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WORLD HISTORY bulletin

World History in the People's Republic of China The Example of Nankai University in Tianjin

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History Building

The global approach in studying and teaching world history is in its infancy; the infancy is worldwide. The Chinese civilization is in the vicinity of 4000 years of age; the American, about 400. In both the very old civilization and in the less old, the new world history stands nearly on the same parallel. American and Chinese world historians continue in their attempts to conceptualize, to develop themes, or to establish meaningful trends in globalizing the history of humankind. As members of the World History Association, we are quite familiar with the variations on the basic strategems used in the United States and even in Europe; however, we might not be so clear on what the Chinese world historians have been and are doing in their struggle to meet the needs of historical understanding in their own society. It is hoped that a brief description of what has been and is going on in the Department of History of Nankai University in Tianjin will give some indication.[1]

On October 17, 1984, Nankai University celebrated its sixty-fifth anniversary. In the context of formal university institutions in China, that makes Nankai an old one. It was the work of

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What Americans Should Know: The Survey Course in Non-American History

Carlton Hayes Tucker
San Francisco University High School

The NEH-sponsored conference, *"What Americans Should know: The Survey Course in Non-American History,"* held last April at Michigan State University, might be best summarized by one professor's comment, "The history profession is in a conceptual transition." The questions that were debated there were (1) Should colleges and universities bring back the introductory survey course, and (2) If so, should that survey course be a traditional, Western civilization course, a world history course, or some combination of the two? In the final analysis, the conference focused primarily on the latter issue.

I felt honored to attend the conference. As the only secondary school teacher among over sixty professors, scholars, and specialists from all over the United States, I was fascinated by the dynamics of the group. It was also wonderfully exciting to be privy to discussions about the future of the survey course in non-American history, about the history profession, and about defining

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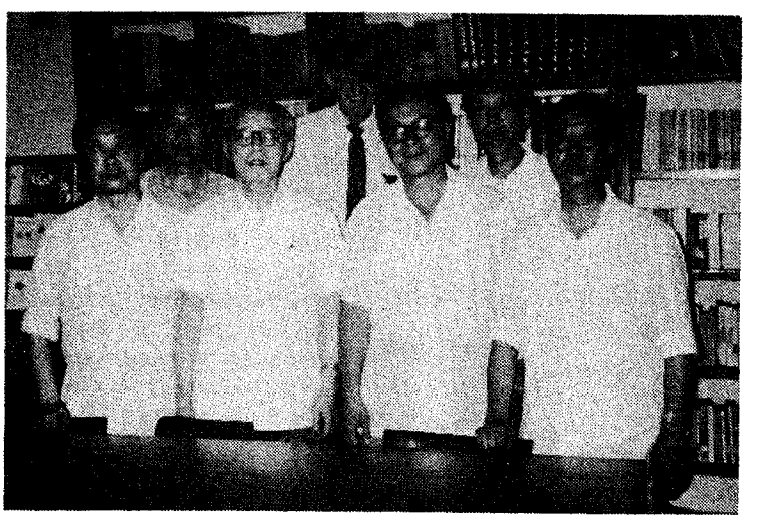
Zhang Bolin that brought Nankai into existence. Zhang, a far-sighted man was determined to provide a modern education for China's youth. He had been a young participant in the "self-strengthening" movement under Li Hongzhong and had been greatly influenced by the failure of that movement when China was humiliatingly defeated by Japan in 1895. Many Chinese intellectuals began to search for directions that China might take in order to reverse her decline. Zhang Bolin concluded that the only way that China could establish any kind of national pride was through the education of her youth which would provide a foundation for *modernization*. He devoted the rest of his life to his goal of providing a modern educational institution in China to lift her into the mainstream of the world's advanced societies. Through lectures, writings, and actions, he explained very clearly his belief that only through modern education could China become strong enough to have any kind of stature in the world community. Zhang Bolin was one of the forerunners in the modernization of China's education and in the nationalism that had begun to sweep through China.

