

World History Bulletin

Fall 2004



Vol. XX No. 2

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Editor's Note



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November 2004

This issue of the *World History Bulletin* includes several outstanding articles, including two from overseas. In her essay entitled "Latin America as a Unit of Analysis for World History," Paola Castaño (Colombia) addresses the issue of incorporating Latin America into the World History classroom. From another part of the world, Diego Olstein (Israel) reports on the introduction of World History teaching and research at the Hebrew University of Jerusalem through his essay entitled "World History: An Integrative Model." In her essay "Are We What We Wear?" Rebecca Woodward Wendelken examines how a study of material culture -- specifically dress -- can enrich the World History curriculum by putting students in touch with the everyday life of world cultures and civilizations.

There are also several classroom-related essays in this issue: "The Issue of Genocide" by Maxie 'Ron' Cox, "Steppes to Civilization: Tracing the World History of 'Global Systems' through Textiles and an Interdisciplinary Approach" by Michael A. Marcus, and "Incorporating Central Asia in World History: An Outline" by Brian B. Parkinson. As usual, we have also included reviews of several items which are available for classroom use. This issue of the *Bulletin* also includes the first bi-annual reports from AP-WORLD and H-WORLD, written by the listserve moderators, Monty Armstrong and David Kalivas.

Several of our members have asked me about gaining access to older essays that would be of benefit to those who were not members in the 1980s and 1990s. In that regard, I will continue the practice which I started in the Spring 2004 issue of *WHB*: re-printing at least one essay from previous *Bulletin* issues. This issue features "Using Documents to Integrate the History of Women into World History Courses," by Stephen S. Gosch.

I would like to thank Kieko Matteson for her continued assistance with putting the *Bulletin* together. I will miss her when she leaves the World History Association Headquarters in order to complete her studies and spend more time with her family. Finally, I want to clear up those persistent rumors (started by me) that I will be stepping down as the *WHB* Editor. I am pleased to announce that I have decided to continue on as Editor and that there will be some exciting changes in store for the *Bulletin* in the coming year. *Renew your membership and stay tuned!*

World History Bulletin

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World History Bulletin Style Sheet:

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Letter from the President

Fellow WHA Members,

The WHA has experienced two difficult transitions in the past six months, but thanks to strong support from our members and staff we have managed to land on our feet.

The first transition was the relocation of our 2005 conference from Cape Town, South Africa, to Ifrane, Morocco. For reasons too complex and ultimately too baffling to explain here, the agreement we had entered into with the South African Historical Society began to come apart this Spring and once cracks appeared, it proved impossible to put the agreement back together. Conferences take a long time and a lot of energy to organize so we had to move quickly to find a new site. The WHA officers and members of the Council explored a number of possibilities, and in the end the Council approved holding the conference in Morocco at Al Akhawayn University at Ifrane in the foothills of the Atlas Mountains.

Special thanks go to Edmund G. Burke III for making the initial contacts, and to the administration and faculty of Al Akhawayn for responding so graciously to our queries and for agreeing to underwrite many local costs. One also has to give enormous credit to the Conferences Committee, newly under the energetic leadership of Alfred Andrea, for tackling so many details on short notice.

The conference at Al Akhawayn University will not only be our first international conference on the African continent, but it will also be the WHA's first meeting in a Muslim-majority country. The meeting retains a conference theme on "Africa in World History" that we had planned for Cape Town, and pairs it with a new theme on "the Mediterranean in World History." In addition to raising important topics in world history, the two themes highlight Morocco's unique history of involvement in events to its north and south.

Morocco offers us both high quality and high interest. An English-medium university with a modern campus in a spectacular location, Al Akhawayn is able to furnish us with all the necessary conference facilities in a comfortable setting. The country also offers many other attractions for those who are able to combine attendance at the conference with a few days soaking up Morocco's rich historical sites and heritage. Morocco has eight UNESCO World Heritage sites, including the Medina of the ancient city of Fez, which is not far from the conference site.

The second major transition was the turnover in our Headquarters staff in Honolulu. While part-time positions are transitory by nature, it is still sad to record the departure of our two initial hires. Jenna Dearth left her position as Administrative Assistant in September. Those who met Jenna at the AHA meeting last year or had other direct dealings with her, will know how great a loss this is for us. Then in November, our Executive Director, Kieko Matteson, resigned in order to concentrate her considerable energies on completing her dissertation and caring for her new daughter. Her efficient and tireless contributions to institutionalizing and professionalizing the WHA's operations have been enormous. On behalf of myself and other officers who know first hand what a pillar of strength she has been, I want to express our deepest appreciation and send her off with wishes for new successes.

Before her departure, Kieko completed the search for Jenna's successor. Out of a very competitive field, Kristy Ringor was chosen and began working in October. Kristy Ringor is an M.A. student in American Studies and has experience working in the University of Hawaii sports media relations office. The search for Kieko's successor is underway as I write.

Let me mention a few other items before I close. On the funding front, I want to thank the publishing firm of Pearson Prentice Hall for agreeing to fund the WHA Teaching Prize and the WHA/Phi Alpha Theta Student Essay Prize for the next three years. Other institutional support may be in the works. Thanks also go to Micheal Tarver for generously agreeing to stay on as editor of the *World History Bulletin*.

I look forward to seeing many of you at the AHA meeting in Seattle, where the WHA will sponsor five interesting panels.

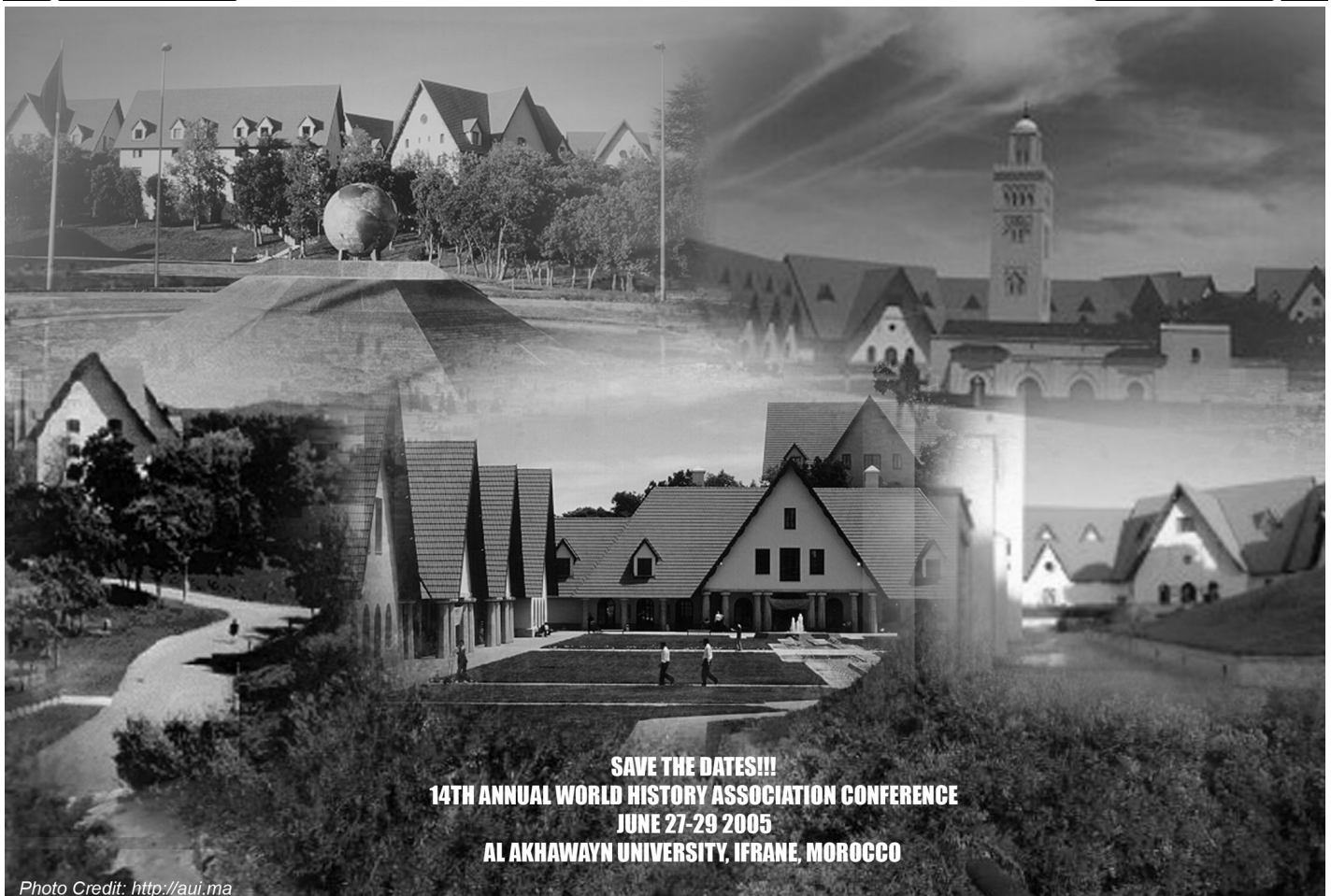
With sincere regards,

David

Fourteenth Annual WHA Conference
27-29 June 2005, Al Akhawayn University, Ifrane, Morocco

The Mediterranean in World History and Africa in World History

On short notice, Al Akhawayn University of Ifrane, Morocco has graciously agreed to host the 2005 WHA annual conference. Located near the historic walled city of Fez, AUI is an English-medium university. Check it out at www.alakhawayn.ma. The conference's dual themes, "The Mediterranean in World History" and "Africa in World History," reflect Morocco's special place in world history. **The official call for papers can be found in this issue of the *World History Bulletin* and on the WHA website.** Current plans include a university-sponsored reception held within traditional Moroccan desert tents. Roundtrip ground transportation between the airport at Casablanca and Ifrane will be available for a reasonable fee. The Conference Committee is also exploring the possibility of offering an optional post-conference tour of Morocco to interested conferees. *Details regarding accommodations and registration will be posted on the WHA website* <<http://www.thewha.org>> as they become available.



WHA Members Participate in International Conferences in China and Turkey

J. Michael Farmer of Brigham Young University, **Roland Higgins** of Keene State College (Keene, NH), and **A. J. Andrea**, professor emeritus at the University of Vermont, engaged in a three-week seminar on Buddhist art, culture, and history along the Silk Road. Sponsored by the Silkroad Foundation of Saratoga, California, the seminar included forty-four scholars who work in fields related to the Silk Road. Between 27 June and 17 July 2004, the seminar participants resided consecutively at Luoyang, Lanzhou, and Dunhuang, China. While at the University of Lanzhou, they participated in the "International Symposium of Buddhist Art and Culture," sponsored by the Institute of Dunhuang Studies, (1-3 July). For two weeks the seminar members resided at the Mogao Caves of Dunhuang in the Gobi Desert, where mornings were devoted to studying various caves containing Buddhist paintings and sculptures that range in age and style from fifth-century Northern Wei to fifteenth-century Ming. Afternoons were spent discussing papers and lectures at the Dunhuang Research Academy's "International Seminar on Dunhuang Art and Society (5-16 July).

In the course of the seminar, the WHA's chair of the Membership Committee importuned the founder and executive director of the Silkroad Foundation to join the WHA, and they have subsequently begun discussing how the WHA and the Silkroad Foundation might engage in cooperative academic ventures in the future.

Between 25 and 29 August 2004, four members of the WHA presented papers at the Society for the Study of the Crusades and the Latin East's conference "Around the Fourth Crusade, Before and After," which was held in Istanbul in commemoration of the capture of Constantinople by the army of the Fourth Crusade in 1204. Professor **Benjamin Z. Kedar** of Hebrew University of Jerusalem, offered the plenary session lecture "The Fourth Crusade's Second Front." **Charles R. Bowlus**, professor emeritus at the University of Arkansas, spoke on "The Origins of Byzantine-Latin Animosities in East-Central Europe." **A. J. Andrea** of the University of Vermont delivered the paper "What We Have Here Is a Failure to Communicate: Innocent III and Alexius III on the Eve of the Fourth Crusade," and **William J. Hamblin** of Brigham Young University presented the paper "Arab Perspectives on the Fall of Constantinople to the Crusaders in 1204." Kedar and Andrea also participated in the plenary session roundtable "New and Old in Research on the Fourth Crusade," which concluded the conference.

In addition, **Micheal Tarver** of Arkansas Tech University, participated in a five-week seminar on the Silk Road and Chinese economic development. Funded through a Fulbright-Hays Travel Abroad Program, Tarver joined fourteen other U.S. scholars in visiting the various cultural and historic sights in Beijing, Xian, Lanzhou, Dunhuang, Jiyuguan, Turpan, Urumqi, Guangzhou, Shanghai, Suzhou, and Hong Kong. While in China, the group participated in workshops at seven Chinese universities.

NWWHA

NWWHA Conference Report

The newly formed Northwest World History Association held its first annual conference in Vancouver, Washington on October 16-17, 2004. By all accounts, the conference was intellectually stimulating, fun, and provided an excellent beginning to what promises to be many years of exchange and interaction between World History practitioners in Washington, Idaho, Oregon, British Columbia, and beyond.

The conference was held at Washington State University's Vancouver campus, where Candice Goucher was instrumental in organizing the facilities and logistics for the forty people who attended the conference. The program featured panels on 'The Role of the Individual in World History,' 'World History in the Classroom,' 'Gendered Perspectives on World History,' 'Language and Boundaries in World History Textbooks,' and 'Transnational Connections.' Each panel presentation generated lively discussion among the conference attendees, and provided ample opportunities for faculty and graduate students to interact. Washington State University's graduate program in World History featured largely at the conference, as five paper presenters (and a number of attendees) are currently students in WSU's World History MA and PhD programs.

Highlights of the conference included a special plenary presentation by David Christian, author of *Maps of Time*, which sought to theorize humanity's place in the cosmos. New affiliates of the WHA should take note that Christian's presence was possible by a grant from WHA headquarters specifically designed to get fledgling organizations off the ground. Patrick Manning also attended the conference, and his thoughtful comments and careful attention to graduate students proved to be another major highlight of the event. In addition, the conference was fortunate to have in attendance the University of Victoria's Ralph Crozier—immediate past president of the WHA—who offered invaluable insights on the presentations. Finally, Candice Goucher of Washington State University in Vancouver and Linda Walton of Portland State University gave the conference a preview of their multi-media project called *Bridging World History*. The project consists of video, text, visual, and web-based materials for teaching World History, and will be available to the public through the Annenberg CPB site in early 2005.

Portland State University hosted a generous reception for conference attendees on Saturday evening, which allowed those present to become familiar with PSU's urban campus in downtown Portland. This information will be useful for next year, since the NWWHA's annual meeting will be held at PSU's new conference center. Watch for our Call For Papers in late winter—we hope you'll come and join us for a weekend of intellectual exchange and fun!

World History: An Integrative Model

Diego Olstein

Hebrew University of Jerusalem

For the last four years, world history as a subject has been taking root and developing at the Hebrew University of Jerusalem. This development occurred as a result of a profound institutional innovation: the founding of the School of History. The aim of the School of History is to provide a framework for all historians and students of history dispersed among the departments of history (History, History of the Jewish People, and Art History) and the departments of regional studies (Islamic and Middle East Studies, African Studies, Indian, Iranian and Armenian Studies, East Asian Studies, Russian and Slavic Studies, American Studies, and Spanish and Latin American Studies). This inclusiveness is possible since all these fields share the basic principles of the historical discipline and because the School of History emphasizes the transcendence of the regional boundaries toward an all-encompassing unit of analysis, namely, the world. This new organizational principle has been impacting both the program of study in all the above-mentioned departments, as well as diverse academic activities at several levels: teaching of a core course curriculum and seminars, inter-departmental collaboration, international meetings, academy-community relations, and future prospects for world history research.

Teaching

So far, three models of courses on world history have been developed following three different approaches: narrative-synthetic, analytical, and deductive. The narrative-synthetic course consists of an introductory survey structured according to five main principles:

- Four basic types of societies (nomadic, agricultural, maritime, and industrial): their common features as well as the varieties of each type and the conflicts and intermingling among them.
- Two major economical transformations: the agricultural and industrial revolutions.
- Two major intellectual transformations: the axial age and the scientific revolution.
- Two basic types of political regimes: command system and market system.
- Four scales of spatial integration:

multiple regional systems, the Indian basin system, the Atlantic basin system, and globalization.

The chronology resulting from the integration of these principles allows us to organize the units of teaching as follows:

- 100,000-10,000 BCE: the first nomadic societies. Hunter and gatherers and their dispersion around the world.
- 10,000-1700 BCE: the agricultural transformations.
- 2000-500 BCE: clashes and intermixing between nomads and agriculturalists.
- 500 BCE - 400 CE: the axial age and the first Eurasian integration.
- 200-1350: the expansion of mobile societies: nomadic and maritime.
- 1350-1789: the rise of maritime societies and the decline of nomadic societies.
- 1789-1914: from maritime to industrial societies. The agriculturalist societies under siege.
- Since 1914: the beginnings of globalization.

In the analytical course, by contrast, the units of teaching are not chronologically but rather thematically arranged. This course provides a cross-section of world history by dividing the field of study according to key issues:

- Environment: climate, geography, and biology.
- Demography: population growth, epidemics and diseases, and life expectancy.
- Space: communication and transportation, mapping, perceptions, intercultural contacts, and processes of diffusion.
- Time: varieties of time (daily, seasonal, life-span and aging, generational, historical) and the ways in which they are measured.
- Economics: production, labor and capital. Commerce and consumption.
- Social structures: class, ethnicity and gender.
- Political regimes: political, legal, and moral systems.
- Warfare and conquest.
- Cultural contacts.
- The meaning of life: the definition of central concepts (good, truth, beauty, happiness, death, etc.) through different cosmologies.
- Varieties of knowledge: religion, philosophy, ideology, science, and technology.

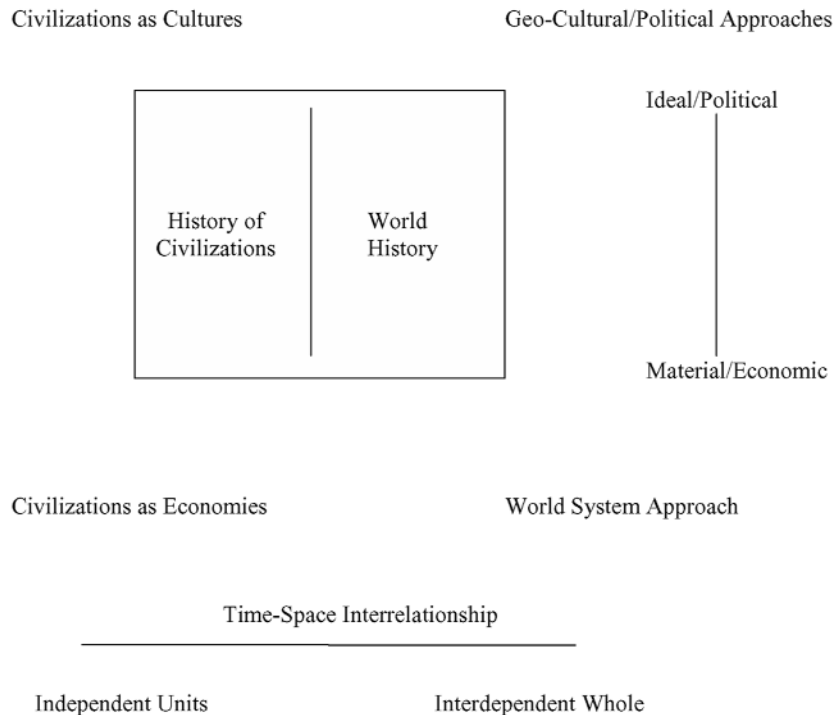
The deductive world history course presents some major ontological, epistemological, and methodological concerns, which result from the various ways of doing historical

research that transcend the nation-state unit of analysis. By dealing with the ways of defining the time and space dimensions, the types of variables focused on and the methodological devises, the course arranges the field of research into four major categories. The two primary fields are world history and the history of civilizations. Two other related fields are comparative history and historical sociology.

The differences that emerge between the two primary fields, world history and history of civilizations, are related to the dimensions of space and time. Regarding space, the unit of analysis for world historians is the world as a whole, while for historians of civilizations the world as a whole is the final sum of their basic unit of analysis, the civilization. Definitions of space are intimately associated with definitions of time. Whereas the vision of an integrated whole favors a synchronic view of time, in which one periodization rules the whole, a compartmentalized view of the world into more or less closed units privileges a diachronic view of time, in which each unit follows its own periodization. Thus, while for world historians an interdependent whole develops throughout time and space, for historians of civilizations, more or less independent units evolve their own particular paths. Finally, both fields are arranged according to the primary types of variables scrutinized, be they primarily either material/economic variables or idealistic/political ones.

Similarly to these fields of study, comparative history and historical sociology also transcend the nation-state as their unit of analysis. However, the salient feature that differentiates both adjacent fields of study from world history and history of civilizations, is their shared basic method, namely the comparison. This method, however, assumes that each unity under comparison is self-enclosed. Moreover, at least two such self-enclosed units should suffice for a research design. Because of these assumptions, comparative history and historical sociology are profoundly different from both a world history that stresses the interdependency of the whole and a history of civilizations which is also concerned with the whole even if it is compartmentalized rather than interdependent. Since the method of comparison is the common element underlying these two adjacent fields, a convenient way to analyze them is by considering the different designs of

Mapping the World History and History of Civilizations Approaches



comparison and their aims. The course focuses on three major patterns of designs and aims: the search for uniqueness by applying the method of crucial difference, the search for universality by applying the method of crucial agreement, and the search for variety by applying the method of concomitant variation.

These three courses developed at the School of History constitute the current state of world history teaching at the Hebrew University. For the first time in the academic year 2003-04, all new students from all the historical and regional studies departments mentioned above - almost 500 students in all - are taking an introductory course on world history that combines elements from the synthetic-narrative and the analytical models. Moreover, this course is also offered to students of the Faculty of Social Sciences as an elective. An advanced course in world history, based on the deductive model, is provided for outstanding students in the last year of their undergraduate stud-

ies. A second field of inter-departmental teaching is that of methodology and historiography. A course entitled Introduction to History will be taught beginning next year.

Inter-departmental collaboration

The teaching of an introductory world history course contributes to inter-departmental integration from the very beginning of the program of study, as new students coming from all the historical and regional studies enroll together in this course. For those outstanding students who are interested in the study of world history, there is a special program for outstanding students that allow them to specialize in this subject at the School of History. These students not only broaden their study of languages, the historical discipline, and world history, but also edit and distribute their own historical journal. This journal, "Hayo Haya"- A Forum for Young Historians publishes excellent research papers by advanced B.A. and M.A. students

from all historical and regional studies departments in Israel. The first three volumes already published contain articles on American, European, Middle Eastern, East Asian, and Jewish History.

However, inter-departmental collaboration is not only the result but also the primary means for the enhancement of the study of world history. The very preparation of world history courses and their teaching were conceived of as an inter-departmental enterprise. Following a preliminary effort by a committee of faculty members, a team of thirteen young PhDs and PhD candidates, working in the entire range of fields covered by the School of History, committed themselves to the development and teaching of world history at the Hebrew University. For two years, this team has been studying the classical, recent and current world history literature as well as new teaching materials. While the consolidation of the teaching of world history is the immediate aim of the group, the development of a group research project following the same line of integrative work is currently under consideration.

International Meetings: The Summer Schools on Comparative History at the Institute for Advanced Studies

The Institute for Advanced Studies provides a framework for the enhancement of the study and research of world history for graduate and post-graduate students both from Israel and abroad. The Annual Spring School on Comparative History provides an opportunity for intensive discussion of central issues in the study of history from a comparative and interdisciplinary perspective. These meetings permit a broadening of perspectives, and encourage analysis of the ways in which similar historical processes have evolved in different civilizations. The first meeting of the School of Comparative History, Comparative History: Prospects and Pitfalls (2002), was dedicated to conceptual issues related to the use of the comparative method in historical research as well as to concrete examples of its application. The starting point was the presentation of the historiographical range of comparative history from Henri Pirenne to John Elliott. The use of the comparative method was readdressed from an analytical perspective in order to organize the diverse possible types, research designs, and methods of comparison, along with the problems and critiques attached to each type. In this context, participants pre-

sented and discussed a series of case studies such as the comparative study of religions, empires, feudalism, slavery and serfdom, modernization, industrialization, and civil society.

