Return of the Black Knight: Historiographic Choices and the Construction of Knowledge," Maghan Keita, Villanova University

Comment: Judith P. Zinsser

12-2 p.m. Sheraton, Juniper Room. Women's History/World History brown bag lunch. Open meeting to discuss plans and proposals

4:30-5:30 p.m. Sheraton, Suite 412. WHA Affiliates-Officers meeting

5:30-6:30 p.m. Sheraton, Suite 424. General Meeting of the Association

6-7:30 p.m. Sheraton, Douglas Room. Reception

Saturday, Jan. 10

9:30-11:30 a.m. Convention Center Room 304. Joint session with the Globalizing Regional Histories Project of the AHA, the Association of Asian Studies, the Latin American Studies Association, and the WHA. Memory and Event: Reconstructing the Rural Social History of Zaire, the United States, and Brazil (p. 00)

9:30-11:30 a.m. Convention Center Room 610. Joint session with the AHA and the CCWH. European

Colonialisms in Comparative Perspective: Gender, Rhetoric, and National Culture in the British, French, and Dutch Empires, ca 1880-1949 (p. 000)

2:30-4:30 p.m. Convention Center Room 609. Joint sessions with the AHA and the College Board. Designing an Advanced Placement World History Course and Examination for the Twenty-first Century (p. 00)

Sunday, Jan. 11

11 a.m.-1 p.m. Convention Center Room 603. Joint session with the Globalizing Regional Histories Project of the AHA, the Association of Asian Studies, the Latin American Studies Association, and the WHA. The Contradictions of Colonial Citizenship in the French Empire (p. 00)

5. THREE APPROACHES TO "BIG HISTORY": SETTING A CONTEXT FOR HUMANITY'S COMMON PAST

Convention Center Room 603

Sponsored by the AHA Teaching Division and the World History Association

Chair: Arnold Schrier, University of Cincinnati

"Cosmos, Earth, and Humankind: Global Histories for a Global World" David Christian, Macquarie University

"Regimes as the Structuring Principles of Big History" Fred Spier, University of Amsterdam

"Connections and Continuities: Integrating World History into Larger Analytical Frameworks" John A. Mears, Southern Methodist University

Comment: Patricia O'Neill, Central Oregon Community College

86. DESIGNING AN ADVANCED PLACEMENT WORLD HISTORY COURSE AND EXAMINATION FOR THE TWENTY-FIRST CENTURY

Convention Center Room 609

Sponsored by the AHA Teaching Division, the World History Association, and the College Board

Chair: Heidi Roupp, Aspen High School, President-elect, WHA

"The Thematic and Comparative Structure of the New Course" Peter Stearns, Carnegie Mellon University

"A Rigorous, but Manageable Course for High School Teachers" Linda Black, Cypress Falls High School

"How the Course Will Compare to College World History Courses" Stanley Burstein, California State University at Los Angeles

"'Habits of Mind' addressed by the New Course," Harriett Lillich, UMS-Wright School

Comment: Alfred Andrea, University of Vermont

63. EUROPEAN COLONIALISMS IN COMPARATIVE PERSPECTIVE: GENDER, RHETORIC AND NATIONAL CULTURE IN THE BRITISH, FRENCH, AND DUTCH EMPIRES, 1880-1949

Convention Center Room 610

Joint session with the Coordinating Council for Women in History and the World History Association

Chair: Jere Bachrach, University of Washington

"Good Sports and Right Sorts": Changing Gender Roles among British Women in India" Mary A. Procida, University of Pennsylvania

"Empire and Propaganda: French Feminists, Colonial North Africa, and Fin-de-Siecle Reform Policies" Julia Clancy-Smith, University of Arizona

"A Family Romance Gone Awry": Indonesia's Struggle for Independence, Western Paternalism, and the 'Post-War Family of Nations" Frances Gouda, George Washington University

Comment: Margaret Strobel, University of Illinois in Chicago

10. NEGOTIATING SOCIAL AND SPATIAL BOUNDARIES: CITIES IN CROSS-CULTURAL PERSPECTIVE

Convention Center Room 617

Sponsored by Globalizing Regional History Project of the AHA, the Association for Asian Studies, the Latin American Studies Association, and the World History Association

Chair: Raymond A. Mohl, University of Alabama at Birmingham

"Waging War against Jim Crow: Segregation and Urbanization in Birmingham" Louise P. Maxwell, New York University

"The Politics of Ethnicity and Space in Postwar Arusha, Tanzania" Rona E. Peligal, Columbia University

"Favelapolis: Squatter Settlements, Social Class and Race in Rio de Janeiro" Julio César Pino, Kent State University

Comment: Anton Rosenthal, University of Kansas

60. THE SPATIAL APPROACH TO CHANGES IN SOCIETY AND IDENTITY IN AFRICAN HISTORY

Convention Center Room 304

Sponsored by Globalization Regional History Project of the AHA, the Association for Asian Studies, the Latin American Studies Association, and the World History Association