Much, but not all, of what was meant by modernization at Nankai University at its founding in 1919 has changed. China's current drive toward the Four Modernizations, is not incompatible with the spirit that prevails at Nankai. That spirit was one introduced and maintained by the founder of this impressive educational institution. Located in the southwestern section of the highly industrialized and sprawling municipality of Tianjin, Nankai is an attractively expansive campus. Wide drives are tree-lined, walkways and trellises are bedecked with the flowers of the season. The beauty is marred only by the ever-present dust that dominates both the man-made and the natural of most of northern China. Among the focal points on the campus are memorials to Zhang Bolin and to Zhou Enlai who was one of the founder's favorites while he was a student during the university's early days. The buildings of Nankai vary in architectural style, but they are all obviously twentieth-century structures: they reflect the decades of changes in China and in Nankai.



History Department, Nankai University

It is in this setting and in a building constructed during the late 1950s which shows definite and strong Soviet architectural influences that Nankai's history department is housed. There, eight Chinese professors[2] and I held a meeting[3] to discuss the teaching and studying of world history. A few of us had held preliminary meetings, so at this session, we were all clear that we would be discussing the nature of world history in general and at Nankai in particular. During the next ten months, when I met members of the history department for other reasons and more casually, the topic of world history would enter into the conversations.

At the formal meeting in October 1984, Professor Wu Tingqiu, who holds the Chair in World History and who is the department's senior member, began the discussion by relating his own experience in attempting to establish world history at a number of universities before Liberation—prior to 1949. During the 1930s and 1940s, there were no formal courses entitled "world history" in China, only courses taught by individual professors dealing with the Western world or the Eastern. In addition, there were other, more concentrated courses on such areas as central Asia and classical Greece. Since there were no departmental, no provincial, and no national plans or requirements, each professor decided individually what he (there were no women!) wanted to teach. Professor Wu, while teaching at four

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different universities, started to direct one of his courses into world history even though it continued to be called "Western History." He found H. G. Wells's *Outline of World History* so compatible with his own approach to history that he began to use it as a text. Since there were many courses covering Chinese history, he did not include China in his overall scheme. Wu's attempt at innovation and at the introduction of new historical theory brought indirect opposition from his administrators at the start; later, it brought direct criticism and action. At first, administrators attempted to pressure students into avoiding the course. That did not work very well, for its enrollment grew. When indirect action did not work, direct action was the next and (final step): Wu's contract was not renewed, and he was in effect fired. (He was dismissed from two other universities for the same reason.) After 1949, the attitude toward world history in China changed, and it became a regular offering at all Chinese universities. In 1952, courses in world history became a standard part of the curriculum at Nankai University, and Professor Wu has been teaching it there ever since.

As it is in most of the West, so it is in China: world history is still in a developmental stage and is beset with the endless inquiry of formulization. (This statement is not intended to imply that we in the World History Association are directionless, for some of us have already become most determined in our ways and are even positive that we have a route to the truth in teaching, writing, and studying global world history!) But, the situation in China has been somewhat different. The Chinese approach has a guide; the guide is Karl Marx. With that guide, however, there were still problems of selection, problems of emphasis, and problems of factual continuity. In addition, the courses in world history have intentionally not included China. China is separate; the history of the rest is world history. During our formal meeting, however, the professors generally agreed that excluding China from world history was a shortcoming and that it should be corrected. Yet they expressed some pessimism over the prospects for change in the immediate future, because the current organization is deeply entrenched and the textbooks are part of the entrenchment. (One professor did say that the inclusion of China would be "redundant" since there were many other courses being taught in Chinese history. If it was to be included, he said, it should be taught in a very different context from the current method and that would be "no easy task.") It appeared quite clear that an integrated approach to world history and its application in the teaching of the subject required greater consideration.