The second meeting, Comparative Globalizations (2003), approached the question of globalization from a comparative perspective. Contrary to the widespread view of globalization as a unique contemporary phenomenon, the Comparative School stressed the common characteristics of various forms of globalization since late antiquity in the Mediterranean basin up to the early modern and modern periods in both the Atlantic basin and the Islamic world. Finally, the contemporary globalization process in several parts of the world was also analyzed. Throughout this broad space-temporal range participants examined the origins of the global flows, the tension between the processes of convergence and divergence, the forces that promote and oppose globalization, and the relationship between globalization and other regimes of territoriality, such as nation-states.

The phenomenon under discussion at the third meeting, to be held in June 2004, is political religion in world history. The purpose of this meeting is to explore the ways in which politics and religion have been promoted and attacked in the realms of thinking, philosophy and theology, as well as in the domains of praxis, state building, configuration of political regimes, and forms of political action. For that purpose, a wide range of time-space units will be examined encompassing the Ancient Near East, the Greek polis, third century B.C.E. northern India, traditional China, Europe since the Middle Ages, medieval and modern Islam, and medieval Jewish philosophy.

University-Community Meetings concerning World History: "Week of Culture"

Another example of how the idea of world history is propagated - in this case not only for faculty members and students but for the general public as well - is the "Week of Culture". The aim of this event is to explore in depth a single culture throughout its history, art, and folklore. A series of lectures by leading scholars in the field, both from Israel and abroad, encompasses selected topics across the chronological span. In addition, several art exhibitions as well as performances of music provide a wider view of the selected culture. The first "Week of Culture" was devoted to Japan. A series of lectures was held on contemporary history

issues, such as the Japanese post war economy and its development from a model of imitation to a system in crisis, the Japanese armed forces and the problem of international terrorism, and the penetration of Western cultural elements. The artistic part of the event was provided by lectures on Japanese architecture and traditional Japanese arts, as well as workshops dedicated to several of them, such as papermaking and paper craft, calligraphy, woodblock prints, and origami. During the Japanese Cultural Week several concerts of selected Japanese compositions and 20th century songs, a reading of Zen poetry, a showing of selected classic and contemporary films, and a tea ceremony were held. The second "Week of Culture" was dedicated to Poland. A series of lectures traced Polish history since the Middle Ages by emphasizing several turning points, such as the Counter-Reformation, the two World Wars, and the Post-Communist era. A folk-art exhibition, the showing of classical and new films, the reading of poetry and classical and jazz concerts enriched this glimpse of Polish culture. Next year the "Week of Culture" will be devoted to Turkey.

Conclusion

Since its foundation in 1999, the School of History at the Hebrew University of Jerusalem has been developing and promoting the study of world history. The integrative model of the School of History supplements the departmental structure. The introduction of a broader unit of historical inquiry has been promoting the formation of new networks of intellectual interaction along the existing networks inside each department. This encounter with world history now starts with the first year of studies, and extends throughout the entire B.A. degree for students of the outstanding program who direct part of their effort to the publication of their own journal. This commitment intensifies for PhD candidates and new PhDs engaged in the teaching of world history. Finally, the Institute of Advanced Studies has expanded the study of the field to the world academic community through the Summer School on Comparative History, while "a Week of Culture" opens a window to this field for the general public.

Each one of these instances - teaching, publication of a journal, the Summer Schools, the "Week of Culture", etc. - emphasizes a different variety of transnational history, as presented in the diagram (p. 5). Both the students' journal and the "Week of Culture" embody the field of history

of civilizations. As indicated in its name and programs, the Summer School mainly represents the adjacent categories of comparative history and historical sociology. Finally, teaching concentrates on the world history category as depicted in the diagram. As the new undergraduates, already initiated into world history, proceed with their studies and as the world history teaching team, once the course is consolidated, proceed to do world history research, not only individually, but on a group basis, the prospects for world history research at the Hebrew University of Jerusalem seem highly promising.

Call For Papers ***World History Bulletin***

The World History Bulletin is seeking quality essays for inclusion in Volume XXI.

Spring 2005 Issue: *Central Theme:* The "Middle East" in World History. *Deadline:* 15 February 2005. *Guest Editor:* Julia Frederick, University of Louisiana at Lafayette. *E-mail:* jcg0624@louisiana.edu.

Fall 2005 Issue: *Central Theme:* The World in the Early Medieval Age, 600-900. *Deadline:* 15 October 2005. *Guest Editor:* Wilfred J. Bisson, Keene State College (retired). *E-mail:* bissonmw@vol.com.

Essays and classroom activities are also sought which deal with any aspect of the teaching of world history. Interested parties should direct their inquiries to Micheal Tarver, WHB Editor, at either bulletin@thewha.org or (479) 968-0265. International submissions are especially encouraged. Submission guidelines are available upon request.

Teaching Forum

Are We What We Wear?: Using Material Culture in Teaching World History

Rebecca Woodward Wendelken
Methodist College (NC)

The study of material culture can enrich a World History curriculum by putting students in touch with the everyday life of cultures and civilizations. One aspect that is especially compelling is dress. It would be rare to encounter a student who isn't concerned about matters of clothing. Despite the fact that they frequently look dressed alike to us, they spend large amounts of time contemplating what to wear in an effort to be fashionably unique. In fact, most peoples in the world have been equally caught up in the question, "What do I wear?" Regardless of who you are or what your position in life is, there is a high correlation between clothing and personal identity and values. "Kinship and rank, political function and social occasion have frequently been denoted by a particular costume deemed acceptable by a peer group. Deviations from the norm have implied a change of identity." (Vollmer, 2) That makes dress a reasonable hook in discussions of World History.

Strangely, one of the first obstacles we face when addressing this subject is what to call what people wear. While this may seem like an overly simplistic question, the terminology we use when discussing clothing, especially when applied to non-European or non-western dress, has judgmental connotations. We all grow up believing that what we wear is "correct" and this can affect not only our view of other peoples' clothing and by extension, our view of their culture. Many texts use the word "costume." In western culture, costume denotes something extraordinary. We commonly use it when discussing unfamiliar or non-standard dress – a Halloween costume, stage costume, film costume, etc.—not what we wear on a day to day basis. In that sense, when we use the term

"costume" to refer to the clothing of other cultures and times, we use it to distance ourselves from them and from our experience (Baizerman, 23). "Garb" and "outfit" sound foreign and artificial as well. "Clothing" and "dress" are relatively neutral and will be used in this presentation.

Whatever the noun of choice, we frequently combine it with a variety of adjectives. One set includes "primitive," "tribal," "native," "peasant," and so forth, which again distance the speaker and may imply inferiority (Baizerman, 23). These terms seem strange when applied to something like Chinese court costume. Their use in such cases denies "a complexity and elegance . . . developed independent of European influence" (Baizerman, 23). Imagine the dress of the court of Elizabeth I of England or Louis XIV labeled as "native" or "tribal." In such instances we might use modifiers like "exotic," "national," "non-industrial," or, if discussing foreign rulers, "non-Western." However these terms

Clothing or costume that is generally accepted as "traditional" is often actually festival clothing – something akin the Western "Sunday Best."

can also be judgmental.

Probably the most used terms and modifiers are "ethnic" and "traditional." Of these, "traditional" is perhaps the most problematic. "Traditional" implies something that is static and unchanging. We even use "traditional" interchangeably with "authentic" – again implying a lack of change and a freedom of contact or influence by modernization (Baizerman, 24; Vollmer, 2). But dress, like other aspects of material culture, does not develop in isolation. It is shaped by internal and external forces, and changes can take place with blinding speed or incredible slowness. Most of what we think of as "traditional" is actually a hybrid of indigenous styles and modern post-colonial influences. One example is the dress of the modern Maya of Mexico and Guatemala. We see their present dress as "traditional," but it is actually a mix of

Mesoamerican dress and fashions introduced by Spanish colonists (Baizerman, 24). The same can be said for "traditional dress" in most areas that underwent European colonization or, for that matter, for "traditional dress" in areas that underwent any sort of foreign domination.

In some cases, "traditional" dress has even been artificially created. Welsh national costume for women was invented in the 1830s by Lady Llanover, who romanticized Welsh country dress in her art. She published drawings and paintings of her fantasy costumes and this became the "standard" for "traditional". Her created outfit included the tall hat, frilled bonnet, and shawl that are often associated with depictions of "Mother Goose." By the 20th Century, this "Welsh Dress," based on fallacy and not on tradition, had become a popular tourist attraction and was worn for festivals and *eisteddfodau* (Yarwood, 422). Interestingly enough Llanover was not interested in male clothing, so the male "traditional" costume retained its 18th Century roots in peasant dress.

The term "traditional" has another problem. Clothing or costume that is generally accepted as "traditional" is often actually festival clothing – something akin the Western "Sunday Best." It is not what people wore everyday. Use of this type of dress as examples of what people actually wore creates a highly romanticized view of the past.

We seem no closer to finding acceptable terminology than we were at the beginning. Some authors have suggested the Eurocentrically neutral "regional dress." It can apply to all dress, since all dress is theoretically local specific. But it lacks "an indication that dress is not just geographically, but also culturally defined" (Baizerman, 26). What about "ethnic dress" or "ethnic clothing"? Baizerman argues that this term has the most workability since it can be associated with "ethnic group" and symbolizes collective identity, identi-

fy the wearer both within and beyond the community”(Baizerman 26). However, the *Macmillan Dictionary of Anthropology* defines “ethnic” as “any group of people who set themselves apart and are set apart from other groups with whom they interact or coexist in terms of some distinctive criterion or criteria which may be linguistic, racial, or cultural.” Could this not also apply, in many ways, to classes, especially in highly structured societies? The upshot is that almost any term you use to describe the “Other” comes with unattractive baggage. Certainly the proper terms, that is, what people call their own garments (*hakama*, *abaya*, *sarafa*) are always appropriate and help engender cultural understanding, but can be daunting for student and teacher alike.

Here is a possible solution to the dilemma. Make your choice and then explain to your students why you have chosen the words that you have. Make them aware of the other options and their positive and negative aspects. By doing this you can help overcome Eurocentricism in the study of material culture.

While some groups may develop clothing in isolation, no dress remains so. The development of a dress style is not an insular process, but is shaped by outside influences, which may include those of other cultures (Baizerman, 22). It is also influenced by technology and class, as well as numerous other factors including migration, war, religion and industrialization. That given, how do we go about introducing clothing and cross-cultural influences in clothing into a world history curriculum? It is important to think about commonalities. What are the common ways in which clothing has influenced and been influenced by societies?

Clothing as enforcer of the societal status quo:

Although it is far less true in much of today’s American society, historically clothing provided a visual cue that allowed instant determination of ethnicity, class, gender, profession, economic status, and even place of origin. Even today we still talk about a division of jobs into “white collar”, “blue collar” and “pink collar,” referring divisions of labor and management. In the past, clothing that mirrored social divisions allowed for an instantaneous visual determination of the status of the wearer. Crossing boundaries was often frowned upon. Sumptuary laws, laws which govern the clothing of particular classes, developed in early

history as a means of maintaining status-quo. In some instances, such as the early Ottoman Empire, the laws were seldom published, implying that they were well obeyed. In Early Modern Europe, such laws were frequently published, showing the intensity of the struggle between the nobility and the rising middle class for power. As the middle classes became wealthier, they mimicked the clothing and habits of the upper classes. In order to keep the middle class in its place, sumptuary laws were instituted that limited the splendor of middle class dress, reserving such displays for the nobility. In most modern societies, and especially in American society, there seem to be few examples of this sort of class dressing. However, we do have laws, or rather codes, for governing dress — dress codes for schools, judicial and academic robes, “black tie,” and so forth are remnants of dress laws that separated society.

With modernization, the rural versus urban divide became increasingly important. With the development of industrialization and the mass movement of labor from the countryside to the city, clothing became an identity reference. Rural clothing was associated with sturdy, locally produced materials and generally “home-made” garments. City clothing took advantage of the whole industrial experience with mass produced items and new textile technologies. Workers adopted “city clothes” to show their connection with the urban environment and their separation from the peasants in the countryside. Wearing a mixture of urban and rural dress is used to illustrate the mixed consciousness of early industrial workers who moved between these two worlds. Strangely, fashion (and fashion comprises an entirely different topic) sometime reverses this process. Nobles, upper class or urban residents may adopt the clothing of the countryside to establish connections or in a romanticized attempt to recreate a “simpler” lifestyle. Some historical examples include Marie Antoinette and her milkmaids and the embracing of L.L. Bean’s “country style” by the Yuppies of the late 20th Century. Modern politics provides another example of dress for inclusion or association. Western politicians take off their jackets and roll up their sleeves to show that they are “men of the people.” Fashion illustration and advertising provide numerous other examples. Have students look for evidence of divisions in today’s society that are expressed by clothing. Then, using pictures from other times and

places, note the divisions. Some interesting discussion can evolve around questions such as do differences in rural/urban clothing show a socio-economic division or is it simply a matter of practicality? What other factors could be involved (access to market, leisure time, etc.)?

Dress, especially of the ruling elite, can highlight the prestige and wealth of a nation and set them apart from the rest of society. At the same time, elaborate dress for courtiers limited their participation in activities outside the rarified atmosphere of the secluded court. Was it at the same time conspicuous consumption and limitation? What could be more ostentatious and less practical than Elizabethan court dress with its heavy fabrics, enormous stiffly starched ruffs, and wired supportage? Impressive to each other and apparently to representatives of other nations, this dress had its detractors. Moralists mocked the elaborate fashions when courtiers went abroad and described their view of the ruffs: “they goe flip flap in the winde like rags flying abroad, and lye upon their shoulders like the dishcloute of a slut”(Breward, 50).

For other examples, Louis the XIV required nobles coming to court to have numerous changes of elaborate dress in part to limit their disposable income. The long coat worn by courtiers in the Ming Dynasty required twelve meters of silk (0.71 to 0.76 meters wide). Its wide sleeves encumbered hand movements and the entire garment required the wearer to move at a slow and stately pace. However, they also “had the practical merit of reducing the threat of assassination—since both arms were required to manage the sleeves, any hand gesture was instantly detected”(Vollmer, 27). In other places, such as Renaissance Italy, excessively wide sleeves were associated with wealth and status (Vollmer, 31). By the same regard, the Roman toga, a garment of prestige and class delimitation, also limited movement as its heavy folds of wool weighted down the wearer and encumbered his arms. Court ritual in China required the emperor to comply with a variety of elaborate rules and regulations for dress for a specific time and place. How do you reconcile the idea of “being all powerful” and at the same time “bound by custom and ritual”? Ask students to come up with modern examples.

Clothing frequently reinforces gender divisions and most societies have historically differentiated between male and female dress. As the dress of rulers showed the wealth

of their country, the dress of women often mirrored the wealth of their husbands or fathers. For western societies, gender dress has meant skirts for women and pants for men. This is not a global differentiation. In many nomadic or agricultural societies women wear pants while in other regions men wear "skirts," usually in the form of sarongs, hipwraps, or kilts. There is nothing inherently feminine or masculine about a particular article of dress. It is rather the symbolism that we place on them that marks them as gendered (Sahlins, 281). Although in modern Western society, the gendered divisions of clothing are being erased, there are still some items that have strong gender bias. This, again, makes a good topic for discussion.

In most cases today, modern Western women are allowed to wear the attire of their choice. It has been a long battle. Witness the uproar in mid-nineteenth century America and Europe over Mrs. Amelia Bloomer's suggestion that women wear knee length skirts over Turkish-type full trousers as a more practical form of dress. In the 1970s American nurses had to fight for the right to wear pants at work, even in situations where skirts and hose were completely impractical. Some of you may remember the famous "All In The Family" episode where Edith refuses to wear the new "pants suit" for women because Archie said it wasn't natural. By way of contrast, Charlotte Jirousek has written on the transition of dress in modern Turkey, where rural women traditionally wore *salvar* (full pants, much like bloomers) under a knee-length skirt. Women there are now abandoning the *salvar* when going into town to avoid ridicule. "Several women stated that neither they nor their husband who escorted them wanted the negative attention brought on by conventional village attire." (Jirousek 57) This example illustrates both the gender issue and the rural/urban divide. How is gender dressing played out in today's society? Are there still customs and traditions that govern our dress? What happens when a man wears a red suit or a skirt to work? What does this say about our society?

Members of the religious community are likely in most cultures to be differentiated from the main population by dress. Religious dress for everyday marked the wearer as a member of an elite group. Ritual dress for religious rites showed the power and prestige, as well as the wealth, of the religious establishment. According to the stories, Vladimir of Russia was so taken by

the wealth displayed during Byzantine Church rituals that he converted his nation to Orthodoxy.

Secularization has altered western religious dress. A good example is the move from habits to street dress by Catholic nuns. Ask students why they think this was done. How do they react to someone in religious dress? Why would it be useful to distinguish yourself in this way? What are the advantages of "looking secular"?

In other cultures, religious dress, both by the elite and by the faithful, can be more common. Islamic dress has been constantly in the western media lately. The veil has become, for many Americans, a sign of the subjugation of Islamic women. More than one Muslim has remarked that westerners wouldn't think twice about a Catholic nun wearing full habit, but are offended by veiled Muslim women. For Muslims, the veil is a symbol of religious identity. When viewed in this way it should be no more offensive than a Christian who chooses to wear a cross. True, in repressive Islamic states women have been forced to cover completely. However this is contrary to the teachings of the Qu'ran. In some modernizing secular societies, Islamic women have been forced to remove their veils. The unveiling campaigns of the former Soviet Union and Republican Turkey are two examples. Now, however, Islamic women in some areas, such as the former Central Asian republics, Turkey, and France, are currently fighting for the right to wear the veil while attending state universities and when holding government jobs.

Sometimes clothing can be used to show subjugation. Like the full veiling of women in fundamentalist Islamic areas, or the laws governing Jewish clothing in Medieval Europe, the queue and Manchu clothing imposed by the Ch'ing dynasty on the Han Chinese are other examples of this. By requiring everyone in government service to wear Manchu dress, the Manchu not only pointed to their own steppe origins, but also legitimized their claims to rule over China. One of the symbols of the 1911 Chinese Revolution was cutting off the hated queues (Vollmer, 2).

Dress can be used to illustrate cross-cultural interactions including religious or colonial influence. One familiar example is the Hawaiian "mumu," a garment concocted by missionaries to "civilize" the native population by covering their nakedness. This garment is now one of the icons of Hawaii, accepted by many as "traditional dress." As in Hawaii,

"native" dress in Central and South America shows a strong colonial influence. Multi-tiered flounced skirts, Western-style hats, and other garments of all sorts were adopted by indigenous peoples to either "fit in" or mimic the ruling powers or, in some cases, because of market considerations. An examination of photographs of Native Americans in the late 19th and early 20th Centuries show numerous examples of Western-style clothing, especially that associated with the Army or with those in power, i.e. top hats, frock coats, and military dress-uniform components. Also apparent is the replacement of leather with manufactured trade cloth in western influenced patterns. These examples only scratch the surface. The field of dress is rich with discussion possibilities and natural interest in clothing can be used to spark student.

Are we what we wear? Good question. Dress is one way we define ourselves and it is a way that the rest of the world defines us. In terms of World History, a thoughtful discussion of dress can enrich the classroom experience by providing a wide range of topics for discussion and by giving students a greater appreciation for the diversity that is human existence.

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Two associations that deal with clothing and costume are The Costume Society (www.costumesociety.org.uk), which publishes the scholarly annual journal *Costume*, and The Costume Society of America (www.costumesocietyamerica.com), which publishes the scholarly annual journal *Dress*. Both groups also have newsletters and websites with links.

There are numerous websites that show national or traditional costumes. Some are much better than others. Links are created and dissolved all the time, so a list can be out of date before it is published. Here are a few well maintained websites that can give you a place to start.

<http://sapatosonline.com.br/museusinternacionais.htm> -- This is a list of links to international shoe museums.

www.costume.org -- The Costumers' Manifesto contains links, articles, sources, etc. Especially good for purposes of World History is the "Ethnic costume" list.

http://www.combose.com/Recreation/Living.History/By_Topic/Costumes/Ethnic_and_Folk/ -- This is basically a list for reenactors and living history buffs. However, it has a surprising number of links that are quite good, including "A History of Kimono," "Costume of the Levant," and "Indian Attire Through the Ages."

A Google search on the name of the country or region will provide a large number of examples. Travel or government web sites often contain pictures of modern adaptations of ethnic dress. Here is an example of a search for a particular area. Search "costumes ethnic pictures Rumania." This will bring up a number of possibilities including <http://www.aboutromania.com/romaniancostumes.html>, which has a lot of pictures of Rumanian traditional dress by region.

From April 16-18, 2004 NERWHA and the New England American Studies Association cosponsored a conference "Global New England: The Meaning of the Region in the Nation and the World." The keynote address, "Blowing Up

Mussolini's Bridge," was delivered by Maggie Favretti of Scarsdale High School, who was introduced by current WHA president David Northrup. Al Andrea of the University of Vermont

chaired a NERWHA-sponsored panel "American Travelers in Inner Asia: Foreign Devils along the Silk Road." Panelists included David Kalivas of Middlesex Community College, who presented the paper "Owen Lattimore's Inner Asia and the Culture of Adventure," and William E. Mierse of the University of Vermont, who presented the paper "Langdon Warner, the Fogg Museum, and the Visit to Dunhuang."

During the conference, members of the NERWHA Steering Committee met and worked on various organizational issues. The following slate of officers was elected: David Burzillo-President; Al Andrea-Vice President; Michael Weber-Secretary and Treasurer; David Kalivas-Webmaster. Steering committee members also approved a change of the name of the organization from the New England Regional World History Association to the Northeast Regional World History Association, reflecting the group's desire to reach out to world historians beyond the geographic borders of New England.

Finally, much discussion was devoted to identifying an appropriate focus for NERWHA's work. Given the recent changes in state-mandated testing and graduation requirements, as the increased emphasis on American history in the high school curriculum, steering committee members felt that the issue of globalizing American history was the most important issue for the group to tackle.

To that end, steering committee members Holly-Lynn Busier of the University of Vermont and Jeremy Greene of Chelmsford High School took the lead in organizing a panel and preparing a proposal for the next meeting of the Northeast Regional Conference for the Social Studies in Boston. The panel, "The U.S. Civil War in Global Perspective," will include Al Andrea, Maggie Favretti, Michele Forman of Middlebury Union High School, and Jeremy Greene. The conference session is scheduled for March 16 from 10:30 - 12:30.



WHAT

Call For Papers -- The XIII Conference of the World History Association of Texas -- Texas State University-San Marcos -- San Marcos, Texas -- Saturday, February 26, 2005

This year's Spring Conference specifically addresses the problem of **Diasporas**, which allows proposals for panels and papers from a number of viewpoints as well as a number of regions: Europe, Africa, Asia, Latin America, Middle East, Caribbean, including interdisciplinary topics. Graduate students are warmly encouraged to participate.

Continuing the tradition of WHAT conferences, we welcome and encourage proposals from middle and secondary school teachers that focus on sharing ideas and methods of teaching with your colleagues, for example: class presentations, strategies for teaching AP World History and panels on world-historical issues, use of media, textbook selection, and so forth.

In addition, all PAPERS concerned with World History are welcome.

Presentations: 1) Proposals for complete panels are encouraged. 2) Presentation should not exceed twenty minutes and papers should be limited to ten pages. 3) Please let us know in advance of your presentation's needs. 4) The Deadline for Submissions of Proposals and Papers is January 25, 2005.