"Mobility, Genealogical Memory, and Social Identity in Nineteenth Century Northern Gabon" John Cinnamon, Pacific Lutheran University

"The Disappearing District? The Decline of Precolonial Space in Southern Gabon, 1850-1940" Christopher Gray, Florida International University

"Oral Traditions as Shifting Maps of Social Identity in the Western Serengeti, Tanzania, 1850-1900" Jan Bender Shetler, University of Florida

Comment: Allen M. Howard, Rutgers University

141. THE CONTRADICTIONS OF COLONIAL CITIZENSHIP IN THE FRENCH EMPIRE

Convention Center Room 603

Sponsored by Globalizing Regional History Project of the AHA, the Association for Asian Studies, the Latin American Studies Association, and the World History Association

Chair: Shanti M. Singham, Williams College

"The Making of the 'New Citizen': Race, Citizenship, and Emancipation during the French Revolution" Laurent Dubois, University of Michigan

"Black and White in Paris: Race, Culture and National Identity in Interwar France" Alice Conklin, University of Rochester

"Une Cité Noire: Practicing Citizenship in Imperial Paris" Gary Wilder, University of Chicago

Comment: Fred Cooper, University of Michigan

**MID-ATLANTIC WORLD HISTORY ASSOCIATION
SECOND ANNUAL MEETING**

THE WORLD HISTORY COURSE, SURVEYS AND SPECIALIZED TOPICS

The Mid-Atlantic World History Association is an affiliate of the World History Association, whose purpose is to promote the study and teaching world history at all levels of education. The regional association has a special mission to secondary level teachers, and inform one another about new pedagogical techniques, curricular developments and teaching materials as well as public issues that affect teaching world history. Its home region is loosely defined as the states of Delaware, Maryland, New Jersey, New York, Pennsylvania and the District of Columbia. However, interested persons from the rest of the world also are invited to join.

This year the organizing committee decided to choose a specific topic around which to organize the sessions, one broad enough to permit wide participation but defined sufficiently to ensure that discussions and papers are meaningfully focused. This year the program focuses on changes in the conceptual frameworks historians have developed for the study and teaching of world history. Since the development of world history as a survey course in high schools and colleges in the 1950s and 1960s, the conceptual framework historians bring to their subject has changed considerably, even within the last fifteen years since the establishment of the World History Association. In part due to the influence of the world history survey's conceptual paradigm and in part due to the rise of the new social history, a range of courses dealing with broadly comparative and global themes have made their way into history courses at advanced levels. These deal with such matters as historical demography and disease, environmental history, comparative studies of economic growth, family history, childhood, aging, and gender issues. Others treat world systems, e.g. the Mediterranean, the Indian ocean system, the south Atlantic and the plantation complex, the Asian Pacific, which are conceived differently from the older Area Studies programs that developed in the immediate post-World War II decades. These new conceptualizations of introductory and advanced courses fit awkwardly into college and high school curricula that continue to define their subjects in terms of national states and great cultural traditions. So where do we stand, and what are the prospects for the future? These are the issues we hoped to explore.

SCHEDULE

Friday, 26 September

1:30-4:30. Plenary Session One. "Changes in the Conceptual Frameworks Used in Teaching World History from c. 1960 to the Present: Textbooks, Collateral Readings and Related Pedagogical Issues"

Moderators: Catherine Clay, History, Shippensburg University
 John Iannitti, History, SUNY Morrisville
 Kevin Reilly, History, Raritan Valley Community College
 Joan Arno, Social Studies, George Washington High School, Philadelphia

5:00-6:30. Reception, and business meeting, Ramada Plaza Hotel, downtown Wilkes-Barre.

6:45. Dinner and Keynote Address: Kevin Reilly, Raritan Valley Community College, and Past-President World History Association. "The World History Association and the Development of World History, Some Reflections on the Last 15 years."

Saturday, 27 September

8:30 to 10:30. Plenary Session Two. "Advanced Studies in World History: Comparative Themes and Spin-Off Courses."

Moderators: Paul V. Adams, History, Shippensburg University
 John Iannitti, History, SUNY Morrisville College

10:30-12:30. Plenary Session Three: "Comparative World History Courses and the Internet"

Program Committee Officers, 1997

Paul V. Adams, President
 History, Shippensburg University

Stanley Shadle, Local Arrangements
 History, College Misericordia

John Iannitti, Program Chair
 History, SUNY Morrisville

Joan Arno, Secretary
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Jill Cerqueira, Vice-President
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Think Globally



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The *World History Bulletin* is sent only to members of the World History Association. Yearly dues (January through December): \$25.00 (for students, unemployed, disabled, and retired: \$15.00).

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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 1998 dues will be mailed in October, 1997, and January, 1998. 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 *Bulletin* will appear in May and November. Vol. XIII, No. 1 has been distributed. 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.