With the exception of one course that started as an experiment during the spring term of 1985, Nankai's History Department divides world history along Marxist lines and into four stages: (1) ancient or primitive and slave, (2) medieval or feudal, (3) modern or capitalist, and (4) contemporary or socialist, starting with the Bolshevik Revolution. The textbook used at Nankai is one written by several Chinese scholars. *A General History of the World* was first published in 1962 and was revised in 1978. The textbook is four volumes long and is divided into units along the lines of the Marxian stages. The courses are team-taught, with different teachers handling separate stages, for, they clearly stated during our meeting, no single teacher could command such an overwhelming quantity of material. All of the stages are taught over a five-semester period. The precise division into stages was not quite so clear as might be expected, for the professors were not in total agreement on detailed points. For example, one Nankai historian asked, "When did feudalism actually begin in China?" There are at least three different responses to that question when Chinese historians answer. On the dividing lines between the stages, they all agreed: the divisions came clearly from social revolutions. They were also united in their views that history must be comprehensive and should include the economic, the political, and the cultural, with the economic being the base for it all. "Good history," Professor Wu interjected, "must include all of these factors."

The ancient and medieval stages give the greatest emphasis to modes of production and to the social and economic organizations of various societies. Each region of the world is examined through the content of these elements; however, the professors also stressed the fact that the cultural achievements in the regions were not neglected. The ancient and medieval stages are allocated one semester each. In contrast to this general coverage, the modern and contemporary stages receive more time and more specific historical information, and they are taught for three semesters.

Modern history is divided into two parts. It starts with the English Civil War in 1640 and goes to the Bolshevik Revolution in 1917, with the dividing line drawn in 1871 at the Paris Commune. The underlying theme of both parts is the development of capitalism, with stress given to the social changes. Each teacher uses separately and individually selected topics to show the triumph of capitalism over feudalism, yet they have a uniformity in emphasizing the development of industrialization in Great Britain along with a comparable concentration on the French Revolution. How did these movements spread to the whole world as capitalism reached maturity? What is the relationship between the developed and nondeveloped countries? The relationship between East and West? How did the non-West attempt to resist colonization? What were the contradictions between the proletariat and the bourgeoisie in the capitalist societies? In attempting to answer these questions, the history of the various regions of the world becomes much more integrated. Capitalism and its triumph become the integrating force. From the failure of the Paris Commune in 1871, the emphasis in these courses goes on to show the whole picture of capitalism. How was each country different, yet how were they related? Capitalism dominated the world, yet during this domination other forces were at work. Other questions receive some focus: How did capitalist expansion through imperialism affect different countries? What was the nature of the revolutionary movements in Asia and in Latin America? What was the status of the workers' movements' ? Of political parties? World War I is also worked into this capitalist schematic.

The contemporary stage is ushered in by the October Revolution in Russia. From that event until the present, the contemporary stage is divided into four segments. From the October Revolution until 1923, there were short-lived or abortive revolutions in other countries, so some attention is given to the risings in Germany and in Hungary. Political parties gained stability during the second segment, from 1924 to 1928, and they receive some prominent attention. Other topics are also put into focus: why revolutions outside of Russia failed, the General Strike in Britain in 1926, and the changes in the economies, as well as the growth of revolutionary movements, in Latin America, India, and even China! In the third segment, 1929 to 1938, again, the topics are individually selected by the different teachers; however, those who teach this segment are in general agreement on what should be

included on some, such as the Great Depression and its worldwide effects, fascism, the Soviet Union's opposition to the growing militancy of the 1930s as well as its opposition to appeasement. The final part of the course—from 1938 to the present—develops quite a number of specific topics and among them are World War II, the postwar world politics, the making of the United Nations, the contemporary scientific and technological revolutions, the developments in contemporary capitalism, and the competition between the United States and the Soviet Union for world hegemony.

In their teaching of the stages and segments of world history, the Chinese historians use the same general Marxist interpretation, although each one selects special topics to give meaning to the generalities. Yet they all continue to be experimentalists as well. For example, during the spring semester of 1985, Wang Dunshu, the vice chairman of the department and associate professor of ancient world history, began to try a different approach to his teaching and used a different textbook. He adopted L. S. Stavrianos's text in world history. (He told me that he was following in the footsteps of his former professor at Beijing University, who now was teaching at the University of Inner Mongolia in Hohehot.) Wang Dunshu said that he had to move cautiously in this experiment, for his students, understandably, have English as their second language. During his first effort, Wang said that he used only thirty pages of the text and had to spend most of the class period making certain that the students had command of what they had read. During the next term, (currently) in which he is teaching the same students, he is doing the same, only he has increased the reading to one hundred pages. The experiments in The People's Republic go on as they do in the United States and elsewhere.