Rules for submission: please send a title, an abstract not exceeding 250 words, with presenter's name, title, institutional affiliation, telephone number, mailing and e-mail addresses to: lg11@txstate.edu Electronic submissions are preferable. By Fax: (512) 245-3043. For mailed submissions: Prof. Lydia M. Garner, Department of History, Texas State University-San Marcos, 601 University Drive, San Marcos, Texas 78666-4616

Our Website address is <http://www.txstate.edu/history/what> Please continue to visit the WHAT website for further information on the Conference.

Classroom Activity

The Issue of Genocide

This activity is a modified version of an original activity created by Dr. Maxie M. (Ron) Cox, University of South Carolina at Salkehatchie (Allendale, SC). The original publication was in "Making History Informative and Fun: An Anthology of Exercises for Use in the Classroom from the Secondary through the Post-Secondary Level," created by William Brockington and others through a grant from the Fund for the Improvement of Post-Secondary Education and the Office of Institutional Research and Planning at the University of South Carolina at Columbia [no date].

Introduction

In an introduction level survey history class, the student is often exposed to large quantities of material in a short period of time, and thus is given little opportunity to examine and appreciate a particular topic in depth. In a survey course of Modern World History, one topic which is often slighted (or even ignored entirely) is genocide. This exercise is designed to familiarize the student with the background, events, and results of genocide, as well as provide some insight into different methods of historical writing about a particular subject. It could easily be adapted, however, to any course where genocide is examined.

Purpose/Goals

In this exercise, students will:

- become familiar with at least two different accounts of a historical example of genocide;
- exercise skills in reading, comprehension, interpretation, listening, and organization in speaking and writing;
- compare and contrast a narrative presentation of a historical event with a personal memoir of the same event; and
- demonstrate an understanding and appreciation of the relationship between the past and the present.

Instruction

This exercise involves reading, writ-

ing, and class discussion.

Assessment

Students are assigned two works dealing with genocide. One of the works should be a narrative history; the other should be a memoir or personal account. Students are instructed to take notes as they read, keeping the following questions in mind: a) How do the two works compare with each other in areas of scope, style, and content? What does this suggest to you about each author's purpose in writing his work? b) Where does the personal account fit into the story presented by the narrative account? c) Which account is the more moving or frightening? Which is the more effective presentation? What makes it that way? Why do you think so?

Students are to write a paper comparing the two works, based on questions asked in #1. (See Appendix I for sample.)

Students will participate in an instructor-driven class discussion of their papers, with each having an opportunity to express his/her analysis and interpretations. Following class discussion, students will self-assess their analyses and interpretations by writing a brief in-class essay. (See Appendix II for sample.)

Criteria

Students must read carefully and critically the assigned works. Students' papers must answer the question(s) posed fully and completely, dealing with all points raised. Students' in-class essays demonstrate a self-assessment of original analyses and interpretations by showing how they would change them following the class discussion.

Self Assessment

Students' in-class essays will demonstrate self assessment, asking them how what they have heard in the class discussion has changed their analyses and interpretations as they were presented in their original papers.

Feedback

Instructor will provide verbal feedback during class discussion and written feedback on individual papers and written self assessments.

Materials and Time Required

This exercise requires no special

materials. Students should have access to copies of both works, but this may be handled easily by requiring them to purchase both at the beginning of the semester. Preparation for the written paper should require no less than two weeks. This is to provide the students time to read (and if necessary re-read) the assigned works. Once papers are completed, the class discussions and in-class essays should take one class period.

Other Resources

Instructor should make it clear to students that they may utilize other sources to enhance their understanding of genocide, but that the papers and presentations they make must be based primarily on the two assigned works.

Hints and Comments

In my class, when examining the issue of genocide, I used the Holocaust, and assigned for reading Otto Friedrich's "The Kingdom of Auschwitz," a historical article from *Atlantic Monthly* which examines in narrative form the Holocaust from its conception to the liberation of the death camp in 1945, and Elie Wiesel's *Night*, a survivor's memoir of life in the Auschwitz concentration camp. The assigned paper was designed to get students to deal with the issues raised in these two works. (See Appendix I for example.)

In the class discussion, instructor should encourage students to express their thoughts and ideas about the issue of genocide, but should steer them towards the causes of it, i.e. "How and why did this happen?"

It might also be a good idea to have several articles about ethnic violence (from a periodical such as *Time* or *Newsweek*) in Bosnia, Rwanda, Russia, Armenia, or any of several other hot spots, depending on current events. In this case, instructors might get students to compare the Holocaust with a modern episode.)

Appendices

I. Sample question for student paper: Answer the following fully and completely. Your paper should be 3-5 pages in length. As always, how you write will count, so be careful with spelling, grammar, syntax, etc.

Compare and contrast the accounts of the Holocaust as given in Elie Wiesel's Night and Otto Friedrich's "The Kingdom of Auschwitz." How are the two accounts similar in scope, style, content, and purpose? How are they different? Which account is more effective in conveying the horrors of the Holocaust to its readers? Why do you think this is so? Use specific examples from each work to illustrate your points.

You will be graded on the following criteria:

Your paper must be written in compare-and-contrast format, and not simply provide summaries of each work, relying on your reader/instructor to make comparisons;

Your paper must demonstrate careful reading and comprehension of works by citing specific examples from each in making comparisons between them;

Your paper must answer the entire question, providing insight on each point raised; and

Your paper must have correct spelling, grammar, and syntax, and be written so that ideas flow smoothly and logically from introduction to conclusion.

II. Sample of In-Class Essay/Self Assessment Question: In the time remaining, answer the following:

Based on what you have heard and discussed today, how would you change the interpretations and analysis you made about the Holocaust in the paper you just handed in? Why would you make these changes? Defend your answer with specifics.

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This little book is part of Greenhaven Press's Exploring Cultural History Series, in which emphasis is placed not upon names, dates, and battles, but rather upon such major contributions as the law, education, religion, and architecture. The Foreword contains a quotation from Leonard Woolley: "We cannot divorce ourselves from our past. We are always conscious of precedents...and we let experience shape our views and actions." (page 6) The text is supplemented by a few illustrations, an inset about a Roman villa as described by Pliny the Younger, and a map that illustrates the various Roman roads.

The three main chapters in the book deal with the Home, Society, and Leisure Time, and all three of them contain contributions both by classical and contemporary writers. The book, which is well organized, is very easy for students to read, and the information it supplies should hold their attention easily. For example, we are told by a large estate owner, L. Junius Columella, that a woman who becomes the mother of more than three sons will gain her freedom from slavery. (page 11) Young ladies in the class are certain to become interested in the poem by Catullus, *A Song for the God of Weddings*, and teachers should have no difficulty in stirring up a discussion on this work. Likewise, discussions of the circus and the various games should be very easy to initiate; the exploits of Diocles might lead to comparisons to modern "drivers" (jockeys, or perhaps racing car handlers).

Nardo has done a fine job with *Living in Ancient Rome*; his Chronology, Bibliography, and Index add to the depth of this work; and classes on the secondary level — and their instructors — will be

pleased to find that such a book is on their required reading list.

Don Nardo, Editor. *Words of the Ancient Romans; Primary Sources*. The Lucent Library of Historical Eras. San Diego: Thomson-Gale, 2003; 128 pages.

David W. Krueger
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This publication is part of a series of books making up the Lucent Library of Historical Eras and is aimed primarily at young readers. The Foreword states that there are a series of "historical roads and byways" along which "the architecture of civilization" developed. Nardo emphasizes such subjects as the legal system, religion, and the arts and sciences, but he also provides coverage of life in the Roman family.

Readers of this little book should be prepared for a surprise: it contains far more details than might be expected, considering that it was written for young readers. For example, the Battle of Cannae (216 B.C.), which is described by Livy, is illustrated with drawings that indicate the positions of the opposing armies during four different stages of the battle. There is even a rather elaborate drawing of the siege works set up by Julius Caesar at Alesia.

The book abounds in illustrations; one is of the murder of Remus by Romulus, and another depicts the Circus Maximus. Nardo has also provided a fine Chronology of Ancient Rome that includes many more specific dates than might be expected, and while his work is pitched to younger readers, many of the details may not be known to the more mature reader who happens to peruse it.

In conclusion, Nardo has provided teachers with a most useful tool for piquing the curiosity of their young charges. His book is well organized, cleanly edited, and easy to read. It should be considered seriously or used in those

schools that offer courses that deal with Roman civilization.

Don Nardo, *Ancient Philosophers*. Lucent History Makers Collective Biography Series. San Diego: Thomson-Gale, 2004; 112 pages.

David W. Krueger
Arkansas Tech University

Written for students in secondary schools, the Lucent History Makers series provides coverage of five to eight individuals "who are linked together by a common factor," such as being residents of ancient Rome, persons who fought against slavery, or famous women who led their country. Nardo includes a number of both primary and secondary source quotations, and he carefully footnotes his sources. Among several interesting drawings and pictures in this little book is one that shows Aristotle walking among the animals and another that depicts the goddess Mara attempting to prevent Buddha from gaining enlightenment. Nardo supplies an account by Diogenes about how Democritus managed to prolong his life so that his sister could still participate in the great festival to Thesmophoria.

After an introductory chapter, "The Development of Ancient Philosophy," the author introduces his readers to five famous philosophers who would certainly be covered in a course on world civilization: Democritus, Plato, Aristotle, Buddha, and Confucius. He provides a brief excerpt from the writings of each of these five men, obviously calculated to stir additional interest among the young scholars who have enrolled in the program.

While the book has its obvious limitations — only a limited coverage can be provided for these famous philosophers — it provides, as the Foreword states, "informative, enlightening, and entertaining overviews of individuals from a variety of circumstances, professions, and backgrounds." It is very readable; one

account about Confucius includes the story of the Lady and the Tiger, in which Confucius notes that “an oppressive government is fiercer than a tiger.” (page 84) Through the use of such techniques, Nardo encourages his young scholars to think and analyze the material they have read. Well written and organized, *Ancient Philosophers* could quickly become a mainstay in the secondary classroom, and teachers who opt to use it will take delight in discovering a book that their students will actually read and — dare it be said — enjoy.

John E. Kicza. *Resilient Cultures: America's Native Peoples Confront European Colonization, 1500-1800*. Prentice-Hall/Pearson Education, 2003. 203 + vii pages.

Gayle K. Brunelle
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John E. Kicza's *Resilient Cultures: America's Native Peoples Confront European Colonization, 1500-1800* is a short, synthetic work designed for classroom use. Kicza's goal is to summarize the highly complex relationship between the native peoples of the New World and the European conquerors, colonizers, missionaries, and soldiers who settled throughout the Americas in the colonial era. Given the vast distances he covers in this book, and the complexity of his topic, he does a good job, and faculty teaching upper division courses on Atlantic World and World History will find this book an invaluable aid. Since most lower division World History surveys don't focus heavily on the colonization of the Americas, however, the book is less likely to be useful for these classes, although that will depend upon how thematic an approach to the class an individual instructor adopts.

Kicza's approach in *Resilient Cultures* is most definitely thematic and comparative. He seeks to understand how indigenous peoples interacted with each other and with Europeans in the colonial period, and the impact of Europeans and indigenous peoples on each other's cultures. The book is structured around an ecological theme, in that Kicza divides indigenous peoples by the ways in which their societies were adapted to their envi-

ronments, and differentiates principally among sedentary, semi-sedentary, and non-sedentary peoples. Kicza argues that it was these variations among the lifestyles of Native Americans that made the primary difference in how they interacted with Europeans. Thus although in some sections he focuses on individual societies, especially in the case of the relatively few sedentary, urban societies in the Americas at the time of the arrival of the Europeans (the Aztecs and the Incas), throughout most of the book he examines many different peoples side-by-side, in a comparative fashion. This strategy has both advantages and disadvantages. On the one hand, it without doubt allows for a more analytical and thematic book, rich with interesting insights and comparisons that a more geographically and/or chronologically structured approach would not permit. On the other, it also entails considerably less structure in terms of time and place, which could pose a problem for students with little or no background in the history and geography of the Americas. This is why this book would likely be harder to teach in a lower division World History survey, although by no means impossible. Students would need, however, a strong chapter or two in their textbooks or other materials to help them “locate” themselves as they read *Resilient Cultures*. This is not necessarily a criticism of the book. Kicza has without doubt done an admirable job of synthesizing the large and growing literature from historians, anthropologists, and ethno-historians, about the contacts between Native Americans and Europeans in the colonial era. Moreover, in terms of language and writing style, the book is quite accessible to students, and well endowed with maps and images to help students orient themselves, as well as containing a smattering of useful primary-source documents. The attractiveness of *Resilient Cultures* to World History instructors will depend in part on the ways in which they teach the course.

Kicza's central argument in the book is insightful, and he makes a solid case to uphold it. Kicza seeks to dispel the old canard that Native Americans were “people without history,” living in a timeless, unchanging society and culture, and thus fated to be passive victims of European invaders whose superior technology, inherent aggression, and more complex

social structures doomed indigenous societies to extinction, or at best to preservation as relics, again more or less outside of time, on reservations. As Eric Wolf famously pointed out, this time-worn “modernization theory” interpretation resolutely put Europeans in history and indigenous peoples such as Native Americans somehow outside of it. Kicza argues that Native Americans responded to Europeans in various ways that reflected dynamic strategies of resistance, adaptation, syncretism and, in some cases, conversion, depending on the circumstances. Indigenous societies sought wherever possible not merely to avoid or endure the encounters with Europeans, but to turn those encounters to their own advantage. They were creative in the ways in which they interacted with Europeans and thus, ever eager to adopt and adapt European technology, but tenacious in their attachment to their cultures and values. Time and again in *Resilient Cultures*, Kicza offers examples of this resilience and creativity, and this will to survive, even though European conquest and colonization ultimately took a terrible toll on indigenous societies in the Americas. Native Americans lived just as much “in history” as did Europeans.

There are a few ways in which this excellent book could be improved, and hopefully in the subsequent re-editions for which it is most assuredly destined, some of them will be addressed. The most important one has to do with Kicza's thematic and comparative approach: it could use a stronger introduction laying out those themes more fully. As it is, we are rather abruptly plunged into the first chapter after a mere two-page introduction, and a number of themes only emerge as we work through the chapters. Also, the book would benefit from a good timeline of the colonial period that puts side-by-side events in each region of the Americas Kicza discusses, especially since his comparative approach means that the chapters tend to move about among regions and time periods, often with little or no transition. There is a brief time-line in the first chapter, but none in the subsequent chapters. In terms of content, the only real problem is too little attention to the ways in which some Native Americans, as individuals or as societies, chose cultural conversion or cooperation with Europeans. This is especially true in Kicza's discus-

sion of the conquest of the Aztecs, where some historians at least have argued that it was really Cortés' Indian allies who were responsible for the Spanish victory, or at least as important as Spanish weapons and microbes, especially during the siege of Tenochtitlan. For instance, there is no mention of La Malinche/Dña Marina, Cortés' Mayan interpreter who was instrumental in saving the Spanish from at least one potentially disastrous ambush. Yet she would provide an excellent vehicle through which to discuss this aspect of Native American adaptation to the European invasions, since conversion and accommodation were viable and often necessary strategies for survival, even though we are less comfortable with them than we are with resistance, which is much more thoroughly treated in the book. Despite these shortcomings, however, *Resilient Cultures* is an excellent synthesis that will be of great use to instructors of colonial history, cultural contacts, and the Atlantic World.

Milo Kearney. *The Indian Ocean in World History. Themes in World History*. Routledge, 2004. 188 + ix pp. \$23.95 (cloth), \$14.95 (paper).

*Abdul-Karim Khan
University of Hawaii System*

Professor Milo Kearney traces the rise and fall of states or regions in Indian Ocean trade from Mesopotamia to America. His thesis is that "significant participation in Indian Ocean trade has always been a major indicator of a state's or region's prominence and leadership from a global perspective" (1).

Beginning with the Sumerians, Professor Kearney boldly says, "the first people to forge a 'civilization' were, not coincidentally, also the first people to wrestle trading control over a significant portion of the Indian Ocean." From Mesopotamia, he moves on to the ancient civilizations of Egypt, Indus, China, Persia, Greece, Rome and Byzantium, linking their rise and fall in "important measures to the extent of their participation in Indian Ocean trade" (6).

For the most part, the book reads like

an excellent brief history of a nation or region that could not resist the temptation of jumping into Indian Ocean trade as if it was struggling for its survival on the land. Such survival did not necessarily depend on victory in conflicts, but on cooperation with rivals that brought peoples of diverse races, regions, and religions together in the peaceful bounty of the Indian Ocean.

Professor Kearney's modern usage of the 'Indian Ocean Rim' for the ancient trade that actually took place in the Arabian Sea, Bay of Bengal, and South China Sea, magnifies the bulk and extent of the trade that was more regional than global.

It might seem a bit hard to believe when Professor Kearney says that the Sumerian deities Enki and Ishtar were mirrored later in the Indian Shiva and Kali and Egyptian Osiris and Isis (19), or that the Hindu "trilogy of top gods vaguely reminiscent of the Sumerian Ana, Elli, and Ia/Enki: Brahman, Vishnu, and Shiva" (21). But religions did move along with merchants in the Indian Ocean that resulted in the spread of Islam, Hinduism, Buddhism, Judaism, Zoroastrianism, Nestorian Christianity, and others. These religions were also, however, backed up by land empires that imposed them on their defeated rivals.

Professor Kearney suggests five successive patterns or "five turns of history's wheel around the Indian Ocean trading hub" (7). These turns are: 1) the original monopoly of peoples surrounding the Indian Ocean; 2) the first intrusion of Mediterranean powers such as Egypt, Greece, and Rome; 3) the Chinese and Arab golden ages; 4) the second resurgence of Mediterranean nations; and 5) the rising dominance of the Indian Ocean trade by the North Atlantic nations.

Each region stayed in control of Indian Ocean trade for a few centuries before being replaced by another. In this pattern of rise and fall, south Indian, Malay, and east African nations (sixth century B.C.) lost their commercial power to the Egyptians, Greeks, Phoenicians and Jews (sixth century B.C. through the sixth century A.D.) who, in turn, lost their power to Chinese and Arabs in their golden ages (seventh century through the eleventh century). The Mongols brought an end to the Chinese and Arab dominance in the Indian Ocean during the thirteenth century. Ming Chinese and

Venetian Italians made a comeback during the fourteenth and fifteenth centuries only to be wiped out by rising nation states of the North Atlantic in the sixteenth through the twentieth centuries.

The main force, however, that did not or could not stop the British dominance in the Indian Ocean was the Mughal land empire that was stuck up in northern India, and mired in southern adventurism. It was further weakened and eventually brought down by the divisive and extremist policies of Aurangzeb, and event which paved the way for the British to grab India slowly but surely, piece by piece. The Mughals did try to play the French against the British but failed against the wheel of history which was turning against them.

Professor Kearney briefly sketches the rise and fall of western European nations in direct relation to their control or loss of Indian Ocean trade, the sheer wealth of which radically changed their societies, politics and relations with other nations. The history of the North Atlantic nations is the history of their world colonialism, worldwide imperial rivalries, and eventually, their downfall. As the wheel of history continues in its relentless motion, observes Professor Kearney, "the United States could find itself being lifted higher or hurtled back down" (176).

Surely, seen from the rim of the Indian Ocean, world history would have been totally different, especially, if the land empires of Eurasia had stayed on land and not jumped into the ocean. Or did the Indian Ocean pave the way for Europeans to enslave the people that live around its shores?

The book admirably signifies the major role that the Indian Ocean played in world history through the rise and fall of nations in relation to their control or loss of its trade. The volume's select bibliography, pertinent to every chapter, is an added feature of this well conceived narration of world history.



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Lesson Plan

STEPPE TO CIVILIZATION: Tracing the World History of “Global Systems” Through Textiles and an Interdisciplinary Approach

*Michael A. Marcus (Ph.D.)
Berlin High School, Berlin CT*

Introduction: The art of weaving carpets and other textiles goes back to Neolithic times, the period during which so many developments occurred that led to settled communities and eventually to civilization. Archaeologists have found preserved carpets over 2500 years old in both Central Asia and China. In the Old World, nomads were the first to make these and other woven textiles, using wool from their own sheep. Fine carpets are still woven, primarily by women, throughout the Middle East (i.e., southwest Asia) and North Africa (i.e., the Maghrib, which to the Arab geographers meant “the West”). Some carpets, because of the lavishness or fantasy of their design, may even stand for much that Europeans found alluring and fascinating about “the Orient.”

In World History, the main significance of these carpets is that the techniques for weaving them and the designs used to ornament them diffused from Asia throughout the Old World, and they were among the first luxury goods from “the East” to be imported into Europe following the Crusades. Asian carpets appear in numerous Renaissance paintings on both religious and secular themes, and their designs, copied and transmitted by both Spanish and Anglo-European traders, appear in some of the weaving done by the Navajo of the American Southwest. The worldwide diffusion of Asian carpets and / or their designs provides teachers with an excellent opportunity to enhance students’ understanding of “the underlying unity” of Old World history, while tapping into their different learning styles and offering them a variety of ways to have their performance assessed, including artistic ability, the use of the Internet for “Google Image” and regular Web research, color scanners and printers, and PowerPoint or similar presentation software.

This Unit includes a series of lessons for Grades 9 & 10 World History / World Cultures / World Civilizations students of all academic abilities. Its purpose is to convey enduring understandings about the underlying unity of Old World history from the perspectives of geography (landforms, trade routes, migration routes), art, and anthropology (cultural ecology, archaeological evidence); and to show how this unity (or at least, cultural diffusion) extends to our own time and place. The bulk of writing and presentation-creating may be done outside of class, and much of the reading may be assigned for homework. Depending on the skill level, I have devoted between 6-8 class periods for accomplishing all the preparatory activities, including research in books (both in the library and from my own collection) and on computers (using PC’s in the classroom, with students working in pairs.)

When I taught this Unit as part of a combined double-period “Global Studies” course with an English teacher who happened also to be a former Art teacher, we provided *some* class time for students to actually work on creating their own original rug designs. This worked extremely well, not only because the students enjoyed being freed from “conventional” classroom activities, but because it transformed the classroom into a studio for the creation and performance of work that students found worthwhile and were intrinsically motivated to complete. We controlled the learning content, but put the students entirely in control of the learning and creative process. As a result, this Unit’s assignments and activities were ones that they were glad to have done, rather than glad to be done with! Artistically-talented students may choose to actually reproduce a carpet (in two dimensions, approximately 15 x 24 inches, on poster board), create an original carpet design of their own as an “ideal type,” or even reproduce a painting or relevant details of it, illustrative of the cultural diffusion.

Students are evaluated for their performance in three specific skill areas:

(1) Researching, selecting, reproducing, and writing about a carpet or European painting (in which an Asian carpet is portrayed) that demonstrates the cultural interaction of Asian peoples with one another, or the diffusion of Asian cultural forms to African, European, and American peoples through exchanges of various kinds. The geographic, economic, historical, and cultural contexts

within which the carpet or painting was produced and “consumed” are to be fully explained.

(2) Making an effective oral presentation (to a “Museum Exhibit Selection Committee” of their teacher and peers), explaining how their carpet or painting contributes to the goals of demonstrating the theme of “Unity through Diversity” and therefore deserves to be included in the Exhibit. This presentation may be conducted “the old-fashioned way” with easel and pointer, but preferably by means of a PowerPoint presentation.

(3) “Reading for Information” tests similar to that required by the Interdisciplinary component of the Connecticut Academic Performance Test (CAPT), taken in the middle of the second semester of Grade 10. Students will read short articles or book excerpts on topics relating to carpets, nomads, luxury goods from “the Orient” that Europeans developed a taste for, the European Renaissance, actual museum textile and carpet exhibits, etc., and answer questions about each article according to the CAPT framework of both multiple choice and open-ended questions.

This Unit is linked to current research and writing about World History by tracing the origins of Asian carpets and carpet designs to the “*trans-ecological*” function of the Silk Roads that mediated exchanges of many kinds between pastoral and settled peoples well before the much better-known “trans-civilizational” exchanges of recorded times (David Christian, “Silk Roads or Steppe Roads,” *Journal of the World History Association*, 2000). Carpets and their designs convey and make visible one highly significant aspect of the “common technologies, styles, [and] cultures” that reach far back to the “underlying unity” of Old World history across both the Silk Roads and “Steppe Roads”, and forward to our own time and place here in the New World.

This Unit fits into the “World and Its People” curriculum at Berlin High School by applying Connecticut’s “Content and Performance Standards” for “Historical Themes” in Grades 9 & 10 (CT3.9-10.4): “Students will explain how the use and expansion of trade have connected and affected the history of a global economy.” It relates also to Grades 11 & 12 Standards regarding “cultural encounters and the interaction of people in pre-modern times” (CT3.11-12.1), and “the cultural forces that have helped to connect the peoples of the world” (CT3.11-12.6).

Preparation:

1. Students will read and respond to questions on short, teacher-prepared handouts on the following topics: the origins of woven carpets in Asia, archaeological evidence for the prehistoric traversing of the Old World “Steppe Roads” such as the Tarim Basin (Urumqi) mummies, and the nomadic pastoralists of Iran who are famous for their weaving (Qashqai).
2. Students will view the video “Woven Gardens” (BBC Tribal Eye Series, 1976), on the Qashqai nomads of Iran and answer questions that relate to the traditional social and cultural position of nomads in the wider society; for example:
 - * What are the geographic/ecological factors that explain why the Qashqai were “outside the mainstream” of Iranian society?
 - * What techniques and strategies did the Qashqai use to adapt to their environment?
 - * What is it about the Qashqai that outsiders find so appealing or attractive?
 - * How and when did people in the West (Europe) learn about carpets from the East?
 - * Notice the use of color and the design of the rugs. What comments and / or observations can you make about the designs, either generally or specifically?
 - * Comments/Observations on the role or status of Qashqai women .
 - * Comments/Observations on Qashqai and other carpets (production, use, etc. List...).
3. Students will view a teacher-made PowerPoint presentation illustrating the history of carpets, types of carpets, European paintings in which carpets appear, etc.
4. Students will examine photographs in contemporary “House” and “Interior Design” or “Architecture” magazines, both articles and advertisements, for evidence of “Oriental Rugs.” Students will be asked to digitally photograph any and all examples of “Oriental Rugs” in their own homes, if any are there.

PERFORMANCE ASSESSMENT TASK 1: THE RESEARCH AND WRITING THAT YOU WILL DO

You (student) have been selected to participate in developing a Museum Exhibit about carpets that will demonstrate to visitors *the underlying unity of Old World history and cultures as part of a “global” system of exchanges over a long span of time and space.* The Exhibit requires displays of carpets and European paintings that show how the carpets themselves, their design motifs, or their representation have spread from regions in Central Asia to regions in the Middle East, Southeastern Europe, and North Africa, and from there to Western Europe and the New World.

Both land and sea “Silk Roads,” connecting disparate peoples across different ecological zones and at different periods of time, have spread the cultural legacy of Asian carpet-weaving far and wide. At this present time of global political and cultural conflict, the Museum is very interested in mounting an exhibit that promotes the theme of “Unity Through Diversity” by showing how people of all kinds have interacted and positively influenced each other through trade and cultural borrowing.

Your task is to find (through research) and reproduce (through mechanical, electronic, or your own artistic means) a carpet or a painting in which a carpet appears, and to explain, in a report devoted entirely to this one carpet or painting, the following:

- * what this carpet or painting is, who created it, when it was created, how and for whom it was made, and what the specific design motifs and overall design mean or signify;*
- * how this carpet or painting shows cultural borrowing by other Asian or by North African, European, or American groups;*
- * the geographic, historical, economic and socio-cultural factors that explain how the process of cultural borrowing took place*

Examples that clearly illustrate the theme of “Unity Through Diversity” will be most highly evaluated for inclusion in the exhibit.

PERFORMANCE TASK ASSESSMENT 2: THE PRESENTATION THAT YOU WILL MAKE

In your presentation before the Museum Exhibit Selection Committee (student’s peers) and Director (teacher), be sure to respond to the following questions as you argue in support of your work’s inclusion in the exhibit:

1. From what type of community (nomadic/tribal, rural/village-dwelling, workshop or studio producing for an urban elite) did this work come from? What type of person or people created this work? For what specific use, and for use by whom, was this work intended?
2. What type of ecological zone does that community inhabit? How do its people earn their living? If the user or consumer of the product belongs to a different community, explain how they earn their living and how the carpet, its design motif, or representation “arrived” in their part of the world.
3. What do the specific elements of the carpet or painting, or the carpet or painting as a whole, symbolize or mean to the people for whom it was produced?
4. Explain the thinking behind your choice of carpet or painting. Of all that you considered, why was this particular example the best one for showing cultural borrowing and promoting the theme of the Exhibit? How does it demonstrate aspects of the underlying unity of Old World history? Why should it be included in the exhibit?

PERFORMANCE TASK ASSESSMENT 3: READING FOR INFORMATION & READING ACROSS THE DISCIPLINES (CAPT)

Students will be assigned a number of short articles or excerpts from books on topics related to nomads, carpets, carpets in paintings, Old World geography, etc. and answer questions of the type listed below, as used in the “Interdisciplinary Reading for Information” component of the Connecticut Academic Performance Test (CAPT). They may also be assigned articles or teacher-prepared handouts reflecting scholarly debates regarding the origins and diffusion of carpet designs and motifs, and be asked to take a position “pro” or “con” on specific points of view or arguments similar to the “Reading Across the Disciplines” component of CAPT.

Multiple Choice

- * There is enough evidence in the article to conclude that...
- * In column ____, paragraph ____, the word _____ means that ...
- * The author provides evidence that ...
- * Based upon information in this article, it is fair to assume...
- * The article implies that ...
- * The author presumed that the reader already knew that ...
- * A major change in ____ will be caused by ____
- * The author of the article probably wants the reader to...
- * The main advantage of ____ is...

Open -Ended

- * Give examples of _____ from the article.
- * Contrast _____ and _____
- * Describe the factors that may affect _____
- * What are some of the positive or negative outcomes from _____?
- * What lesson can be learned from this article?
- * What possible implications could _____ have on _____?
- * Why does the author use the phrase “_____”? Explain your thinking,
- * Using information from the article, explain _____.
- * What reasons are provided for _____? Support your answer with information from the article.

The essential questions that may be posed with this Unit include the following:

1. Is the local also global?
2. Are our needs, here and now, the same as those of people far away or long ago?
3. Is “our” world the same as “their” world?

The knowledge conveyed by this series of lessons includes:

1. Specific ways by which Asian communities of different ecological zones have influenced each other in their carpet designs, and how their designs have influenced similar products or other art forms in Africa (Egypt & the Maghrib), Europe (Northern Renaissance paintings), and North America (Navajo) in both prehistoric and “civilized” periods.
2. The multiple meanings that woven textiles have for those who have produced, exchanged, and used them (functional and utilitarian, symbols of status for women or emblems of regional or ethnic or tribal identity, luxury goods, as fine art, etc.)

The enduring understandings conveyed by this Unit are:

1. That the spreading of cultural traits on a trans-regional and ultimately worldwide scale has likely *prehistoric* origins and is *demonstrable cross-culturally*. EXAMPLES: archaeological evidence from Pazyryk, Urumqi, Catal Huyuk; antique and contemporary evidence from Central Asia, Iran, the Middle East, North Africa, and the American Southwest.
2. That despite the diffusion of traits from one group to another, people remain culturally distinct in other significant ways, or transform the meaning of what they borrow to fit their own understandings and needs. EXAMPLES: carpets as purely functional and utilitarian (traditional nomadic way of life), carpets for purpose of prayer (Islamic), carpets as luxurious works of fine art or comfort (the wealthy), carpets as table-covers (Vermeer, Rembrandt, Holbein, etc.) and carpet-designs on blankets (Navajo).

The series of lessons included in this Unit conform to students’ varied learning styles as follows:

SENSING-FEELING (S-F)

—directed art activity: identifying and interpreting the design elements and patterns of woven textiles

SENSING-THINKING (S-T)

—viewing a film

—viewing teacher-made PowerPoint presentation showing different types of carpet designs, identifying their origins, showing how carpet-designs worldwide share common elements, and illustrating how carpets have figured in European art

INTUITIVE-THINKING (N-T)

—conducting research and making creative decisions independently

INTUITIVE-FEELING (N-F)

—reproducing an existing carpet or painting in which carpets are an important element (creatively or mechanically)

Extension: Research and briefly describe *other* examples of cultural borrowings that make significant world history connections in time and space. These may include styles and artifacts that are evident in our culture today (EX: cowrie shell ornaments, paisley designs on shawls and neckties, *millifiore* African trade beads as ornament, porcelain with Chinese designs, etc.)

APPENDIX A: MODIFICATION FOR STUDENTS OF LESSER ACADEMIC ABILITY

Instead of writing a formal report and making a formal presentation, students of lower ability may examine carpets using the Internet or books or teacher-prepared media (PowerPoint presentation or JPEGs on CD-R), select several specific design motifs that appear cross-culturally in carpets, and reproduce them by coloring. When they have completed this task, they may be asked to write an open-ended essay in response to the following:

Think about the learning process you went through to complete this assignment, and answer the following:

1. What strategies did you use in locating and selecting your carpet symbols?
2. What was the most difficult part about reproducing these symbols? Why? How did you overcome or resolve any problems that you had? How does that compare with problems faced by the people who actually weave carpets?
3. What is / was your favorite or most interesting part of the content of these lessons? Why?
4. What key lesson about the World & Its People, and how they are connected, did you learn from the activities in this Unit? Explain in detail.

APPENDIX B: SELECTED RESOURCES

Numerous illustrations of carpets and Renaissance paintings that include carpets may be found through simple Web searches using the Images option of Google. European artists include notably Vermeer, Holbein, Memling, Rembrandt, and Van Eyck, but there are many others. Web searches using the key words Urumchi (Urumqi), Catal Huyuk, and Pazyryk will yield information on carpets in prehistory or antiquity. Some of the specific resources that I have found especially useful in preparing this Unit are the following:

“An Origin of Gabbeh Patterns?”, by George D. Bornet, in *Oriental Rug Review*, December/January 1993; available on-line at <http://www.rugreview.com/orr/132born.htm>

“A Weaver’s View of the Catal Huyuk Controversy”, by Marla Mallett, in *Oriental Rug Review*, August/September 1990; available on-line at <http://www.marlamallett.com/ch.htm>

“The Mummies of Xinjiang and the Archeology of the Tarim Basin in Western China” by Dolkun Kamberi; available on-line at <http://silk-road.com/artl/22797.shtml>

The Mummies of Urumqi, by Elizabeth Wyland Barber (NY, W.W. Norton, 1999)

Women’s Work: The First 20,000 Years: Women, Cloth, and Society in Early Times, by Elizabeth Wayland Barber (NY, W.W. Norton, 1994)

Flowers Underfoot: Indian Carpets of the Mughal Era, by Daniel Walker (NY, Metropolitan Museum of Art, 1997) http://www.metmuseum.org/explore/flowers/htm/ind_fs.htm

“Carpets” (Chapter 4), in *Bazaar to Piazza: Islamic Trade and Italian Art, 1300-1600*, by Rosamund E. Mack (Berkeley, University of California Press, 2002)

Carpets and their Datings in Netherlandish Paintings 1540-1700, by Onno Ydema (UK, Antique Collectors’ Club, 1991)

Oriental Rugs of the Silk Route, by John B. Gregorian (NY, Rizzoli, 2000)

Oriental Carpets From the Tents, Cottages, and Workshops of Asia, by Jon Thompson (NY, Dutton Studio Books, 1993)

Tribal Rugs: A Complete Guide to Nomadic and Village Carpets (NY, Little, Brown & Co., 1992)

Kilim: The Complete Guide, by Alastair Hull and Jose Luczyc-Wyhowska (London, Thames & Hudson, 1993)

Imazighen: The Vanishing Traditions of Berber Women, by Margaret Courtney-Clarke (NY, Clarkson Potter, 1996)

Arts & Crafts of Morocco, by James F. Jereb (San Francisco, Chronicle Books, 1995)

The Tribal Eye: Antique Kilims of Anatolia, by Peter Davies (NY, Rizzoli, 1993)

The Atlas of Rugs and Carpets, ed. By David Black (London, Tiger Books International, 1996)

“Admiral” Heraldic Carpet (Teaching Poster 5, The Philadelphia Museum of Art); more information available at <http://www.philamuseum.org/education/post-ma3.shtml>

“The Turkish Rugs In European Paintings,” available on-line at: http://www.kusadasibazaar54.com/painted_rugs.htm

“Carpets from the Islamic World 1600-1800 AD;” Metropolitan Museum of Art, New York, Special Topics Page http://www.metmuseum.org/toah/hd/crpt/hd_crpt.htm

“Europe and the Islamic World 1600-1800;” Metropolitan Museum of Art, New York http://www.metmuseum.org/toah/hd/erpr/hd_erpr.htm

Seven Hundred Years of Oriental Carpets, by Kurt Erdmann (Berkeley, University of California Press, 1970)

Navajo Pictorial Weaving, 1880-1950, by Tyrone Campbell and Joel and Kate Kopp (NY, Dutton Studio Books, 1991)

A Look Back

The following essay by Stephen Gosch appeared in the Fall/Winter 1987-1988 issue of the World History Bulletin (Volume V No. 1).

Using Documents to Integrate the History of Women into World History Courses

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Using original sources can be an effective way to integrate the history of women into world history courses. Excerpts from law codes, folk tales, poetry, diaries, and autobiographies -- to name only the most obvious of the many possibilities -- have the potential to provide students with vivid images of the female experience in the past.

But in order to work successfully as teaching devices, the documents must be carefully selected and presented. In making use of original sources in a two-semester course in world history, I have found five guidelines useful:

1. The sources must be readable to the introductory student. If the language of a document is archaic, a modernized version should be considered. Foreign words should be translated. If cuts are needed in a piece, the transitions should be smooth.

2. Selections that are about five pages long seem to work best. In general, it is difficult to provide much depth or substance in briefer readings; longer ones will overwhelm too many students.

3. To the extent possible, the documents should be (gasp!) intrinsically interesting. While this can be a difficult criterion to meet, I have had success with a variety of sources ranging from pre-modern folk tales to articles from the contemporary press.

4. The most valuable readings are those that provide a link to key trends or larger issues. A story about the marriage of a Chinese peasant girl during the Sung period can lead naturally to a consideration of the nature and importance of the family in East Asia.

5. The selections should be accompanied by questions which will assist the students in their reading while also providing a basis for classroom discussion and student essays.

I will discuss four original sources which more or less meet these guidelines and, taken together, can serve to introduce students to the history of women and gender relations in pre-modern Asia. Three of the readings are popular stories about women, two from classical India (ca. 500 B.C. - A.D. 500) and one from Sung China (960-1279). The fourth piece is a series of passages from the memoir-diary of a Japanese noblewoman during the Heian period (794 - 1185).

While these sources differ from one another in important ways, they share two characteristics which make them valuable

for classroom use. On the one hand, they all illustrate the significance of patriarchy in pre-modern South and East Asia. *The Laws of Manu*, an Indian law code dating from the classical period, clearly indicates the extent to which the male domination of females was the ideal on the subcontinent: "A father protects a woman in her youth, her husband in her middle years, and her son in her old age; a woman is never fit for independence" (Manu 9:3).

In Sung China and Heian Japan, where Confucianism was dominant, essentially the same view prevailed; in the East Asian context one spoke of a woman's "three dependencies." On the other hand, in none of the documents to be considered below do the women appear as the passive victims of male control. Indeed, the picture is quite the opposite. In these sources, resourceful and strong women take the center stage, sometimes to outwit the more powerful men and at other times to defy the framework of male rule by affirming their own worth as human beings. Thus the documents illustrate both the power of patriarchy in pre-modern Asia, as well as efforts by women to subvert or protest against this system.

The Indian stories, both roughly contemporaneous with *The Laws of Manu*, are "The Carpenter's Wife," from the *Panchatantra*, the famous collection of fables, and "Savatri and

The most valuable readings are those that provide a link to key trends or larger issues.

the God of Death," from the great epic, the *Mahabharata*.¹ Because these two pieces are so brief and complement one another nicely, they can be assigned to students as a package.

"The Carpenter's Wife" is a hilarious tale about a lovely woman who is unfaithful to her husband. His suspicions aroused by rumor, the carpenter tells his wife that he must leave home for a while to work in a different city. He then secretly crawls under their bed. The unknowing wife immediately summons her lover for an evening of passion. But as they are climbing into bed her foot brushes against the carpenter's knee. Just then the lover asks, "Tell me, dear, whom do you love more, me or you husband?"

The wife's reply testifies to her nimble wit: "What a silly question," she exclaims. "As you know we women are accused of being immoral creatures who resort to all kinds of activities to satisfy our natural longings. In fact, some men would claim that we women would eat cow dung if we did not have noses to smell. But I would die on the spot if I should hear of any harm coming to my husband."²

Overjoyed at his wife's words, the carpenter vows "to praise her before all the people of the town." Standing up with the (still-occupied) bed on his back, the carpenter marches through the streets proclaiming the virtues of his beloved. And what is the reaction of the townspeople to this bizarre sight? They all enjoy a hearty laugh at the expense of the gullible cuckold.

If the carpenter's wife epitomizes the woman who is sensuous, faithless, and quick-witted, Savatri is in some ways her mir-

ror opposite. The daughter of a king, Savatri is so beautiful and wise that her father is unable to find a suitor for her. She embarks on her own search and chooses Satyavan, a handsome and kindly ascetic who lives in the forest and is actually a prince whose blind father has been deposed by an evil rival. Savatri's choice, however, has one fatal flaw: a venerable sage has prophesied that Satyavan will die in exactly one year.

Disregarding the prophecy, Savatri and Satyavan marry and live happily together for a year. Savatri "waiting upon the every need of her new family" and serving her new husband "cheerfully and skillfully," while Satyavan responds with an "even-tempered" love for his wife. On the fateful day, Savatri accompanies her husband into the forest to cut firewood. While working, Satyavan collapses and dies in the arms of his wife. Immediately, Yama, the lord of death, appears and uses a small noose to remove Satyavan's soul, whereupon the deity sets off for the realm of the dead in the south.

It is at this point in the story that Savatri demonstrates her true mettle. Instead of performing the wifely duty of cremating the body of her husband, she follows Yama on his long and difficult journey southward. Unable to convince her to turn back, and impressed by her courage, Yama grants Savatri four wishes, stipulating only that she cannot ask for the return of her husband's soul. She uses two of the wishes to restore the sight and the kingdom of her father-in-law. The third wish provides her own father with a hundred sons, thereby protecting his royal line.

Savatri's final wish enables her to outwit Yama. She asks for one hundred sons in order to continue Satyavan's royal line. Yama agrees, only to realize that if the line is to be continued, Satyavan must first be restored to life. The deity laughs heartily. "So be it. Auspicious and chaste lady, your husband's soul is freed by me." Satyavan's soul then flies back to his body and he revives as Savatri returns. They live happily ever after.

These two stories provide students with a good introduction to the profound dualism imbedded in Hindu attitudes toward women. The carpenter's wife is carnal and sly while Savatri is courageous and faithful. One woman causes her husband to become the object of ridicule while the other lovingly serves her spouse and restores him to life. Students can be helped to see these differences by being asked to list the adjectives that could be used to describe each woman. Then they can be encouraged to use the stories to develop definitions of a "good" wife and a "bad" wife in Hindu culture. This exercise can lead to a discussion of what constitutes a patriarchal society. Finally, students might be asked to compare the dualism toward women in the Hindu stories with the attitudes toward Eve and Mary in the Judeo-Christian tradition.

The Indian tales are also valuable for the way in which they illustrate successful efforts by women to outwit male authority. The carpenter's wife fools her husband, while Savatri tricks a powerful male deity. Thus the stories suggest that patriarchy, like other forms of domination, is never total and never without challenge.

This latter theme of the woman who defies patriarchal norms is central to the story of "The Shrew," a Chinese folk tale

dating from the Sung period.³ Basically the story of a woman who is unwilling to adhere to the standards of Confucian decorum (*li*), the narrative is also rich in suggestions about the nature of marital and family relations among commoners in pre-modern China.

Unusually pretty and knowledgeable about the classics, at sixteen Ts'ui-lien was a most talented young woman. She could spin, weave, embroider, cook, clean the house, and was always

careful to lock up at night. Alas, she did have one fault and it was a serious one: her tongue was too quick and too sharp. "In speaking to others, she composed whole essays, and the flow of her speech became a flood.

The Indian tales are also valuable for the way in which they illustrate successful efforts by women to outwit male authority.

Questioned about one matter, she answered about ten, and when questioned about ten, she answered a hundred."⁴

When a marriage is arranged for Ts'ui-lien, her mother warns that, "The ancients say, 'Loquacity earns the hatred of many.' When you enter your husband's house, be wary of speaking."⁵ The daughter promises to follow this advice and the wedding takes place. But the marriage is stormy and brief. A row with her husband on their wedding night is quickly followed by sharp conflicts between Ts'ui-lien and her new parents-in-law, her husband's sister, and her husband's brother and wife. Realizing the marriage is a disaster, father-in-law Chang insists that it be dissolved and that Ts'ui-lien be sent home. She agrees and returns to her parents only to announce that she plans to shave her head and become a Buddhist nun. As the story concludes, she has wholeheartedly embraced her new vows.

One of the most interesting aspects of the Chinese story is the way in which it is interwoven with long speeches by Ts'ui-lien. While these declarations include elements of parody as well as realism, they often ring true and students enjoy the humor. One of my favorites comes early in the story when, the marriage having been arranged, Ts'ui-lien tries unsuccessfully to allay her parents' anxieties about her talkativeness:

*Dad, ease your mind; Ma, be consoled;
Brother, rest assured; sister-in-law, stop worrying;
It is not that your daughter would boast of her cleverness
But from childhood she has been on her mettle:
She can spin, she can weave,
She makes dresses, does patching and embroidery;
Light chaps and heavy duties she takes in her stride,
Has ready the teas and meals in a trice;
She can work and hand-mill and pound with the pestle;
She endures hardship gladly, she is not easily tired,
Thinks nothing of making dumplings and cookies,
Prepares any soup or broth, does to a turn some cutlet or chop.
At night she is vigilant,
Fastens the back door and bolts the gate,
Scrubs the frying pan, shuts the cupboard,
Tidies up the rooms both in front and behind,
Makes ready the bed, unrolls the quilts,
Lights the lamp, asks the mother-in-law to retire,
Then calls out "Rest well" and returns to her room:
Thus shall I serve my parents-in-law,
And would they be dissatisfied?
Dear Dad and Ma, let your minds be at rest—
Besides these set tasks, nought matters more than a fart."*⁶

Students can be asked to read this statement both for the suggestions it contains regarding what was expected of ordinary women in the Sung period, and for evidence of Ts'ui-lien's rebellious spirit.

The real highlight of the story, however, is Ts'ui-lien's prayer at the family shrine just prior to the wedding. Taking some incense sticks, she goes before the shrine and makes the following plea:

*The man takes a wife, the maid a mate—
This is in the nature of things—
May there be good fortune and rejoicing!
May husband and wife both remain sound and whole,
Without hardship, without calamity,
Even for years!
May they be merry as fish in water
And their union prove sweeter than honey,
Blessed with five sons and two daughters—
A complete family of seven children—
Matched with two worthy sons-in-law,
Wise and versed in etiquette,
And five daughters-in-law, too,
Paragons of filial piety.
May there be grandsons and granddaughters numerous
To flourish generation after generation.
May there be gold and pearls in heaps
And rice and wheat to fill in a granary,
Abundance of silkworms and mulberry trees,
And cattle and horses drawn up neck to neck,
Chickens, geese, duck and other fowl,
And a pond teeming with fish.
May my husband obey me,
Yet his parents love and pity me;
May the sister-in-law and I live in harmony
And the older and the younger brother be both easy to please;
May the servants show full respect,
And the younger sister take a fancy to me,
And, within a space of three years,
Let them die, the whole lot,
And all the property be left in my hands;
Then Tsui-lien would be happy for some years!⁷*

Of course, students should be encouraged to distinguish between the realism and the parody in the prayer. At the same time they can be asked to use the prayer for the light it throws on the aspirations and fears of a Chinese bride-to-be.