World historians—as well as all historians in all areas worldwide—keep experimenting and updating in methods, techniques, themes, and content. It seems clear from the description of how world history is taught at Nankai University that these historians are much the same as their United States counterparts. Members of the World History Association are committed globalists, and so are the Chinese historians at Nankai. This becomes more apparent in their teaching of the modern and contemporary stages, when various parts of the world become much more integrated units. These historians—as well as their western colleagues—have adopted the global approach in the teaching of world history. They, as we, have accepted the fact that it is only through the global approach that history can be taught meaningfully and understandably in a world in which all people have the same hopes, the same needs, the same expectations, and even the same dreams. As this *Bulletin* has stated in each issue and states this time, "Think globally."

ENDNOTES

1. Lynda Shaffer of Tufts University, a member of the Executive Council of the WHA suggested that I write this article at a council meeting at Iona College in July 1984, one month before I left for Tianjin.
2. I give the names of those Chinese world historians who participated in the major meeting with their areas of specialization in parentheses: Feng Cunbo (American and urban), Gu Xiegao (medieval and British), Wang Dunshu (ancient), Wu Tingqiu (Japanese), Zhang Weiwei (modern world), Zhang Xiang (contemporary and African), Zhang Yide (contemporary and Russian), and Zhang Youlun (American and modern world).
3. Professor Jin Di of the Tianjin Foreign Languages Institute, who had taught at Nankai University for some twenty years and who is one of the foremost translators in The People's Republic of China arranged this and earlier meetings. He also contributed as the interpreter.

Survey Course Continued from page 1

the role of history vis-à-vis the liberal arts. It was, as one participant mentioned, "a propitious time to reexamine the survey."[1]

Unfortunately, perhaps, what might have been an obvious focus, a substantive discussion about what American students really should know, was surprisingly neglected. Instead, the discussion was often overwhelmed, as the summarizer of the conference remarked, by an attitude of "antipathy toward students." Many of the participants in the conference treated those legitimizers of our profession as if they had nothing to contribute to the process and continually criticized them for their practicality, career-goal orientation, and poor skills in studying history. The conference might have taken the lead from the same summarizer, who saw the present time not as an occasion to bemoan students' lack of ability, but rather as a golden opportunity to forge a "new covenant" with those recipients of our knowledge.

Nevertheless, a number of major issues were raised at the conference. The first, and probably most important, issue is *conceptualizing* the nature of such a survey course: What is it, or more appropriately, what should it be?—Western Civilization or something more? One participant thought that this "may be the most fateful choice made by the profession." Based on the responses to a survey taken at the conference, it appears that twenty-one colleges and universities have some version of a Western civilization course while sixteen have some version of a world history course and four have a human ities course. Richard Sullivan (Michigan State) urged the conference to put the debate into the larger context of a discussion about history's role vis-à-vis the liberal arts. He concluded that the survey course should be used as a way of anchoring the liberal arts, "a foundation stone upon which to reconstruct a viable liberal education system."

However, as a result of Jack Hexter's (Washington University) remark that "Western civilization [was] the only game in town" and there really wasn't anything to debate, the conference seemed very much on the defensive. Still, some were willing to challenge him and at least call for a Western civilization course with a more global dimension. Surprisingly, there were those who were sidetracked into spending most of their time and energy bemoaning the 1960s and that decade's destructive effect on education, or decrying the very concept of a history survey course. However, Professor Mears (Southern Methodist University) put a very positive light on the subject by seeing the survey course "as an instrument for regenerating professional vitality" and possibly as the vehicle through which retraining or retooling might occur.

There was, nevertheless, a general feeling among the conference participants that, for a while at least, Western Civilization is here to stay. In the meantime, there are a number of issues that any Western civilization courses will have to wrestle with. First, as a result of the particular historical models chosen, there will be a need to rethink the periodization schemes. As Professor Spitz (Stanford University) stated:

> It is time to leave behind us the traditional division of Western Civilization into Ancient, Medieval, and Modern and to rearrange our thinking, books, and curricula....The new schema is this: Ancient History from the Near East down to the 9th or 10th centuries A.D.. Old Europe from the 10th century into the 18th century. Modern Europe or Western Culture III from the 18th century to the present.