The story as a whole can be used to raise two larger issues which students can address either in class discussion or in essays. First, they might be asked about the characteristics of the Chinese family that are illustrated in the story. Ts'ui-lien's relationship with her parents, her husband, and his family can be examined in this connection. This will provide a good introduction to the importance of the extended family in China. Second, students can be asked to compare Ts'ui-lien with the women in the Indian Stories.

The link between Ts'ui-lien and the Indian women, students soon see, is their common defiance of pre-modern patriarchy. But the actions of the carpenter's wife and Savatri differ from those of the Chinese woman. As we have seen, the Indian women are tricksters who use their intelligence to undermine male authority. Their 'protest' is indirect and, within its limitations, successful. Ts'ui-lien, on the other hand, confronts patriarchal

norms more directly. While ready to assume the duties of a wife and daughter-in-law, deference does not come easy to her. As a result, her husband divorces her and she ends up in a Buddhist nunnery.

The Gossamer Years, the starkly realistic diary of a tenth-century Heian aristocratic lady (whose name's unknown), is also the story of a defiant woman.⁸ Perhaps the earliest extant diary by a woman, *The Gossamer Years* is the intensely personal account of the author's unhappy marriage to Fujiwara Kaneie, a major figure in the court politics at Kyoto toward the end of the century.

At this time, the Japanese capital was one of the great centers of literary creativity in the world and, interestingly, women writers were responsible for the most significant work. The highlight of this literary efflorescence was Murasaki Shikibu's rich account of court romance, *The Tale of Genji*, one of the world's first great novels. Also of considerable importance is *The Pillow Book*, the witty and barbed observations of life among the Heian aristocracy by Sei Shonagon who, like Lady Murasaki, was a lady-in-waiting at court. *The Gossamer Years* is a product of the same circumstances that gave rise to these better known works; indeed, the author was related through marriage to both Lady Murasaki and Lady Sei. Thus in reading *The Gossamer Years* students gain direct access to an extraordinary group of women writers, none of whom fits the stereotype of the passive and deferential Japanese female.

Beautifully translated by Edward Seidensticker, *The Gossamer Years* begins with Prince Kaneie's courtship of the author and moves quickly to their marriage. Since the marriage deteriorated rapidly, students need only read excerpts from the first few years of the diary.⁹ These early pages can serve as a good introduction to the importance of standards of refinement and good taste in shaping courtship patterns among the Heian upper class.

In fact, owing to the prince's many gaucheries, the author of *The Gossamer Years* was initially quite unimpressed with her suitor (despite the fact that he outranked her in the all-important social hierarchy). Instead of observing custom and approaching her through a suitable intermediary, the prince went directly to her father. Later her entire household erupted when Kaneie sent a messenger to pound on the gate. Moreover, it seems that the prince's first love poem was written on "unbecoming" paper and that the handwriting was "astonishingly bad." One of his later poems was dismissed by the diarist as nothing but "doggerel."

Despite the unpromising beginning of their relationship, they nevertheless soon married. Parental pressure on the author seems to have been an important factor. Her mother insisted that the prince's overtures could not be ignored indefinitely. Her father (with whom she was very close) encouraged the prince before departing from the capital to take a post in the provinces.

Key characteristics of Heian aristocratic marriages are quickly brought into focus in *The Gossamer Years*. Students are interested to learn that the author and the prince had a "marriage under two roofs,"¹⁰ that is, they never lived together. She continued to live in all but claustrophobic seclusion in the house of her parents. He continued the pattern of nocturnal visits and early morning departures that began during their courtship. According to Ivan Morris, this *duolocal* pattern of residence, in which the husband and wife continued to live where they had prior to the

marriage, was very old in Japan and was still common in the tenth century.¹¹ Students can be encouraged to compare this form of marriage with the *virilocal* pattern, in which the woman moves into the home of the man and his natal family, that is depicted in the stories of Ts'ui-lien and Savatri.

They might be asked to consider which form of marriage seems preferable from the point of view of the wife.

Another attribute of Heian upper-class marriage that is illustrated in *The Gossamer Years* is the polygamy practiced by the men. Though the author does not tell her readers this, she was actually the prince's second wife. His multiple marriages emerge as an issue in the diary when, shortly after the birth of their son, she discovers that he has a new lover. His visits to the author become less frequent. She becomes tense and unable to sleep at night. The new wife has a child, also a boy, and the diarist becomes still more depressed. The prince begins to ignore her altogether and the tone of the writing becomes increasingly bitter. By the time the diary ends the marriage has all but dissolved.

The Gossamer Years stands apart from the other sources considered in this paper in that, 'unlike the three folk tales about women, this is the story of a woman which she herself tells. Caught up in circumstances not of her own making, living out her days in culturally enforced isolation, she found solace in her ability to write. A millennium later her brutal honesty, tenacious strength, and towering rage at very real inequities still move the reader. As a final exercise, students can be asked to compare *The Gossamer Years* to the earlier readings; they might be asked to discuss the strengths and weaknesses of the diary and the folk tales as sources which illuminate the history of pre-modern Asian women.

The suggestions presented here for making use of documents to integrate the history of women into world history courses, follow from the premise that the comparative history of gender relations should be a major part of the world history course. While courses that focus exclusively on the history of women or gender have value, the real challenge is to develop a world history survey course which links the changing relationships between women and men to the more familiar changes in politics, economics, technology, culture, and religion. Well-chosen original sources provide the world history teacher with one means of working toward this end.¹²

Notes

1. See Roy C. Amore and Larry D. Shinn, *Lustful Maidens and Ascetic Kings: Buddhist and Hindu Stories of Life* (New York: Oxford University Press, 1981), pp.27-33, for readable versions of these two stories.

2. Ibid, 27-28.

3. See H. C. Chang, trans., *Chinese Literature: Popular Fiction and Drama* (Edinburgh: Edinburgh University Press, 1973), pp. 32-55; reprinted in Patricia Buckley Ebrey, ed., *Chinese Civilization and Society: A Sourcebook* (New York: Free Press, 1981), pp.84-94. My students read portions of pp. 84-85, 87, 89-90 and 93-84 from the Buckley volume.

4. Ibid, 84.

5. Ibid, 85.

6. Ibid.

7. Ibid. 87.

8. *The Gossamer Years (Kagero Nikkil): The Diary of Noblewoman of Heian Japan*. Trans., Edward Seidensticker (Tokyo, Japan, and Rutland, Vermont: Charles E. Tuttle, 1964).

9. I have students read from pp.33-38, 40-41, and 44.

10. The phrase was apparently first used by Crystal Eastman (1881-1928), the American feminist. I am indebted to Barbara T. Gosch for calling my atten-

tion to this; see her paper, "The Contribution of Crystal Eastman to Feminist Thought" (University of Wisconsin-Eau Claire History Department, 1982). There was, however, a vast difference between Eastman's "two-roof marriage" and the one described in *The Gossamer Years*.

11. Ivan Morris, *The World of the Shining Prince: Court Life in Ancient Japan* (New York: Penguin Books ed., 1979), pp. 230-231.

12. The rapid growth of world history courses has led to the appearance of three new collections of primary sources designed for classroom use. Philip F. Riley et al., eds., *The Global Experience*. 2 vols. (Englewood Cliffs, N.J.: Prentice-Hall, 1987), includes a few documents relating to women or gender relation in volume II . . . Kevin Reilly, ed., *Readings in World Civilization*. 2 vols. (New York: St. Martin's Press, forthcoming in 1987), blends secondary materials with original sources and contains a number of selections on women and gender. Peter N. Stearns et al., eds., *Documents in World History* (New York: Harper and Row, forthcoming in 1987), includes the Indian and Chinese stories discussed in this paper together with a variety of other primary sources on women and gender relations.

WORLD HISTORY MATTERS

<http://chnm.gmu.edu/worldhistorymatters>

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center for world history
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World History Matters introduces two world history websites, **World History Sources** and **Women in World History**. These tools help high school and college world history teachers and their students locate, analyze, and learn from online primary sources, emphasizing the issues of globalization and cross-cultural contact.

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World History Roundtable Macquarie University, July 8, 2005

The Division of Humanities at Macquarie University in Sydney, Australia announces their roundtable conference on the teaching and writing of World History in a global context on Friday, July 8, 2005 (2:00 PM – 5:00 PM). The conferences theme is "The Internationalization of World History: Ways Forward." For more information contact: Marnie Hughes-Warrington (mhughesw@hmn.mq.edu.au) or Adrian Carton (acarnton@hmn.mq.edu.au).

World History Association Panels & Meetings American Historical Association Annual Mtg Seattle, WA January 6-9, 2005

MEETINGS:

Thursday, January 6, 2005

3:00-7:00 p.m. Executive Council Meeting, Sheraton, Douglas Room

Friday, January 7, 2005

5:00-6:00 p.m. Business Meeting, Sheraton Suite 418

Friday, January 7, 2005

6:00-7:30 p.m. Reception, Sheraton Aspen Room

PANELS:

Friday, January 7, 2005, 2:30-4:30 p.m. -- Session 1, joint WHA-AHA session. Convention Center, Room 607 -- "World History and Social History: The Promise of Interchange" (AHA session #50) -- Chair: Stephen S. Gosch, University of Wisconsin Eau Claire.

Saturday, January 8, 2005, 9:30 – 11:30 a.m. -- Session 2, joint WHA-AHA session. Convention Center, Room 606 -- "Globalizing American History: Promises and Pitfalls" (AHA Session #68) -- Chair: David Northrup, Boston College.

Saturday, January 8, 2005, 2:30 – 4:30 p.m. -- Session 3, joint WHA-AHA session. Sheraton, Aspen Room -- "United States Empire, Race, and the City, 1848-1919"(AHA session #114) -- Chair: Carl H. Nightingale, University of Massachusetts at Amherst -- Panel Organizer: Aims McGuiness, University of Wisconsin Milwaukee.

Sunday, January 9, 2005, 8:30 – 10:30 a.m. -- Session 4, WHA session. Convention Center, Room 205 -- "International Law in World History" -- Chair: Ved Nanda, University of Denver, vnanda@law.du.edu -- Panel Organizer: Leo Lovelace, Chapman University.

Sunday, January 9, 2005, 11:00 a.m. – 1:00 p.m. -- Session 5, joint WHA-AHA session. Convention Center; Room 603. -- "Teaching the Analysis of Primary Sources and Change over Time in the World History Survey Course" -- Chair: Sharon C. Cohen, Springbrook H. S., Silver Spring, Maryland -- Panel Organizer: Lawrence Beaber, Educational Testing Service.

Incorporating Central Asia in World History: An Outline

Brian R. Parkinson

Introduction: *Generally, throughout the course of a semester, I spend some time teaching my world history students about major themes in Central Asian history and how these themes fit into a greater or wider pattern. Whether it be World History to 1815 or World History Since 1815, there are some major patterns to Central Asian history that fit nicely into the context of world history.*

- What is Central Asia to students of world history?
 - just a bunch of “stans”?
 - a desert?
- Central Asia often ignored
- Central Asia has a lot to offer world history
 - students enjoy learning about an area they know little or nothing about
 - Central Asia is now very important to students in the context of post-September 11 American Society
 - Why is Central Asia important in the context of world history?
 - How does Central Asia fit into the context of World History?
 - are there connections? –crossroads
 - silk road, plague
 - Is it linked to major world patterns?
 - plague
 - ibn Khaldoun?
 - Periodization of Central Asian history. What are the breaking points?
 - How has Central Asia influenced “world history”
 - migration, Mongols, nomadic warfare, steppe vs sedentary, Sufism, Maddrassa, Tamerlane
 - How has the world influenced Central Asian history
 - Islam/Arabs, Russian imperialism, Great Game, Sovietization, nationalism, decolonization.
- Crossroads of many civilizations
 - Connects the East with the West
 - Internal vs external influences/forces
 - Islam/Arabs
 - Turko-Mongols
 - Steppe vs sedentary
- Mongols, Tamerlane, Russian imperialism, Great Game, Soviets, Nationalism/decolonization, why or why not Iran?
- Paper: emphasize the major “world history” themes that can be applied to Central Asia.
 - 3 major themes to this paper: migration(patterns), internal/external influences, and imperialism

I. What Central Asia gave to the world

- Internal influences
- Migration, Turkification,
- Mongols, nomadic warfare, steppe vs sedentary
 - the Mongol system of winner takes the Orkhan steppe
 - Ghenghis Khan’s system created for stability and succession
- Sufism, Maddrassa
- Tamerlane
- Good and bad results?
 - Compare these results in other parts of the “Islamic” world
 - What did these new ideologies or ideas conflict with?
 - Where did these ideas come from? A vacuum or intellectual diffusion?
 - Reasons for collapse?

II. What the world gave Central Asia

- External influence
- Islam/Arabs,
- Russian imperialism
- Great game
- Sovietization
- Nationalism/decolonization
- Good and bad results?
 - Compare these results in other parts of the “Islamic” world
 - What did these new ideologies or ideas conflict with?
 - Where did these ideas come from? A vacuum or intellectual diffusion?
 - Reasons for collapse
- Crossroads of many civilizations
 - Silk Road
 - Connects East with West

- Trade, economics
- Internal vs external influences/forces
 - Islam/Arabs
 - Islamization
 - Assimilation
- Turkic migrations
 - Winner of the Orkhan steppe takes all and forces losers off to the west
 - Sufism
 - Madrasa
 - Central Asia originally Persian, but then pushed out by Turko-Mongol migrations
- Steppe vs sedentary
 - Conflict between steppe nomads and sedentary “civilized” populations
- Mongols
 - Nomadic lifestyle
 - New war techniques, nomadic lifestyle suitable for conquering large areas
 - Ghengis Khan
 - Notion of expansion
 - How do they get to Central Asia?
 - New system
 - Why do they stay in Central Asia?
 - Succession
 - Ghengis Khanid legitimacy
 - Decline of the Mongols
- Tamerlane
 - Successor to Ghengis Khan?
 - His new system
 - Inju
 - Turko-Mongol fusion
 - Defeats the East and the West
 - After Timur
 - Stalemate
 - Borders drawn
 - Association of an area with an ethnicity
 - Even leads to the Mughals

III. The Russians

- Why are they able to gain strength vs the Turko-Mongols?
- Reasons for expansion into Central Asia
 - Accidental view of expansion
 - Planned view of expansion
- How do they expand?
- What do the Russians do once they are there?
 - Set up new system of administration
 - Russian migration into Central Asia
 - Cotton?
 - Rails, irrigation etc

IV. The Great Game

- Whale vs elephant
- Why do the Russians want to push further into Central Asia?
 - Defensive vs British
 - Once area taken by Russians, viewed as if absorbed into the State
- Why do the British want to push further?
 - Protect India from Russian aggression

V. Soviets

- Modernization
 - Collectivization
 - Anti-Islam

VI. Nationalism/decolonization

VII. Conclusions

Latin America As A Unit of Analysis For World History: Some Reflections

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[This article is a revised version of a paper which the author presented at the World History Association Twelfth Annual Conference (June 2003).]

On the basis of the extensive definition of World History in terms of the study of cross-cultural interactions, this paper seeks to tackle the problem of the units of analysis from a particular case: *Latin America*. From a theoretical perspective, this paper will focus on the complex character of Latin America in order to analyze the unitary and homogenizing way in which the region is frequently portrayed. This will be argued through a look at key traits of its historical configuration and at some of the spaces in which the region has been represented. As such, I will outline the relationship between units of analysis and social representations in world history.

The paper starts with a general characterization of the focus of World History around cross-cultural interactions, an analysis of some of the conceptual implications this choice entails, and its consequences for the approach to Latin America. Secondly, it sketches a few elements to understand the way in which the Latin American identity must be understood as the historical combination of cultural elements stemming from Amerindian, European, African and other societies. This essay will also show how the term 'Latin America' itself is revealing of the tensions implicit in the region's historical configuration.

Following the suggestion -- made by Michael Adas¹ -- that the study of the representation of 'alien others' is a good way to integrate the diverse levels and elements that must be pulled together to think about World History, this essay will take a look at some references construed around the idea of Latin America and the United States. This problem will be assessed through an approach to the aca-

demic practices associated with Latin American studies in this country. As several authors have pointed out, the issue of 'Latinamericanism' highlights the tension between the global and the local, the central and the peripheral, the dominant and the subordinate, as articulated in the American academy.² Identifying which attributes were selected and privileged by observers -- and determining why they have proved to be so compelling --, in Adas' terms, are obligatory tasks for the world historian.

This article is a product of the graduate work which I undertook at the Universidad de Los Andes in Colombia. This work undertook an analytical characterization of World History, a discussion practically unknown in the Colombian academy.³ My work proposes two levels of analysis: the first is a historiographical exercise based on a selection of works that identifies the central features of World History around its key concepts, units of analysis, as well as the criterions for periodization, the theoretical frameworks employed in the field and the issue of eurocentrism. The second level of analysis consists of a sociological view that studies the process of institutionalization of World History as an academic field in the United States. Given the fact that a purely internalist explanation does not prove satisfactory in understanding intellectual and academic movements, they also have to be thought of as social movements, embedded in particular contexts and with certain resources that allow them to achieve consensus.

World History: cross-cultural interactions and units of analysis

Authors such as Patrick Manning have insisted in the fact that world history is not an overarching approach that aspires to study everything about the world: "to try to study everything at once is far beyond our mortal powers of comprehension. Nor is world history a totalizing analysis centered on ethereal generalizations at the planetary level...."⁴ In their work, world historians have discovered that some historical patterns can be better explained through global linkages and broader views than through national or regional frameworks, or through localized case studies.

In that sense, Manning states that world history, in a general sense, "emphasizes the interaction of the pieces (be they community, societal, or continental) in human history and that it seeks to assess the experience of the whole of humanity through study of those interactions."⁵ Therefore, expanding the scale of analysis helps locate interconnections that explain the patterns. Also, Jerry H. Bentley has characterized the focus of the field in the following words: "Examining participation of the world's peoples in processes transcending individual societies and cultural regions,"⁶ but acknowledging that different peoples have participated in large-scale processes to different degrees.

This carries with it a significant departure from some of the traditional units of analysis in the Social Sciences. Since they emerged as distinct disciplines in the nineteenth century, their privileged unit of analysis has been the national state.⁷ For historians in particular, the national unit has given a focus for their investigation and a place for their work in social life. In addition, it is impossible to overlook the fact that all the institutional bases for the profession have been developed over these foundations. However, as it has been pointed out recently, this focus on the national state has debilitated smaller histories, and in our case of interest, larger ones. This is a fundamental starting point for the proposal of world history.

In the different historiographical approaches to world history, two main units of analysis are currently mentioned: *civilizations* and *world-systems*. The civilization paradigm, focusing on their rise, establishment, and fall, has been dominant in the field. William H. McNeill, Leif Stavenhagen and Marshall Hodgson worked on essentially 'civilizational' studies. But a number of problems have been identified in these approaches: there is not a complete agreement on what a civilization is, and how many of them there have been; also, when focusing on individual civilizations, they could be treated as autonomous units that evolve according to their own dynamics, overlooking their links, connections, and interactions with other societies, as well as their interchanges of ideas, beliefs, and technologies.⁸

The other category is 'word-system.' As introduced by Immanuel Wallerstein, it refers to a large unit of analysis, a form of totality that transcends the sum of its parts with a basic trait: it constitutes a system of interaction and functional interdependence in terms of a 'planetary division of labor' that can be traced to the European overseas expansionism in the sixteenth century. In terms of world history, this approach has also played a significant role in the works of Andre Gunder Frank and Janet Abu-Lughod, among others. However, this approach can be subject to some criticisms, which have been addressed even by those who advocate this framework: first, the pattern of interaction seems too fixated due to the structuralist character of the approach and, second, it could be said that it reduces the dynamics of interaction to a restricted temporal framework (after the sixteenth century⁹) and to a basically economical logic.

In addition to these two units, one of the privileged dynamics of world history studies is the analysis of large spatial units. The most notable examples are those of *Eurasia*, *Inner Eurasia*, or *Afro-Eurasia*, which are treated as historical areas, overlooking the conventional national or continental divisions. These formulations are justified in terms of certain key regularities within the areas of concern, or the importance of certain processes that articulate them (be they economical, demographical, biological, or political).

Jerry Bentley and David Christian¹⁰ are emphatic when they indicate that it is wrong to focus on categories such as 'component regions' or 'civilizations' when looking at these spaces. They propose, instead, to understand why these areas are unique and coherent, different from other world zones. Although within their borders there is a huge variety of climates, landscapes, ways of life, languages, and religions, the authors pose geographical, political, commercial, and ecological features and continuities that allow them to treat these large spaces as historical units.

In a very suggestive text, Manning analyzes the conceptual problems implied in studying cross-cultural interactions. He underlines how historians commonly describe the movement of cultural influences from one place to another through

the use of terms such as 'diffusion' and 'dominance.' In his words: "When a language or system of government 'diffuses,' it keeps the same character in the new place and perhaps displaces its predecessor. When an empire or a technology comes to 'dominate' a new area, it imposes its patterns to the detriment of those preceding."¹¹

In a broader sense, continues Manning, the idea of 'interaction' involves phenomena ranging from the collision of two billiard balls to the development of new forms of life through these linkages. But the idea of interactions should be placed between these two poles. However, that's not the only argument Manning poses at this respect: he proposes to treat the term 'interaction' as problematic in itself, and to consider its changing conceptualization and application over time, by means of identifying the character of the interactions. And he concludes: "The field of world history is both advanced and backward in its handling of interaction. The simple fact of placing the various nations, civilizations, cultures, and regions of the world into a single framework addresses one of the most important prejudices limiting the understanding of or common human existence."¹²

There is also the 'cultural aspect' of cross-cultural interactions. And that brings along another set of questions: do 'cultures' exist as bounded entities? If we say that world history includes the study of 'other cultures,' are we assuming a clear frontier between 'us' and 'them'? Are interactions across cultural boundaries different from those within cultural limits? The point here is to problematize the idea of culture understood as a *coherent totality with stable and tangible contours*. The concept of culture, as several theorists have pointed out, is associated with the assumption of a homogeneous nucleus of coherent beliefs, products, or social behaviors that belong to a group, community, or nation, where homogeneity is stressed over difference, and coherence over dissent.¹³

The very idea of interaction in order to operate in an explicative way, somehow has to take for granted the parts that interact and invest them with a certain internal coherence. These problems are not always treated in a very reflexive way. What we can underline, up to this point, is the

insufficiency of our analytical categories for studying cross-cultural encounters and the difficulty of articulating concepts that can be applied through cultural borderlines.

For the particular case of Latin America, all of these discussions have a huge interest in the sense that most of the references to this area tend to endow it with a unitary character. But, contrary to those studies that pose careful arguments in favor of the viability of utilizing a vast space as a unit of analysis, in the case of Latin America, this seems to be taken for granted as a starting point. Latin America is not a natural entity, nor a homogeneous whole. However, instead of just stating this, it is more interesting to discuss the references from which the region is represented as unitary and homogeneous.

The main processes that seem to validate the idea of "Latin America" are: the colonial experience and the institutions it created, the role of Christianity, the processes of independence, the social traces left by these experiences in terms of social stratifications, the similar places occupied in the worldwide division of labor, the similar dynamics in structural adjustment of a neo-liberal cut, the structures of social exclusion, and the democratizing processes after dictatorial experiences, among others.¹⁴ These are certainly common features in our countries. However, the points in which I want to insist – that have the statute of questions and possible entries for further inquiries that I cannot fully develop here – are: first, that the similarities between our countries that lead to the justification of the region as a unit, have been stated after comparative analysis but they have not been explained in terms of cross-cultural interactions. And second, all of these traces are often used as explanatory devices in order to justify the more or less unitary character of Latin America. That is, they are used as explanations, while they should be explained themselves. And a good way to undertake these explanations should be the study of interactions amongst Latin American countries, and their respective cultural mixtures. In sum, it is important to be reflexive upon how historians naturalize their units of analysis as if they had an ontological existence apart from theorization. Therefore, instead of using geopolitical terms, it is better to think of Latin America in terms

of its representations. This is a perspective that poses more complex questions and, for that reason, opens new and interesting possibilities for research.

Latin America in and from a world history perspective: rethinking the origins of the modern world

A good starting point in order to approach Latin America from a world history perspective is the conceptualization of Modernity in terms of a world process. Modernity appears not as a European phenomenon but as being constituted in a dialectical relation with a non-European alterity: "Modernity appears when Europe affirms itself as the 'center' of a World History that it inaugurates; the 'periphery' that surrounds this center is consequently part of its self-definition."¹⁵ In this sense, following Enrique Dussel, the 'discovery' of America had a decisive role, given the fact that it marked the end of Europe as a marginal culture and its rise to world dominance.

Before continuing, it is fundamental to be careful with the use of the term 'world', since it must always be subject to a critical analysis. This, in two senses: the first one has to do with the changes in the meaning of the term over time, once we compare the world visions of the ancients, the Islamic, the Arab, Chinese and medieval societies. Therefore, historians should be cautious when speaking of 'world history' as something clear or evident for everyone everywhere.¹⁶ The second sense refers to the temporal criterion: many historians use the term 'world' before 1500, which for some is an inaccuracy. The argument here is that before vast parts of the globe remained isolated from contact, we cannot speak of world history. Instead of dealing directly with these debates, it must be stressed here that when we allude to the place of Latin America in world history, we are speaking in the context of the modern 'conscience' of the world.

Precisely in this sense, the magnitude of the so called 'discovery of America' has been located at the beginning of an "earth-uniting process."¹⁷ which defined Modernity. Also, the denominations that this process has had reveal the differentiated ways of comprehending the meaning of cross-cultural interactions. In the debate over which term to use to refer to what happened during the sixteenth and

seventeenth centuries – once the idea of 'discovery' as the removal of a veil that covered something that had always been there, by Columbus – several categories have been proposed: from the most general terms ('encounter'), through those that emphasize the violence of the process ('invasion,' 'confrontation,' 'collision'), those that underline its relational character ('interchange'), to more constructivist approaches that allude to a process of 'invention' of America by Europeans.

The point here is not to have a detailed account of the dynamics involved in the conquest and colonization of our continent, but to pose certain questions about what is at stake when we locate Latin America in a 'world' perspective and, more specifically, when we take seriously the analytical implications of studying it through the angle of cross-cultural interactions.

The first problem we face in this context is how to analyze its historical constitution from the combination of cultural elements stemming from Amerindian, European, and African societies. Some of the most striking problems involved in the study of these processes are signaled by Serge Gruzinski in his study about mestization. Gruzinski uses the word 'mestization' to refer to the different mixtures that took place since the sixteenth century in America between "beings, imaginaries and ways of life arisen in four continents: America, Europe, Africa, and Asia."¹⁸ Something interesting in his works is that he does not talk about a mixture of elements that were previously homogeneous in themselves. Gruzinski is categorical in his claim that the history of Latin America told in terms of Spaniards versus Natives is based on fictitious categories that do not take into account the multiplicity of human groups that blended in America and their complex interactions.

A good example of this is the way he confronts certain common images of Latin America such as the Amazon. Different from the Andes and Mexico, where populations mixed very soon, the Amazon seems to be largely distanced and even isolated. Nevertheless, says the author, since the first half of the seventeenth century, Europeans began to travel through this space, and even before their arrival, large commercial routes had opened the jungle to objects coming from the Netherlands, Spain, and France; slaves

served as objects for interchange everywhere, even by indigenous peoples in Rio Negro. This space also had an important role in the demarcation of borders between the Spanish and Portuguese empires. In sum, there is no such thing as an absolute isolation of the Amazon, on the contrary, it was the stage of multifaceted cross-cultural interactions.

Gruzinski, aware of the difficulties of studying these issues through conventional categories, appeals to several images that have a better explicative potential. One of these images is summed up in the phrase "I am a tupí that plays a laud" Here, he wants to exemplify the coexistence of different horizons: a Brazilian native (a tupí) who plays an old and refined European instrument (a laud). He argues that "there is nothing irreconcilable or incompatible, even though the mixture can be sometimes painful. Even when the laud and the tupís belong to different histories, they get together...."¹⁹

This effort to think about identity from the perspective of mestization or mixture was articulated as self-consciousness in our continent during the early twentieth century, in the discussions over the definition of 'the Latin American' identity. This problem was conceived by the intellectual elites as a crucial ontological and political task: it meant giving Latin America a 'place' in the world, a historical character that differentiated it.

Peruvian philosopher Antenor Orrego (1892-1960) stressed the uniqueness of Latin America in the sense of its 'universal unity'. He refers to a mestization that was not limited to two or three peoples, but that involved all the races in the world and which gave birth to a 'new universal culture': "They all fuse in a common melting pot, walking without knowing it towards a biological, emotional and spiritual, towards a new kneading of bloods and feelings that is the summary or the epitome of all."²⁰ Also, José Vasconcelos (1882-1959) spoke of how all the races finally arrived together in the New World to become one, what he called 'the Cosmic Race.' According to him, humanity's historical destiny would not be completed by Saxons, but by Latins: "This is a new race, product of the ethnic mixture between Iberians (Spanish and Portuguese), Indigenous and African cultures." The idea here is that the discovery marks the beginning of a definitive

advance towards the unification of the 'human race': "no other civilization could replace Latin America in its mission to reveal the principles that will rule the 'universal era of humankind.'"21

The study of these discursive practices, and their totalizing, essentialist, and teleological character can shed light on the history of the Latin American quest for its identity; in other words, the way in which our identity was and remains a task for us. However, our questions today are different: instead of asking about the truth of the Latin American identity or its ontological foundations, instead of trying to capture a self-contained Latin American identity, we must find out how the new and the old are intertwined. And it becomes necessary to know how, and under what conditions, these discourses are construed and become real.

Another way to approach this could be a look at the different denominations of the territory we call today 'Latin America,' which is also revealing of our involvement in these complex interactions. This space first received the official name of '*the Indies*,' which had at its base the idea of the 'Asian' character of this territory. Here the idea of America did not yet exist. A second moment is marked by the denomination of '*Mundus Novus*' (the New World) that appears in the writings of Amerigo Vesputio around 1503. The sense of the term 'New World,' according to José Rabasa is both classificatory and qualifying: this land is classified as a world on its own, and it is qualified as new, different from Europe, Asia, and Africa. The New World, says the author, must be understood, not only as an imaginary geographical space that emerged in the European horizon in the sixteenth and seventeenth centuries, but also as a constitutive element of the modern conception of the world.²²

Only fifteen years after the 'discovery' (or its conventional date) the term 'America' makes its appearance. In this moment it emerges next to words as Europe, Asia, and Africa. Walter Mignolo underlines a central aspect in this process: America, contrary to Asia and Africa, did not constitute the obvious 'otherness' that in the Christian map was associated to the three sons of Noah (Sem, Cam, and Japheth). Instead, it was an extension of Japheth, the extreme west.²³ That was its place among the prevailing world concep-

tions. Once the denomination of 'America' became associated almost exclusively with the United States, we find the appellatives of 'Ibero-America' and 'Hispano-America.' The first is a geographical and cultural term: it alludes to the countries that were colonized by Spain or Portugal. The second is a linguistic and cultural concept that refers to the set of countries where Spanish is spoken and that were colonized by Spain.

Then we have 'Latin America,' a name that can be traced to the nineteenth century. Its consolidation cannot be understood outside the political and diplomatic practices of mid-century France.²⁴ This concept has to be seen as part of a French project towards America that planned to counteract the United States' sphere of influence, and was articulated with the French invasion of Mexico from 1861 to 1867: Napoleon the Third appealed to the 'Latinity' of its colonies in America as a way to stop the advances of the United States over the Caribbean. The uses of the term underlined the 'racial' as a way to fixate the 'latin' character of this part of America. They constantly claimed that the "Latin race" had to stand together facing the "Saxon race."²⁵

Finally, it is interesting to recall an episode that took place in a Conference of History in Madrid around a debate over the name of our continent: Saying that the name 'Latin America' was a French artifice; the Peruvian delegates objected the name because it excluded the Indians, so Spaniards accepted that it was fairer to call the region 'Indo-iberoamerica.' Then, another delegation pointed out that such a denomination seemed to exclude the African population. Again, Spaniards recognized that, in fact, a better name would be 'Afro-indo-iberoamerica.' When the Haitian delegate raised his hand to make another proposition to the Spanish commission, it was proclaimed that 'Latin America' was an unreal concept, but one that turned out extremely useful and the discussion stopped.²⁶

In brief, the name 'Latin America' has become a cultural concept loaded not only with history, but with conflicts, differences, homogenizations, similarities, that speak about the complexity of a historical configuration that cannot be diluted in its thoughtless use as an analytical category or just an intellectual tool. As Nestor García Canclini has shown,

Latin America has always been a "hybrid construction, in which contributions from European Mediterranean countries, Indigenous peoples, and African migrations have met."²⁷ And this constitutive fusion enlarges with the English-speaking world. This is demonstrated by the huge presence of immigrants and Latin cultural products in the United States and the rest of the world.

Latin Americanism in the United States: the problem of representations

The word '*Latin*' is one of the various terms used to categorize the resident population in the United States whose cultural inheritance comes from some country in Latin America. Another word is '*Hispanic*,' which was chosen as the official 'ethnic label' of the American governmental agencies since the seventies.²⁸ What is very interesting is that in the official forms in the United States there is a particular classification of three groups: White, Black, and Hispanic. According to the government's definition, this denomination includes people whose origin or Spanish culture come from Mexico, Puerto Rico, Cuba, Central America or South America, independently of their race.²⁹ Hence, this includes Spaniards but excludes Portuguese and Brazilians, and other people whose primary identification is as a member of an indigenous culture from Central or South America.

In consequence, these terms acquire their meaning only in a wider context: in Latin America no one would call himself 'Latin' or 'Hispanic'.³⁰ Therefore, it is only by looking at ourselves from the outside, in cross-cultural contexts, that we can see how deeply enmeshed we are in a variety of cultural factors that constitute our identity. As García Canclini has pointed out, *Latin America is not completely within its territory*,³¹ it receives its image from disseminated mirrors.

Therefore, the meaning of Latin America cannot be found by only looking within a demarcated territory. For example, most of the Latin-American cable television channels are broadcasted from the United States; the number of experts in Latin American literature is larger there than in our part of the continent. Therefore, Latin America is also in the United States, not only in terms of the mass migrations, but because it is from the United States where most of the

images associated with it are administrated. For that reason, as I said before, instead of puzzling ourselves over our 'authentic identity,' it is better to investigate the orders of knowledge that make possible the very question of the Latin American identity and the discourses that aim to solve it.³²

On the basis of that, we can shift our view to the issue of Latin-American studies in the United States. Most historiographical accounts of world history stress the fact that the availability of knowledge about different parts of the world was a condition for its appearance as an academic field. This is where area studies played a key role.³³ However, as Bentley has stated this 'accumulated knowledge' was historically achieved within power relations. For instance, Wallerstein has argued that after World War II, the United States had a necessity for studying 'other cultures' as a matter of national security and that was the genesis of area studies. These studies were highly financed and institutionalized during those years. Also, these areas were defined in discrete terms: Eastern Asia, Middle East, Latin America, South Asia, and Africa, among others which ended up presenting non-European cultures in ways consistent with the old 'civilizational' approach.³⁴

Latin American studies found their conditions of enunciation in the framework of the rise of the United States as a world power. In the context of the politics of the fight against communism and the execution of programs of development and economic aid, the necessity of having a scientifically guaranteed knowledge about Latin America appeared as a matter of 'national security.' These were the imperatives that defined the contents and methods for these studies.

In that sense, what I want to argue here is that area studies are not only a 'transparent' input of information for world history, but they are a space where representations of different parts of the world are construed. Furthermore, the problem of representations has to be taken seriously in the writing and teaching of world history. This change in perspective could have strong implications by putting into question certain assumptions world historians make when they include data from different parts of the world in their studies. And as Adas has stated, representations have to be a focal point if we are to

make a cross-cultural history. Instead of just 'bringing in' information, area studies can be objects of study for world historians in this sense.

Then, Latin American studies – understood as a set of academic and theoretical facts about Latin America produced in the academies and institutions of the so called First World – find their validity not in their correspondence to a pre-constituted object,³⁵ but as they help to constitute the very idea of 'Latin America.' This, through the epistemological control they exercise over the mechanisms and spheres of its representation. That is why, following Santiago Castro once again, when we talk about these academic practices, it is necessary to remember that their object is not a Latin America that is geographically or culturally located, but epistemologically diagramed in a homogenizing fashion most of the time.

According to this, it is important to analyze the selected and meaning-loaded ways of representation. Borrowing some words from Mignolo, what we can find is a 'subalternization of knowledges' under the appearance of their inclusion. Thus, what is produced in Latin America cannot overcome its 'local' character and the following dynamic takes place: its productions are taken as 'practical examples,' as 'objects of study' (indigenous peoples, dances, foods, novels, magical realism, native practices) that are imported into the 'First World academy' to ratify a certain system of categorizations. Hence, there is an asymmetry between those who possess the representational codes that will give these objects of study their academic legitimacy, and the ones that are being represented by these codes.³⁶ Even the so called 'critical intellectuals' remain enmeshed in ideas that freeze Latin America in the surreal world of the 'untamed nature', the 'exotic', the 'traditional wisdom' or the 'violent passions.'

However, and this is very important, those schemes of representation are not just a structure of 'lies' or 'myths' that would easily disappear as soon as the truth about them is told. The problem lies precisely in the solidity, durability, and the deep links in our ways of thinking about ourselves. If the problem were only the instauration of something 'strange' in Latin American societies, it could be resolved by means of a recovery of local, native knowledge. But this is much more

complicated, given the fact that it is not enough to replace the 'deformed visions' of Latin America for 'better' ones: "we also have been constructing the truth about ourselves based on these illustrated myths during the last two hundred years, even to the point that they have become a second nature, a 'metaphysics' that constitutes us."³⁷

Finally, it is important to emphasize that the implications of objectifying Latin America as a homogeneous unity with certain key cultural traits, are not only epistemological, but political. Its localization and characterization in the processes of knowledge production – within American academies – is also an emplacement in the framework of world power relations. The ways in which countries in the periphery are represented have materializations in things such as international aid politics, humanitarian interventions, economic sanctions, and cultural politics, among others. That is why thinking about these issues becomes urgent in terms of the location of our continent in a wider perspective, and also in order to open a new set of questions for world historians concerned with Latin America.

Concluding Thoughts

Based on what has been said up until now, the phrase by Carmen Bernard referring to Latin America as a laboratory for the West,³⁸ does not seem exaggerated. Once we have understood modernity in terms of a world process, the point is not only to 'integrate' Latin America but to acknowledge its constitutive role in modern world history.

The problem of Latin America's heterogeneity and the coexistence and tensions between what unites us Latin Americans and what separates us is not new, and world history is not necessarily the only way to approach it. But what can be said is that it offers a very fertile space to think about this. The field could open new possibilities to rethink the character of the region not only in comparative terms with other great areas, but in terms of the interactions within it, between common areas that transcend national borders and the types of representations that circulate about what falls under the name of 'Latin America.'

Therefore, to turn Latin America into a solid unit, a 'block' that interacts as such

with others such as Europe or Africa, is naïf and insufficient, specially given the fact that it is always necessary to remember that analytical categories are not simply intellectual tools, but constitute a certain and complex type of social representation that gives meaning and organizes our interpretation of reality.³⁹

Finally, it is necessary to underline the fact that the debate over world history seems to take place in a privileged way among American historians. But this is not problematic in itself. What we have to acknowledge is that epistemology is historically and geographically located. For that reason, it is fundamental to problematize the differentiated character of a world history written in the United States and one written in China, India, or Colombia. However, instead of posing counterfactual scenarios about a world history made from the Third World, or referring to the 'subrepresentation' of Latin America, thematically or in terms of the number of academics in the field, it is better to see things from another angle. Even if World History finds as one of its conditions of existence the development of area studies, its problem is not simply to accumulate layers of knowledge about different and new parts of the world. It is necessary to have schemes that allow locating regional histories in larger establishments. And this implies necessarily revisiting certain conceptual devices, widening the debate to other countries and by means of that being more reflexive about the implications of the tools used to make world history possible.

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- ¹⁷ Karen Ordahl Kupperman, *America in European Consciousness 1493-1750*. The University of North Carolina Press, 1995, p. ix.

18 Serge Gruzinski, *El Pensamiento Mestizo*. Barcelona, Editorial Paidós, 2000, p. 18: "Entre seres, imaginarios y formas de vida surgidas de cuatro continentes: América, Europa, África y Asia."

19 Ibid., p. 27: "No hay nada irreconciliable ni incompatible aunque la mezcla resulte a veces dolorosa. Aún cuando el laúd y los tupí pertenezcan a historias diferentes uno y otros se reúnen...."

20 "Todas se funden en un crisol común, caminando sin saberlo hacia una unificación biológica, anímica y espiritual, hacia un nuevo amasamiento de sangres y de sentimientos que es el compendio o el epítome de todas." Antenor Orrego, "La configuración histórica de la circunstancia americana." Quoted by Santiago Castro-Gomez, *Crítica de la razón latinoamericana*. Zaragoza, Puvill Editor, 1996, p. 80.

21 Ibid., p. 83: "Esta es una raza nueva, producto de la mezcla étnica entre ibéricos (españoles y portugueses), culturas indígenas y africanas"; "Ninguna otra civilización podrá reemplazar a Latinoamérica en su misión de revelar los principios que regirán la "era universal de la humanidad"...."

22 José Rabasa, *Inventing America. Spanish Historiography and the Formation of Eurocentrism*. University of Oklahoma Press, 1993, p. 3.

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34 See Kevin Reilly, "A World History Approach," in Robert Woyach and Richard Remy, *Approaches to World Studies. A Handbook for Curriculum Planners*. Boston, Allyn and Bacon, 1989.

35 Santiago Castro-Gomez, "Teoría tradicional y

Teoría crítica de la cultura," in *La Reestructuración de las ciencias sociales....*, Op.cit., p. 93.

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37 Santiago Castro-Gomez, "Latinoamericanismo, Modernidad, Globalización. Prolegómenos a una crítica poscolonial de la razón," in *Ibid.*, p. 19. "Nosotros hemos venido construyendo la verdad sobre nosotros mismos en base a esos mitos ilustrados durante los últimos 200 años, hasta el punto de que éstos se han convertido ya en naturaleza segunda, en una "metafísica" que nos constituye."

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Geschichte.transnational / transnational.history

Geschichte.transnational/transnational.history is a forum (website and mailing list) within the framework of H-Soz-u-Kult and clio-online (both German internet portals). It is supervised by scholars from the Center for Advanced Studies at the University of Leipzig and the research group "Transferts culturel" at the Centre National de la Recherche Scientifique in Paris. The project is based on the international cooperation of the European Network in Universal and Global History, which is affiliated with the World History Association.

The forum publishes book reviews, announcements and reports of conferences and workshops, table of contents and partial text articles from journals whose main focus is transnational history. The column "Re-read" offers new discussions of "classics" of international and global history from different perspectives. The column "Forum" offers the opportunity to publish new research-based articles in the field of transnational history.

Geschichte.transnational provides information on new books, research activities and events related to the history of cultural transfer and international intersection in Europe and the world. Intended for both European and non-European scholars, it seeks to deepen the interface between national and global approaches to the study of history, culture, and society.

Geschichte.transnational publishes in German, English and French. Although the English version of the website is still under construction (the French and German version are now available), news is currently published in all three languages.

To subscribe to geschichte.transnational please visit:

<http://geschichte-transnational.clio-online.net/transnat.asp?pn=anmeldung>

Further information about the forum can be found at:

<http://www.geschichte-transnational.clio-online.net>

SEWHA 2004

The Southeast World History Association (SEWHA) held its **16th Annual Meeting** October 22-23 in Huntsville, Alabama. The Meeting was jointly sponsored by Alabama A & M University and the University of Alabama in Huntsville.

In addition to a History Forum which started off the meeting, the panel presentations and workshops included: Jonathan Grant (Florida State), *Global Arms Trade in the Age of Imperialism, 1860-1914*; Joel E. Tishken (Columbus State), *Political Unification and Nation-Building in Ethiopia, Hawaii, and Zululand: Dispelling the Myth of the German and Italian "Miracles"*; Michael Low (Avondale Middle School, Georgia State), *A Colonizer's Model of Africa: Eurocentric World History in the Georgia Performance Standards*; Sara Abosch (Independent Scholar), *South African Jews: Visions of Empire*; Frederick H. Doloto III (St. John Fisher College), *Italy and Eritrea: Fascism and Colonialism in East Africa, 1922-1929*; Lawrence Fouraker (St. John Fisher College), *Japan: The Non-Western Imperialist*; Craig Patton (Alabama A&M), *Empire and Extermination*; Christopher Griffin (Florida State), *Intermarriage in the German Empire*; Philip Boucher (Univ. Alabama in Huntsville), *"Race," Color and Slavery in the Early Modern French Caribbean*; Stephanie Laffer (Florida State), *Towards a Moral Foreign Policy: Disraeli and Gladstone, and Afghanistan*; Roger Peace (Florida State), *Imperium Delirium: The American Way of Empire*; Chris Versen (Florida State), *Social Darwinism and American Views of Empire in the Late 19th Century*; Timothy Furnish (Georgia Perimeter College), *Challenging Pax Islamica: Eschatological Revolutions against the al-Murabit (Almoravid), Gujarati/Mughal, Sa'idian and Ottoman Empires, 12th-19th centuries CE*; Jackson Sigler (Florida State), *Problems of Regime Change by the West in Egypt, 1798-1799*; Virginia Martin (Univ. Alabama in Huntsville), *Kazakh Sultans as Colonial Administrators: Preliminary Research on their Power and Status, 1820s-1860s*; Michael Kasprovicz (Morton College), *Teaching Imperial History: The Life and Travels of William Percy, 1791-1819*; Masako Racel (Kennesaw State), *Teaching Africa: A Case Study of Christianity, Islam and the Indigenous Belief Systems in Ghana and Mali*; Dan Page (Woodstock High School), *Teaching Africa: African Migration Patterns: The Impact on Pre-Colonial, Colonial and Modern Urban Development in West Africa*; Robert Stacy (Independent Historian), *Imperial Delusions: Cheap and Easy Peace in Mandatory Iraq*; Dan Blumlo (Florida State), *Informal Imperialism and the Creation of Iraq*; Kimberly Luke (Florida State), *Order or Justice: The Denshawai Incident and British Imperialism*; Jim Brown (Samford), *Using a Geographic Information System Platform to Drive Undergraduate Research*; Dorothea Martin (Appalachian State), *Topical World History: Appealing to the Top*; Ralph E. Lentz II (Appalachian State), *Jesus, the Enlightenment, and Teaching World History: The Role of Objectivity, Perspectivity, and Bias in the Classroom*; Rene H. Horst (Appalachian State), *Building an Alternative to Militarism: World History from a Nonviolent Perspective*; and Daniel Klenbort (Morehouse College), *Science and Civilization in World History*.