Another issue is the question, What is really Western about Western Civilization? When "the notion of 'Western' is itself

ethnocentric and particularly American in resonance," new generalizations about what is important in the Western experience will have to be formulated.

Even if the survey continues to be a Western civilization course, there is always a need to consider new fields of knowledge, such as women's studies, economics, and the history of science. There is also the continual problem of what textbooks and readings to use. Finally, how to teach the course and what to cover in, or omit from, it will continue to be debated—to recount the historical forces or celebrate the people in history.

If the general survey is to be a world history course, it will bring about "revolutionary changes in the profession and its accustomed modes of action and thought." In the first place, the canon of knowledge that comprises the traditional history survey course will continually be challenged. This will have implications for defining the objective of the survey. Teachers will be forced to cover less material; instead, they will have to try to strike a balance between knowledge, concepts, and broad generalizations. A related issue that Professor Sullivan raised was that in order to teach a world history course, one has to formulate some type of conceptual technique to interpret knowledge—one that is global in scope and will occasion, in fact, an even greater need for new teaching materials.

Also, there will be a need to concentrate on the different models of world history courses. A number of suggestions were offered. In particular, WHA president Ross Dunn (San Diego State) argued that the survey course needs to overcome the problem of regionalizing world history. One way to do this is to focus on "transcultural regions." In his course, for example, he examines the transcultural region of Afro-Eurasia and the events of that hemisphere between the years 1000 and 1600.

Similarly, Linda Shaffer (Tufts) tries to give "equal time and equal respect for all regions of the globe." Thus, she proposes teaching a medieval history course with a global perspective that focuses on the "medieval creation of the globe's cultural regions, a study that focuses on those elements that contributed to regional integration." This, she argues, is one way to overcome the fragmentation of knowledge as well as to deal with the possible historical causes that may lie outside our disciplines.

Finally, Mel Page (Murrary State) repeatedly challenged the conference with a number of related questions: What can we effectively teach? What are the "appropriate levels of generalization"? and How do we move beyond teaching world history as "Why funny folks do funny things"? The solution he proposed would be an interdisciplinary world history course in which literature can be readily used.

Besides the scope of the survey course, there is a debate about the aim of the enterprise: to provide students with a scholary education? or with a keener sense of their own "citizenship"? A number of participants provided a history of the general survey courses, implying that the goal was citizenship education. The first survey course was American history, an attempt at citizenship education for the immigrants in the 1880s. The second citizenship survey course was the European, given in the 1920s and reemphasized in the 1940s, resulting from our feeling an affinity with Europe after the two World Wars. Now, some participants argued, there should be a *third* citizenship survey course—world history—since the world we find ourselves living in more and more resembles a "global village."

Probably the most difficult task for historians, whether it be in Western civilization or world history courses, is to become more synthesizers and generalists, diminishing the importance of specialists (some might even dare say "high-school-like"). Maybe because I am already a convert to world history, because I am not a specialist, or because I have been working for a number of years on the Bay Area Global Education Project, I am less concerned about my particular research. My concern as a secondary-school teacher has always focused more on my students and on struggling with decisions about what they really should know as future citizens of the twenty-first century. Most high-school teaching is through the general survey course and already five states (Hawaii, Texas, New York, Mississippi, Wisconsin) require a world history course in high school, and thurty others include it as a requirement in elementary school.[2]

The other crucial question is how to retrain or retool if one moves from a Western to a world survey course. Here there are no simple answers. The establishment of an ongoing faculty seminar was one suggestion. Probably the first lesson in teaching a world history course is that we must be willing to be honest about what we don't know. At the same time, we cannot afford to create a master-slave relationship with our students, but must work with them in this common endeavor.