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World History Connected

Celebrating its first anniversary, *World History Connected: The Ejournal of Learning and Teaching* (worldhistoryconnected.org) publishes its third issue in November, focusing on Africa. Features include:

- * David Northrup's annotated bibliography of recent scholarship on African history.
- * Erik Gilbert, Candice Goucher, Luigi Cajani, and Antonio Brusa on the relationship between African history and world history.
- * Jonathan Reynolds, R. Hunt Davis, and Dixie Grupe on strategies for teaching African history.
- * Robert Vinson on the efforts of African-American activists to influence US policy towards South Africa in the early 20th century.

* A *WHC* interview with Christopher Ehret, discussing his recent books *An African Classical Age* and *The Civilizations of Africa: A History to 1800*.

* Regular columnists Marc Gilbert on documentary sources in the classroom, Deb Johnston on integrating world history into European and US survey courses, Wendy Eagan on visual sources for the world history classroom, and Tom Laichas on whatever is "Crossing My Desk." In addition, guest columnist Paul Smith takes a closer look at instructional technologies.

WHC's first two issues have attracted nearly half a million hits from 38,000 visitors in 71 countries. The audience will increase even faster as *WHC* joins the History Cooperative's family of academic journals. As a result, *WHC* will share a search engine with *The American Historical Review*, *The History Teacher*, *The William and Mary Quarterly*, *The Journal of World History* and other publications. You can find the History Cooperative online at <http://www.historycooperative.org>.

With readership growing, *WHC* will expand in 2005 from two to three issues annually. Issue Number 4, to be published in May 2005, is open to articles on all aspects of teaching world history. Issue Number 5, scheduled for September 2005, will be devoted to reviewing world history textbooks.

For the Textbook issue, *WHC* is looking for essays which:

- * Review textbooks, singly or in groups
- * Compare the treatment of particular themes, periods, or regions among textbooks
- * Develop criteria for evaluating and adopting textbooks
- * Share the experience of teaching a particular text
- * Discuss approaches to teaching world history *without* a textbook
- * Evaluate the process of writing, publishing, or revising texts.

The deadline for submissions to *WHC* No. 4 is January 15, 2005; for the textbook issue, it is March 15. All articles are peer reviewed. Authors may find submission guidelines at: <http://worldhistoryconnected.press.uiuc.edu/submissions.html>

World History Connected is published by the University of Illinois Press with generous financial assistance from the College Board, and is an official publication of the World History Association. Staff includes co-editors Heather Streets and Tom Laichas; associate editor Tim Weston; assistant editor Cynthia Ross; Executive Director Heidi Roupp; and book review editor Ane Lintvedt.

AP-WORLD & H-WORLD REPORTS

AP-WORLD Moderator's Note: Almost all Advanced Placement subjects have an Electronic Discussion Group (EDG), often known as the "listserve." With a couple of exceptions, each EDG has a moderator who functions much as the moderator for H-World, approving members, accepting or rejecting messages, and dealing with technical problems. Monty Armstrong is the current moderator, and can be reached at montarm@aol.com.)

With a current membership of approximately 1,300 members, including secondary teachers, college and university professors, publishers, home schoolers, and independent scholars, World History EDG is an active one. Although the strands of discussion can be wide-ranging, there tends to be three main areas of discussion. One is the pedagogy of AP World History. Another is the connected area of what books, films, articles, readings or books of readings, and other ancillary materials can or should be used. The third is the actual history.

Unlike many secondary and post-secondary history courses, where there is a wide range of choice of what is to be covered and in what depth, with AP you are bound to a set curriculum that will be tested to its full extent, regardless of what you have taught. AND the students are expected to remember what has been taught for the whole year, unlike quarter or semester systems in college. This can be a daunting task for a new AP teacher, even if they have been teaching for a while (and many of them are first year teachers.)

One of the major strands is what to teach and when and how. The EDG gives new teachers a chance to find out what the more experienced people are doing, where to be at certain points in time, how and what to test, and, as important as what to include, what to leave out. Teachers exchange ideas and information and test materials as well as provide moral support for each other. One major discussion in the past weeks had to do with how to deal with objections over pictures of nude statues in some of the texts. Another ongoing discussion deals with when to offer World History. Sophomore, Junior, or Senior year? Who should be let in and who should not? College Board has a policy of equal access but many schools across the country for many reasons restrict student entry into AP classes. Should the students have an option to take the AP test or not?

Given the growth of both AP World History (the fastest growing of all the AP subjects) and the interest in World history there is an increasing deluge of material for the secondary teacher to choose from. Since no one can get through it all, the EDG provides a source for teachers to be able to gather opinions and reduce, at least a bit, the amount of material they have to review. The discussion also turns to the issue of how to use different items. "This works for seniors but not for sophomores." "Show the first fifteen minutes of _____ video but then move on."

The last major thread is the history itself. Given the breath and depth of world history, no one person can know it all and the EDG provides a way for the members to call upon a wide range of talent to answer questions both large and small. The questions

can range from questions about the fall of an empire to the small facts that help keep the students interested. Perhaps the best recent example is Jerry Bentley responding to a question about the compass and the Chinese.

- Monty Armstrong

H-World: A Moderated World History Forum, H-Net for the Humanities and Social Sciences, <http://www.h-net.org/~world/>

H-World has offered a moderated forum for world history discussions since 1994. The challenges of moderating a forum of nearly 1400 subscribers provides an interesting twist to the professional lives of H-World's editors, a service they do their best to provide for the H-World community. Email traffic varies, but over the past ten months, H-World has averaged approximately 95 posts per month on many topics. Some of those topics included discussions on "frontiers," "history of trade," "markets in world history," "upper division courses in world history," "teaching about India in the classroom," and many more themes on teaching and doing research in world history. We have had some lively discussions this past year and H-World also continues to provide a platform for announcing conferences and making inquiries on teaching and research resources.

H-World (H-Net) published two online book reviews this past year. One by David Christian on Patrick Manning's *Navigating World History* and the other by David Northrup on Gilbert and Reynolds's *Africa in World History*. In addition to the daily discussions and book reviews, H-World also began hosting the annual Author's Forums. In February 9 - 19, 2004, H-World hosted the first Annual Author's forum featuring Patrick Manning and his work on *Navigating World History*. The forum featured three commentators — Adam McKeown (Columbia University), Ricardo Duchesne (University of New Brunswick), and Stephen Rapp (Georgia State University) — followed by the author's response, and was then opened up for moderated discussion. H-World's second annual Author's Forum will be held February 9 - 19, 2005. This year's moderated Author's Forum will feature David Christian and his work on *Maps of Time: An Introduction to Big History*. The commentators will be Marnie Hughes-Warrington (Macquarie University), Heather Streets (Washington State University) and Patrick Manning (Northeastern University). These Author's forums are part of H-World's move toward developing additional vehicles for structuring dedicated discussions on research and teaching in world history. For further information about H-World, please contact one of the editors. Thanks.

List Editors: David M. Kalivas, Middlesex Community College, and David Fahey, Miami University (Ohio). Review Editors: Jeffrey Sommers (North Georgia State College and University) and Eric L. Martin (Lewis Clark College).

- David Kalivas

Call for Papers

2005 World History Association Annual Conference

Al Akhawayn University, Ifrane, Morocco, June 27-29, 2005

The 2005 WHA Program Committee enthusiastically invites proposals from all over the world for papers, panels, presentations, roundtables, and multi-person workshops on topics related to the scholarly and/or pedagogical aspects of this year's themes: "The Mediterranean in World History" and "Africa in World History." The Committee also welcomes sessions and papers outside of these two themes.

Submission deadline: February 1, 2005

Conference Themes: 1. The Mediterranean in World History; 2. Africa in World History

Guidelines: All sessions are ninety (90) minutes long. Panel organizers should divide the time for presentations and comments proportionately among the panelists, allowing at least 15 minutes for audience response.

Where possible, panel organizers should attempt to assemble panelists from a range of institutions, regions, and professional/academic levels.

The Program Committee may accept, reject, alter panel proposals, or assign presenters to other panels should the individual papers of a panel lack thematic unity.

Papers submitted individually will be grouped into panels by the Program Committee and a chair will be assigned. Please contact the chair directly regarding the time allotted for your paper and other organizational matters.

No individual may present more than one paper nor appear in any capacity on more than two panels/presentations.

Panel proposals consisting entirely of graduate students may be strengthened by a letter of support from a faculty member familiar with the students' work.

To facilitate the Program Committee's work, please indicate on your individual submission form whether you are willing to act as chair or discussant for another session.

The Program Committee will make its best effort to accommodate scheduling requests, however, it is not possible to guarantee any presenter or panel a specific date or time.

All proposals must be accompanied by the appropriate submission form(s).

In the case of proposals of equal merit, preference for acceptance will be given to:

- Proposals that address a conference theme
- WHA members in good standing

In the event a program participant is forced to withdraw, he/she should notify the panel Chair as soon as possible and locate a suitable replacement.

All program participants (paper presenters, chairs, and discussants) must register in advance for the conference by May 15, 2005. Program participants who have not registered by this date will not be listed in the printed program and the panel Chair or Program Committee will seek a replacement. Registration information will be posted by February 2005 at the WHA's website: <http://www.thewha.org>

Notification: Once the Committee has finalized the program, all persons who have submitted proposals will be notified via e-mail of the Committee's decisions. Panel organizers are responsible for notifying the individual members of their panel of the Program Committee's decision. If you require a hard copy of your acceptance letter to secure funding or obtain visa approval, please let the Program Committee know as soon as possible, preferably with your original proposal submission.

The Program Committee will make every attempt to inform panelists of their scheduled appearance time and date at the time of initial notification. If you have not received an official e-mail or letter by April 15, please contact the Program Committee, c/o The World History Association, Department of History, Sakamaki Hall A203, University of Hawai'i, Honolulu, HI 96822 (U.S.A.); tel: (808) 956-7688; email: thewha@hawaii.edu. Questions regarding the Call for Papers should be addressed to the Committee Chair, Kerry Ward, Rice University, Houston, Texas, <kward@rice.edu>. Other Committee members are Sharon Cohen, Springbrook High School, Maryland, <Sharon_C._Cohen@fc.mcps.k12.md.us> and Joel E. Tishken, Columbus State University, Georgia, <Tishken_Joel@colstate.edu>.

Cover Sheet for Submission of Panel Proposals for the Fourteenth Annual World History Association Conference -- Al Akhawayn University, Ifrane, Morocco, June 27-29, 2005

I. Please read the Call for Papers and Submission Guidelines first to ensure that you have fulfilled all requirements.

II. Panel proposals must include:

Postal and electronic mailing addresses and phone numbers for all panelists (use this cover sheet)

An individual proposal for each paper, using the individual paper submission form

Individual c.v.s of no more than two pages for each member of the panel

III. Please submit your complete panel proposal electronically in one (1) email, with all relevant items attached as MSWord documents, to thewha@hawaii.edu. Items sent individually will be treated as individual paper submissions or discarded. Mark the subject header of your email "WHA 2005 Panel Proposal."

Hardcopy submissions will be accepted if electronic submission is impossible. Mail to: WHA 2005 Program Committee, c/o The World History Association, Department of History, Sakamaki Hall A203, University of Hawai'i, Honolulu, HI 96822 (U.S.A.) For more conference information, visit the WHA website: <http://www.thewha.org>. **Submission Deadline is February 1, 2005**

Panel Title:

Conference Theme this panel will address:

Organizer's Name:

Institutional Affiliation (if any):

Mailing Address & phone number:

Email Address:

Chair's Name:

Institutional Affiliation (if any):

Mailing Address & phone number:

Email Address:

Discussant's Name:

Institutional Affiliation (if any):

Mailing Address & phone number:

Email Address:

Panelist 1 Name:

Institutional Affiliation (if any):

Mailing Address & phone number:

Email Address:

Panelist 2 Name:

Institutional Affiliation (if any):

Mailing Address & phone number:

Email Address:

Panelist 3 Name:

Institutional Affiliation (if any):

Mailing Address & phone number:

Email Address:

Cover Sheet for Submission of Individual Paper Proposals for the Fourteenth Annual World History Association Conference -- Al Akhawayn University, Ifrane, Morocco, June 27-29, 2005

Submission Deadline: February 1, 2005

I. Be sure to read the Call for Papers and Submission Guidelines first to ensure that you have fulfilled all requirements.

II. Individual paper proposals must include:

This cover sheet, including your postal and email address and phone number, and answers to the questions below

A c.v. of no more than two pages

III. Please submit your complete paper proposal electronically in one (1) email, with all relevant items attached as MSWord documents, to thewha@hawaii.edu. Items sent individually may be discarded. Mark the subject header of your email "WHA 2005 Paper Proposal."

Hardcopy submissions will be accepted if electronic submission is impossible. Mail to: WHA 2005 Program Committee, c/o The World History Association, Department of History, Sakamaki Hall A203, University of Hawai'i, Honolulu, HI 96822 (U.S.A.) For more conference information, visit the WHA website: <http://www.thewha.org>

Your Name:

Departmental and Institutional Affiliation:

Position:

Mailing Address & phone number:

Email Address:

Are you a current member of the WHA? Yes / No

If Yes, member since: _____

Paper Title:

Paper Summary (content and approach):

Conference Theme this paper will address:

Vital equipment needs:*

*Note: audio-visual equipment comprises a significant portion of current conference budgets. Thus, please only request equipment if it is absolutely vital to your presentation. You may select from slide projector, overhead projector, TV/VCR, CD player, audio cassette player, or LCD Projector. Where possible, we strongly encourage you to bring your own slide carousels, laptop, connecting cables, and other necessary equipment. The WHA reserves the right to refuse equipment requests for any reason. All requests must be submitted with your original proposal.

Scheduling needs (e.g., not first/last day) and justification:

Would you be willing to act as chair or discussant for another panel, if requested by the Program Committee?
Yes/No

Employment opportunities in World History

SETON HALL UNIVERSITY. *World History/Geography* - Seton Hall University History Department welcomes applications for a tenure track position at the assistant professor level to start Fall 2005, pending administrative approval. The successful candidate will be expected to teach the World History survey course, the fundamentals of Geography, upper level courses in his/her regional specialty, as well as on historical methods. PhD is required; teaching experience and/or publications are advantageous. The normal teaching load is 4/4 with a regular one-course reduction each semester for research and service. Applicants must possess an understanding of and willingness to support the Seton Hall University Catholic mission. Send letter of application, curriculum vitae, and three letters of recommendation to: Prof. Nathaniel Knight, World History/Geography Search Committee Chair, History Department, Seton Hall University, 400 South Orange Avenue, South Orange, NJ 07079 by December 10, 2004. Review will begin December 13, 2004 and continue until the position is filled. Seton Hall University is an AA/EOE.

FLORIDA ATLANTIC UNIVERSITY. *World History* - Florida Atlantic University invites applications for a tenure-track assistant professorship in world history to begin fall semester 2005. Primary place of employment will be the FAU MacArthur campus. Specialization open but the appointee should have training in world history and a field in Europe, and will be expected to teach undergraduate courses in world and European history, with possible graduate courses in comparative world history. Additional fields in Asian or African history desirable. Ph.D. in hand as well as promise of excellence in research and teaching are required. Send letter of application, c.v., and three recent letters of recommendation by December 1, 2004, to Dr. Ben Lowe, Chair, Search Committee, Department of History, Florida Atlantic University, 777 Glades Rd., Boca Raton, FL 33431-0991. Selected candidates will be interviewed at the AHA annual meeting. Florida Atlantic University is an Equal Opportunity/Equal Access Institution.

WESTERN CAROLINA UNIVERSITY. *World History, Non-Western* - Assistant professor, tenure-track, Ph.D. preferred. Ability to teach undergraduate and graduate courses in one or several of the following areas: Middle East or Islamic World, Asia, and Africa. Other teaching areas which complement the department's offerings also important. Position begins August 1, 2005. All tenure-track faculty teach freshman/sophomore level liberal studies as well as upper-level/graduate courses. Review of applications will begin December 1 and continue until position filled. Send

vitae, three letters of reference, sample of teaching materials (optional), and letters of application to Dr. Richard Starnes, Department of History, Western Carolina University, Cullowhee, N.C. 28723. AA/EOE.

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Announcement of the First European Congress of World and Global History

The *European Network in Universal and Global History* invites you to participate in the First European Congress of World and Global History, September 23 to 25, 2005 in Leipzig, Germany.

World or Global History has met with increasing international interest since the early 1990s. The approaches to it differ from country to country as well as between disciplinary fields and vary depending on the context each researcher is placed in.

In contrast to the USA, where the experience of diverse student bodies and efforts to introduce national standards for the subject of *world history* in schools has led to the establishment of numerous and active organizations, the organizational consolidation of world and global history has not reached such an advanced stage in Europe. But since the International Historians' Conference in Oslo in 2000, the subject has been gaining more attention and influence in post-graduate studies.

The *European Network in European and Global History* was formed in 2002 as a European-based organization, affiliated with the World History Association, with the aim of promoting and strengthening communication in the field of world and global history. The organization is primarily concerned with raising questions specific to European perspectives of world or global history, drawn from the role played by Europe in recent history, and based upon the specific academic tradition of world history at European universities and research establishments.

Naturally, this will not offer an uncritical, Eurocentric position, and the intention is not to establish a counter-position to world history concepts drawn from other sources – both would fundamentally contradict the degree of fundamental interlock in the academic debate regarding world and global history. Despite this, it cannot be denied that the discussion of world history concepts contains a substantial element of assumptions and influences drawn from the location in which they were formulated.

The First European Congress of World and Global History in Leipzig will therefore pursue three objectives:

It should enable as broad an overview as possible to be obtained of the numerous efforts being made on the subject in various European countries, whereby, in addition to research aspects, the question of how world and global history is taught at schools and universities, or should be taught, is also of interest.

The Congress is an invitation to a mutual discussion of the intellectual traditions of world history documentation, which is viewed in the various European countries as positive reference or as a foil for the current debates in world and global history.

From the European perspective, world and global history traditionally constitute a discussion of the relationship to the regions beyond Europe, as well as a debate regarding the role of Europe or its sovereign states in international organisations and global networks. This also incorporates fundamental methodological questions such as that of the relationship between historical comparatistic and relationship and/or integrational history.

These dimensions, the effects of which extend far beyond the field of world and global history, are the focal point of numerous sessions within the Congress.

More information about the sessions and the congress can be found at our website: www.uni-leipzig.de/zhs/ekwg. The local organizational committee can be contacted at knaumann@uni-leipzig.de

It's Membership Renewal Time!

WHA membership, which includes subscription to the quarterly *Journal of World History* and semi-annual *World History Bulletin*, runs on a calendar year basis. ***Now is the time to renew for 2005 to make sure there is no interruption in publications delivery.*** If you are joining for the first time or should you renew after 2005 has already begun, your back issues will be forwarded on a slightly delayed schedule.

Please note: this past October, Membership Renewal forms were inadvertently mailed to all members regardless of membership expiration date. We apologize for any confusion this has caused. Happily, this has allowed us to verify membership addresses and assure that our new database is as up to date as possible. If your membership does not expire this year, please disregard the renewal application, unless you have moved and/or would like to change your mailing address. If you are unsure of when your membership expires, please contact Kristy Ringor at the WHA at thewha@hawaii.edu (tel: 808-956-7688) and she will be happy to assist you.

OF INTEREST TO OUR MEMBERS

The November issue of *Teaching History with Technology Newsletter* is now available online at: <http://thwt.org/newsletterh2.htm>. The *THWT Newsletter* offers resources, lesson plans, and tips to help history and social studies teachers incorporate technology effectively into their courses. The *THWT Newsletter* is produced by Tom Daccord, veteran high school history teacher, academic technology specialist, webmaster of Best of History Web Sites, and President of the Center for Teaching History with Technology. Included in the November issue are: "Atlantic Slave Trade and Slavery in America: Resources and Lesson Plans;" "Debating Iraq: Activities and Simulations;" "Religious Wars of the 16th Century: Resources and Lesson Plans;" and "Buddhism : Resources and Lesson Plans."

Minutes of the Executive Council Meeting, June 17, 2004
George Mason University,
Fairfax, Virginia

Present: David Northrup, Roger Beck, Kieko Matteson, Linda Black, Kenneth Curtis, Susan Douglass, Stephen S. Gosch, Anand A. Yang, John Richards, Jerry Bentley, past Presidents John Mears, Arnold Schrier, Heidi Roupp.

Absent: Bob Bain, Deborah Smith Johnston, Kenneth Pomeranz, Jacky Swansinger

Meeting commenced at 10:00 a.m.

1. Publications

a. World History Connected

David Northrup handed out copies of the Memorandum of Agreement between the WHA and World History Connected that was signed by David Northrup and Heidi Roupp. A brief discussion followed. Some questions were raised about the line stating that editors are subject to the approval of the WHA. Susan Douglass observed that the agreement had come quite a long way since the first effort. General approval; no vote necessary because a draft of the agreement had been approved at the last Council meeting.

WHC Editors Heather Streets and Tom Laichas were scheduled to give a report later in the meeting, but they never appeared.

b. Journal of World History

With regard to the renewal of the agreement with University of Hawai'i Press, Northrup noted that some initial misunderstanding and mistaken interpretations on his

part, had been cleared up once he obtained more information. The original agreement's unusual treatment of the WHA and the University of Hawai'i History Department as joint sponsors of the Journal dates from the terms originally approved by the Executive Council. The only change in the new agreement is the insertion of an explicit statement that the editor is appointed by the WHA. Northrup distributed a summary of the documentary history that Jerry Bentley had provided him.

Bentley noted that the UH Press doesn't care who appoints the editor; they just want a person who is knowledgeable and capable.

Northrup circulated a copy of agreement, which, when signed will be in effect from the first of January 2005 until the end of 2009. Bentley reported briefly on the *Journal*. Also asked that if anyone owes book reviews to the *JWH*, please send them along. The Book Review Editor, Herb Ziegler, has found it difficult getting them in from people. Bentley also made the usual appeals for article submissions. So far, the switch to quarterly format has been very positive.

c. World History Bulletin

Since Micheal Tarver, the current Bulletin editor was not present at the meeting, David Northrup raised the question of future changes for the Bulletin: finding a new editor, and long term strategy now that the WHA has a teaching publication in *World History Connected*. [Note: subsequent to the June Exec Council meeting, Micheal Tarver graciously agreed to stay on as Bulletin editor for the foreseeable future, an offer that President Northrup and Exec.

Director Matteson enthusiastically accepted.]

1. New Editor

Micheal Tarver has said he will stay on to do the Fall 2004 issue; Wilfred Bisson, retired from Keene State in New Hampshire, has volunteered to succeed Tarver and will serve as his apprentice on the Fall issue. The decision regarding Prof. Bisson will be taken later. For now, discussion of long term strategy for the Bulletin, taking into account Micheal Tarver's absence from the meeting.

In the discussion that followed, various points regarding the production, content, and audience of the *Bulletin* were raised, including concerns regarding the availability of institutional resources, the challenges a new editor might face in learning the technical aspects of the job, and the importance of recruiting submissions. While some argued for orienting the Bulletin more as a newsletter, especially in light of the new *World History Connected* online journal, others emphasized that there continues to be an interest in articles that aren't right for the *Journal* but go beyond simple news and announcements. John Mears said he likes seeing in the *Bulletin* the review of certain kinds of books that Jerry would not do in the *Journal*, like world history textbooks. Ken Curtis and Linda Black suggested a column to answer Advanced Placement questions. Beck suggested a feature putting current issues in historical context. Susan Douglass suggested more student involvement, including student material. Bentley replied that the Bulletin is for teachers and scholars. Black and Curtis suggest-

ed pedagogical studies and articles on student reactions to sources, content, etc. Douglass suggested a regular student column offering feedback to teachers. Anand Yang noted these are good ideas but finding the time to recruit and oversee the writers is difficult. He added that AHA *Perspectives* is another model. It contains news of the profession, reports on conferences, etc. Bentley raised the model of The Historical Society's *Historically Speaking*. THS has hit a middle ground between news and content. For the WHA, this shift would take energetic editing and real money. Central question is what can the *Bulletin* do usefully? We've got the *Journal* and *WHC*. What can *Bulletin* do with more resources?

2. 2005 conference

Northrup reviewed the circumstances that led to the breakdown of the agreement with the University of Cape Town, South Africa, to host the WHA's 2005 annual meeting. Happily, other irons are now in the fire, but time is of the essence to firm up one of them. Northrup reviewed the various possibilities:

a. Through Felipe Fernandez-Armesto, the WHA has a firm offer for a 2008 conference at the University of London, accommodations at Queen Mary College. Northrup has contacted Prof. Fernandez-Armesto to see whether moving it up to 2005 might be an option.

b. Terry Burke has contacts at Al-Akhawayn University in Ifrane, Morocco, an English-speaking school. But the university is 90 kilometers south of Fez, so may be hard to get to.

c. Anand Yang has been in touch with El Colegio de Mexico, Institute for African and Asian studies.

d. Honolulu is the fourth possibility. Is relatively easy to get to, has structure on the ground, and planning time is now short.

A free flowing discussion of these and other possible venues followed:

3. Treasurer's Report

Roger Beck passed out several handouts, including the WHA's account balances for 2003 to date. Discussed the income balance sheet and expenses sheet.

Beck: Last year we were about \$2,000 in the red. The Atlanta conference was critical in keeping our funds up, it brought in a big infusion of funds. We had \$110,000 to start off in June 2004. This balance goes down over the course of the year as we get closer to June and the revenues stop coming in from memberships. Each year we spend about \$100,000. We consistently have about \$70-\$80,000 in the bank. As of June 17, 2004, we had 1135 members. We'll probably have about 1200 by the end of the year, when the renewal cycle starts again. If we could grow to 1300 to 1400 members every year, we would balance our accounts. There have been 128 new member registrations via the website –the new online membership enrollment has been very successful and may just put us where we need to be. Basically we're doing well. As long as we keep the conferences making some money every summer our accounts will be balanced. New projects would stand to put us farther ahead.

The conversation shifted to a dis-

cussion of how to increase membership.

John Richards asked about advertising on H-World. Matteson replied, yes, we do that. The Membership Committee Chair, Al Andrea, puts out periodic appeals/reminders re: WHA membership on H-World. Also on the AP World History listserve.

Linda Black asked if we pay the writers for the *Bulletin*. General response by group: even the editor doesn't get paid.

Ken Curtis said he handed out about 100 membership forms at the AP World History conference. People need to wear their WHA hats when doing other things.

Other ways of reaching new members: John Richards: how about doing a joint conference with another association, or just an ad exchange with Tom Barfield's new organization – Central Eurasian Studies (Caucasus to Mongolia). David Northrup: rather than a joint conference, could we just make Central Eurasia a theme of one of our conferences? Steve Gosch replies yes.

Matteson discussed the membership discount offered to participants at the College Board's World History Summer Institutes. Black and Roupp had heard nothing of it. Matteson noted the difficulty of obtaining information about the Institutes from the College Board website. Roupp and Black suggested just contacting the College Board's Regional Offices directly. Next year, also need to announce the discount on the Executive Council listserve. The discount form is available on the WHA website.

4. Committee Reports

The Committee reports that had been circulated in advance were opened for discussion. Some discussion focused on recruiting volunteers for committees in a more systematic way. It was suggested that a line be added on the Membership Form asking "In which of the following committees would you be most interested in participating?" (followed by a list).

Curtis suggested more outreach to community colleges and education departments. Also, could put the volunteer request in the Bulletin in the guise of a form for people to fill out. The more specific the better.

Northrup noted that one committee report requires action of us: the Finance Committee. It does not do much currently. Basically, its constitutional mandate is to be sure things are being done as they should. This committee is currently short of members. John Richards and Ken Curtis volunteered and were elected by general acclamation by the Council.

Discussion of Committee Chair rotations followed. There is a movement to have a more rigorous system of chair rotations.

5. Problems

a. *Chairmanship of the Book Prize Committee.* Executive Council went into Executive Session. At the conclusion of this session, Northrup appointed Anand Yang the new Chair of the Book Prize Committee, an appointment approved by all present.

b. *Fundraising.*

Northrup explained that we lost the

C.E. & S. Foundation's challenge grant because we were not able to come up with other grants within the allotted time (two years).

A discussion of fundraising issues followed.

Various funding agencies were named: Anna Levinson Foundation, Rockefeller, Ford Foundation.

Anand Yang: Endowment money is what is really needed. Problem is this money is hard to get. Foundations / organizations want to fund activities, projects, and you have to get people to do those activities.

John Mears named three big categories he'd like to see pushed: Collaborations/outreach via institutes and workshops; funding for major publications; and money for graduate programs in world history.

Susan Douglass: it may be necessary to do some "missionary work" to American history teachers. There are many ways to do that — workshops, etc.

Ken Curtis: grants go to individual school districts, not to organizations like WHA.

Susan Douglass: can we still do something with that?

Matteson: OAH is doing something of this sort

Northrup noted the politics involved — it wouldn't necessarily help our fundraising efforts for the WHA and OAH to apply together for Federal money.

John Richards: why not? Can we build on these earlier attempts at globalizing US history (ASA, OAH, etc) and ask for a new paradigm?

Yang: we could go after money through programs in world history education, global citizenship, glob-

al consciousness, globalization. Exceptionalisms around the world. Japan, U.S., etc. Suggests we ask for sponsored panels at the OAH akin to what we've done at the AHA. One on exceptionalisms and one on rethinking regional histories in a global context. Both are non-threatening.

Richards: Americanists recognize that their field is too narrow. How do we construct a dialogue between world historians and American historians?

Matteson: can we do this at our own conference?

Linda Black: secondary teachers would come to a conference where U.S. and world historians both spoke

Yang: This discussion is all well and good, but if we're talking about fundraising, the only project that might yield revenues for the secretariat is if we were to promote world history education in inner city USA.

Discussion then shifted to institutes and conference-related teaching workshops.

Roupp: what happened to the idea this year? Northrup: it didn't happen because the most vocally interested people didn't ultimately find it possible to follow through. Susan Douglass added that the timing was bad— schools are still in session right now. Ken Curtis: workshops are fine, but need to have stakeholders set the agenda. Yang: that's why it didn't work out this year. For future, there may be some money for this in Rockefeller Foundation.

Roupp: Says she and Marilyn Hitchens just established a non-profit called Teachers across Borders and organized a program

to educate teachers in Burma. Raised \$1,000 – shoestring operation. Teachers are paying their way over and Burmese government is offering its support with housing. If we can do it in Burma, we can do it in Baltimore. There's a lack of will, Roupp says. John Richards inquired about operating budget? Roupp: \$2,000 Matteson: Not sure if WHA should be working with rogue governments.

Ken Curtis: we need to tap into where the money is. Yang: where do those enabling structures already exist? Philadelphia, southern California. Richards: Duke has a Duke-Durham partnership. Douglass: Georgetown has a D.C. outreach program. Ken Curtis: don't use word "outreach" – it is patronizing. What we want to do is collaboration. Richards: Official language of Title VI is outreach. Yang: the benefit to the WHA in organizing something like this would be that it becomes the sponsoring organization. Ken Curtis: we need to find one person to write the grant and drive the thing. Richards: thinks the WHA has come a long way in terms of structure, organization, support. An infant compared to the AHA. Takes time for these organizations to grow. We're doing fine; we need to keep working on it.

6. Old/New Business

a. *"Institutes for learning in retirement"*

Arnold Schrier: has been looking at the WHA strategic plan. Can we refocus the effort to gain broader public recognition not just toward people still in school, but toward senior citizens? Specifically, "institutes for learning in retirement" – there are some 300 or so.

Might there be some role for the WHA in this? He would volunteer. Some discussion of Prof. Schrier's offer followed, including speculation about going to Elderhostel and offering our organizing services. John Richards: this would be good way to alert seniors to global picture; contextualize for them. Need to set up opportunities to speak or have workshops. Alumni programs also. Yang and Richards: Schrier should call up AARP director and ask if there is any way to create synergy.

b. *John Richards*: volunteered for the OAH connection.

c. *Office concerns*: Roger Beck: with the finances and membership work shifting to Hawai'i, we're going to need a professional bookkeeper and increased hours at the secretariat. Right now, he has to double check every single entry. Everyone agrees.

Matteson: we're going to lose Jenna Dearth in September; she's graduating from UH. Says she will go to the Hawai'i accountant and ask for an estimate on bookkeeping costs.

Beck: Says he needs to go to Hawai'i to get things going there. Northrup asked him for a formal request that could be put before the Council.

Meeting adjourned at 5:15 p.m.

WHA Teaching Prize

The World History Association enthusiastically invites submissions for its 2005 Teaching Prize. Developed to encourage the use of current world history research in classroom practice, the prize recognizes lesson plans either inspired by or directly related to historical scholarship published within the last ten years in books or journals like the *Journal of World History*.

The prize in the amount of \$500 is presented at the WHA Annual Meeting in June, and the winning lesson plan is published in the Fall issue of the *Bulletin*. **See page 16 in this issue for the winning lesson plan of the 2004 Teaching Prize, "Steppes to Civilization: Tracing the World History of 'Global Systems' Through Textiles and an Interdisciplinary Approach" by Michael A. Marcus, Berlin High School, Berlin, Connecticut.**

Submissions from all grade levels are welcome. For more information, please visit <http://www.thewha.org> or write to Jen Laden, Chair of the WHA Teaching Prize Committee, Fox Lane High School, P.O. Box 390, Bedford, New York 10506, jladen@bedford.k12.ny.us.

Join Us In Infrane



WHA Book Prize

The WHA Book Prize recognizes new scholarly studies of history from a global or transregional perspective that make a significant contribution to the field of World History. Nominations of books published in 2004 are eligible for the 2005 Prize.

Who can nominate? Authors, publishers, WHA members, or other interested parties may nominate books published in the current calendar year. Anthologies may be nominated, but single or dual-authored works are preferred.

Deadline: Nominations must be received as soon as possible (October/November) to allow time for juror evaluations. Works published after the close of the competition will be placed in the following year's pool of candidates.

The award of \$500 is normally presented at the annual summer meeting of the WHA.

To nominate a book, please send copies of the books you wish to nominate to the 2005 Book Prize Committee:

Prof. Anand A. Yang, Chair
Box 353650
Jackson School of International Studies
University of Washington
Seattle, WA 98195-3650
aay@u.washington.edu

Prof. John K. Thornton
891 Belmont St.
Watertown, MA 02472

Prof. Merry E. Wiesner-Hanks
Dept. of History
University of Wisconsin, Milwaukee
P.O. Box 413
Milwaukee, WI 53201-0413

Past Winners

2004: Victor Lieberman, *Strange Parallels: Southeast Asia in Global Context, c. 800-1830*, Vol. I: "Integration on the Mainland"

2003: Lauren Benton, *Law and Colonial Cultures: Legal Regimes in World History, 1400-1900*

2002: Mike Davis, *Late Victorian Holocausts: El Niño Famines and the Making of the Third World*

2001: John McNeill, *Something New Under the Sun: An Environmental History of the Twentieth Century World*. (Co-winner) Kenneth Pomeranz, *The Great Divergence: China, Europe, and the Making of the Modern World Economy*

2000: James McClellan III and Harold Dorn, *Science and Technology in World History: An introduction*

1999: Andre Gunder Frank, *Re-Orient: Global Economy in the Asian Age*

WHA/PAT Paper Prize

The World History Association and Phi Alpha Theta History Society, Inc. are accepting submissions for their annual co-sponsored Student Paper Prizes in world history. Two awards in the amount of \$200 will be granted for the best undergraduate and graduate-level world history paper composed during the current academic year. Abstracts of the winning papers are also published in the *World History Bulletin*.

To qualify, students must be members of EITHER the WHA or Phi Alpha Theta and must have composed the paper while enrolled at an accredited college or university during the current school year.

Papers must be no longer than thirty (30) type-written, double-spaced pages of text, exclusive of title page,

NOTICE

Due to technical problems, the official Minutes of the June 2004 Business Meeting will not be published until the Spring 2005 issue of the WHB. We apologize for any problems this may cause.

endnotes and bibliography. Submissions for the 2005 award must be postmarked by August 15, 2005.

For more information, please visit the WHA website at www.thewha.org or contact Professor Alfred J. Andrea at the Department of History, The University of Vermont, Burlington, VT 05405-0164, aandrea@zoo.uvm.edu

Congratulations JWH

Journal of World History article wins The Historical Society Best Article Prize

The Historical Society recently awarded its 2004 Arnaldo Momigliano Best Article in History Prize to Jack Goldstone for "Efflorescence and Economic Growth in World History: Rethinking the 'Rise of the West' and the Industrial Revolution," which appeared in Volume 13 of the *Journal of World History* (13 (2002): 323-389). In announcing its selection, the THS hailed Goldstone's article for its potential to "energize and revitalize the study and teaching of Western civilization as well as world history."

For more on the award, visit the Historical Society's website: <http://www.bu.edu/historic/news.html#momigliano>

From WHA member Steve Rapp: *As a member of the AHA program committee, I am writing to encourage members to participate in the 2006 meeting of the American Historical Association, which will take place in Philadelphia. The meeting theme is "Nations, Nationalism, and National Histories" and additional information is attached below. The AHA is renewing its effort to internationalize the organization. Papers and sessions involving cross-cultural, transnational, and global themes are particularly welcome.*

Call For Papers -- American Historical Association
"Nations, Nationalism, and National Histories"

History has always been important for the development of nations, which draw meaning and identity from a real or invented common past. At the same time, nations have been important for the development of historiography; nations shape the way historians draw their maps, arrange their books, and define their areas of specialization. But nations are problematic as well as powerful. Most nations are the arbitrary result of circumstance and contingency and not the inevitable expression of natural ethnic or cultural communities. Nations must be constructed, sometimes imposed. Like other sources of political allegiance, nationalism is the result both of compulsion and consent, at once source and product of political power. National histories are deeply implicated in the nation's construction and defense. Our task as historians is to do justice to the significance of nations, nationalism, and national histories, without accepting them uncritically; to explain them without explaining them away. The Program Committee invites proposals for sessions on the origins, development, and variety of nations, nationalism, and national histories. Specific areas of interest include the process of national formation and national disintegration; the development of national cultures and their relationship to regional and transnational cultural forms; the political evolution and social context of nationalism; the role of history in nation building and of nations in the emergence of history as a discipline; and comparative studies of nations and nationalism, both across time (for example, in the modern and pre-modern eras) and space (for example, in Japan and its former colonies). We are interested in critical analyses of the nation as a historiographical category, including the exploration of alternative ways of organizing and imagining political, social, and cultural institutions. We particularly welcome sessions that bring together the fruits of such critical analyses with the work of public history, showing how historians can affect collective perceptions of a national past.

The 120th annual meeting of the American Historical Association will be held January 5-8, 2006, in Philadelphia. The Program Committee welcomes proposals from all members of the Association (academic and nonacademic), from affiliated societies, from historians working outside the United States, and from scholars in related disciplines. Proposals on all historical periods and topics and from all chronological and geographic areas of specialization are welcome. To stimulate discussion of issues essential to the practices and uses of historical scholarship, the Program Committee has chosen for the annual meeting the featured theme of "Nations, Nationalism, and National Histories." As always, papers and sessions on all topics will be welcomed and considered, regardless of their relation to the meeting theme.

In a departure from past practice, the 2006 Program Committee-following the recommendations of the AHA's Research Division-will encourage several new ways of presenting scholarship. In addition to the traditional sessions in which formal papers are presented, the 2006 meeting will offer a variety of other formats. Poster presentations, sessions in which the papers are made available electronically ahead of time, thematic workshops, roundtable discussions, and other experimental formats are all possibilities. These are discussed in some detail in the article by Roy Rosenzweig ("Should the AHA Annual Meeting Be Changed?"). The committee will therefore welcome submissions that do not follow the traditional format, and encourages presenters to consider taking advantage of the many new options that are becoming available. An even more radical departure from past practice-but one that is designed to streamline the entire process and make it easier still for scholars to submit proposals-is the requirement that all proposals (for papers and panels in any of the formats) should be submitted online at the specified web page, which can be reached at <http://www.historians.org/annual/>. This means that proposals cannot be submitted in any other form or through any other medium (mail, fax, or e-mail). The article by Debbie Ann Doyle, "Electronic Proposal Submission System to Be Used for 2006 Meeting," describes the new process.

Proposals must be submitted by midnight, Pacific Standard Time, on February 15, 2005. It will not be possible to submit proposals after that date. Proposals for workshops have an earlier deadline of December 15, 2004. The committee will consider only complete panels or workshops (that is, those that include all presenters), and not single-paper proposals. Individual submissions can be considered, however, for the poster sessions that will be a new feature in the 2006 meeting. While experience has shown that it is very difficult to find matches for single papers or to form panels around them, poster sessions will be eminently suited for such solo presentations. Scholars wishing to find prospective co-panelists for putting together complete panels may, of course, find the "Panel Locator" very helpful. Please consult the "Annual Meeting Guidelines" when preparing a proposal, and carefully follow the instructions for submitting a proposal. All persons appearing on the program must be members of the AHA, the exceptions being foreign scholars and scholars from other disciplines. Questions about the content of proposals should be directed to the Program Committee co-chairs Celia Applegate and Kären Wigen. Questions about the electronic submissions process may be e-mailed to aha@historians.org with "2006 Annual Meeting" in the subject line. Questions about the new policies and new modes of presentation may be e-mailed to Robert Townsend, AHA assistant director for research, at rtownsend@historians.org.

World History Association

Officers, Committees, and Affiliates

Note: If you are interested in running for WHA office or Executive Council or would like to join one of our many worthy committees or affiliates, please email thewha@hawaii.edu or the relevant contact person listed below. Active and ongoing membership participation keeps the WHA strong!

President:

David Northrup
Boston College
david.northrup@bc.edu

Vice President (President Elect):

Michele Forman
Middlebury Union High School
mforman@acsu.k12.vt.us

Secretary:

A. Jacqueline Swansinger
SUNY College at Fredonia
swansing@fredonia.edu

Treasurer:

Roger Beck
Eastern Illinois University
cfrbb@eiu.edu

Executive Director:

C. Kieko Matteson
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Robert B. Bain (1/06)
University of Michigan

Linda Black (1/07)
Cypress Fairbanks Independent
School District, Cypress, TX

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Report on the 2004 WHA Annual Meeting (Fairfax, Virginia)

This past June 2004 members and participants from far and wide gathered for the WHA's thirteenth annual conference, held on the Fairfax, Virginia campus of George Mason University. With attendance slightly under 200, the gathering was smaller than the highly popular 2003 conference in Atlanta, but the quality and enthusiasm of the panelists and audience alike more than made up for the smaller turnout.

Keynoters Peter Stearns, John Mears, and Joseph Harris engagingly tackled the conference themes in talks entitled "Social History and World History," "Empires of Antiquity," and "A Global Approach to African Diaspora Studies," respectively, while David Northrup's thought-provoking lecture "Long-Term History and the Great Convergence" revived the tradition of the WHA presidential address.

This variety of subject matter carried over to the regular panel offerings, which ranged from the pedagogical, such as the roundtable on the AP World History document-based question, to the political, like the panel on human rights and popular protest in global context.

The conference's ample book exhibit, featuring twelve exhibitors and a great diversity of titles, reflected the steady increase in both exhibitors and program advertisers at WHA conferences over the past four years. The WHA was pleased to welcome new exhibitors, like Cultural Eye Productions and the George Mason University Center for History and New Media, as well as long-time participants like Markus Wiener, Houghton Mifflin, McGraw Hill, and Prentice Hall.

The WHA warmly thanks our host, George Mason University, especially Peter Stearns, T. Mills Kelly, and Deborah Gomez without whose logistical support the conference would not have been possible. We also want to extend a special appreciation to the National Consortium for Teaching about Asia for keeping conference participants well caffeinated by generously underwriting the meeting's many beverage breaks. Finally, kudos and thanks to the 2004 Conferences Committee, chaired by Steve Gosch, and to the 2004 Program Committee (Joel Tishken, Sharon Cohen and Adam McKeown), for putting it all together.



Staff Changes at the WHA

Autumn brought significant changes to the WHA headquarters in Hawaii. Administrative assistant Jenna Dearth completed her master's degree in American Studies in September (congratulations, Jenna!) and moved back to New Jersey where her family resides. In her year and half at the WHA, Jenna worked tirelessly to improve the annual conference as well as member services. She will be much missed. Fortunately, the WHA has found another energetic and highly accomplished staffer to fill Jenna's shoes.

Kristy Ringor, the WHA's new administrative assistant, brings ample experience from her past work as Communications Director of the U.S. Student Association in Washington D.C. and Assistant Director at the University of Hawaii Sports Media Relations office. At USSA, Kristy worked on issues affecting access to higher education. A founding committee member of the National Youth and Student Peace Coalition, Ms. Ringor remains engaged in progressive political causes and currently sits on the board of the National Council of the Young Communist League. She holds a B.A. in Political Science from Oregon State University and is working toward completion of her M.A. in American Studies at the University of Hawaii.

Kristy Ringor's hire and the capable manner in which she has plunged into the work of the WHA will help ensure a smoother transition in the headquarters' other major staff change this fall: the departure of Executive Director Kieko Matteson. As only the second WHA ED since Dick Rosen's indefatigable years of service, Ms. Matteson devoted herself primarily to regularizing the Association's operations, including working with local specialists in Hawaii to custom-design a new membership database, systematizing committee contact and reporting, rais-



ing conference and other revenues, developing Association policies and procedures, and expanding communications with members through the WHA website and *Bulletin*. These achievements provide the building blocks for the WHA to fulfill its Strategic Plan and expand into new territory through new initiatives to serve world history teaching and scholarship.

Kieko wishes to thank all who aided her in her role, particularly Al Andrea in his capacity as Membership Committee Chair and incomparable WHA booster, Ralph Croizier, David Northrup, Jacky Swansinger, and Roger Beck. While she is stepping down to return to her own academic career and to spend more time with her daughter, Amika, she will miss working with these selfless and enthusiastic volunteers. Even as the responsibilities of the headquarters have expanded, the WHA's two staff positions remain part-time. Thus, the contributions of the officers, Executive Councilors, and committees continue to be crucial. New volunteers are always welcome.

As of press time, a new Executive Director had been selected but not yet finalized. Ms. Matteson will stay on through mid-November to hand over the reins.

A last bit of operational news involves the transfer of WHA financial procedures from Illinois, where they were managed by Roger Beck, to the Hawaii headquarters. As Treasurer of the WHA for the past six years, Prof. Beck unstintingly handled the time-

consuming and painstaking work of processing membership payments and other Association accounting. These tasks will now be handled by the Hawaii staff, under the oversight of a local non-profit accounting firm. With his release from the day-to-day details of the WHA, Roger will be devoting his free time to a new project – assisting his wife, Ann, in her new confectionary

(see <http://www.flesorscandy.com/>). Thank you, Roger, for your longtime service and dedication!



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Membership in the World History Association can be achieved by mailing your name, address, and institutional affiliation, along with the applicable membership amount listed below. The WHA accepts Visa, MasterCard, and Discover (please include the type of card and expiration date) or check payable to the WHA.

Regular Membership	\$60 per year
Two-Year Membership	\$110
Three-Year Membership	\$155
Students/Independent Scholars	\$30/year
New Professionals	\$45/year
Life Membership	\$1200

Mail to: Roger Beck, Department of History, Eastern Illinois University, Charleston, IL 61920. Email: cfrbb@ux1.cts.eiu.edu

WHA dues are payable on a yearly basis. During each year, members will receive two issues of the *Journal of World History* and two issues of the *World History Bulletin*. Memberships run on a calendar year. Applications received before September 1 will receive that current year's publications. Applications received after September 1 will begin membership the following January unless otherwise requested. If your address has changed since the last issue of the *World History Bulletin*, please send notification to Roger Beck.

The *World History Bulletin* appears in May and December.