One of the most helpful papers presented at the conference was not about the content of the survey course, but about the mundane, but necessary, "dynamics of the process" of how to undertake curricular change. Bill Taylor (SUNY, Stony Brook) provided the conference with a wonderful blueprint and a pragmatic methodology for bringing about curricular change within the institution. He gave practical advice on obtaining a consensus for change and motivating the faculty through "developing a rationale for change," setting up "a planning group" that also has released time, using outside consultants, implementing faculty seminars to reeducate or retrain the faculty, having a follow-up and reevaluation, and finally making the curricular changes in light of the rest of the curriculum.

Higher education has often been the leader for the other educational systems. However, I found myself disappointed by both the tone and the outcome of the gathering. I don't think that higher education in general is providing the leadership that is currently needed. Besides the general disdain for students on the part of many participants, the conference demonstrated that historians may have lost sight of their role. There was too much academic nit-picking. The paradigm of a liberal arts education may, in fact, be shifting without the historian's guidance. There have been, however, such pioneering figures as William McNeill and L. S. Stavrianos, who have led us in our struggle to deal with the world history survey course. Now there are some new, exemplary leaders, such as Ross Dunn, Linda Shaffer, Kevin Reilly, and Mel Page, who are continuing to guide higher education to meet this new challenge.

Perhaps, in conjunction with these new leaders of higher education, the secondary schools could become pioneers in this area. Many people within the secondary-school world and a few people on the higher education level have, for the most part, already gone through the debate about Western versus non-Western history and have moved on to the how-to phase—although, this is not to be so presumptuous as to say that they have found the answers. In retrospect, given the perhaps overly specialized nature of college and university historians, we should not be surprised about this apparent reversal in leadership: certainly today's historians would have to sacrifice some of their specialty to become generalists.

ENDNOTES

1. I wish to thank Richard Sullivan (Michigan State) for his excellent paper summarizing the conference. While I relied upon his work more than I realized, I take full responsibility for the opinions expressed in this article.
2. Douglas Alder, "World History Textbooks for Secondary Schools," pp. 2-3. Professor Alder (Utah State) delivered this paper at the American Historical Association Meeting in Chicago in December 1984.

Book Reviews

A Civilization Primer

By Edward M. Anson. San Diego: Harcourt Brace Jovanovich, 1985. 121 pp. Maps, time lines, glossary. Paper, $6.95.

This primer resulted from a study of incoming college freshmen to determine why a large number of students could not successfully complete their course work in history. After three years of research, it was ascertained that many students were unfamiliar with even the most basic terms and ideas in the social sciences, which, as Edward M. Anson points out in his preface to students, "are the building blocks of the entire subject of history." Anson's primer, or "guide" (as he sometimes refers to it), attempts in a concise and systematic fashion to address the aforementioned problem.

The book begins with a definition of history: "the collection, authentication, evaluation, organization, and interpretation of the 'facts' of the past." Anson explains that the first four procedures are collectively known as historical method. He also argues that history is indeed a social science, as it is concerned with "the behavior and organization of human beings." In subsequent chapters, Anson shows that in order to properly understand history, one must have some know- ledge of the various social sciences: geography, sociology, economics, political science, and cultural anthropology.

Throughout the book, Anson presents simple and succinct definitions of key terms and concepts in the social sciences (all of which appear again at the end of the book in a seven-page glossary) and provides examples and illustrations for further clarification. Those topics that the author covers include systems of dating, longitude and latitude, geographical features, culture and civilization, economic goods and services, economic technologies and systems, social classes, the difference between a state and a nation, governmental institutions, political systems, religion, and ethics. Anson also makes frequent use of subtitles and of multiple-choice review questions in order to emphasize key points.

Anson realizes the importance of maps in the instruction of history. There are eleven of them spread throughout the text and six at the end of the book. Unfortunately, however, the latter group includes a number of errors. In Figure 12, the capital of Belize is incorrectly shown as Belize City instead of Belmopan. In Figure 13, the political border of Argentina is incorrectly drawn along the Parana River from Paraguay south to the Rio de la Plata; it should be drawn farther east along the Uruguay River. In Figure 14, the capital of the Netherlands is incorrectly shown as Amsterdam instead of The Hague. In Figures 15 and 15-A, the capital of Israel is incorrectly shown as Tel Aviv; the Israeli Knesset (parliament) meets in the western part of Jerusalem, an area of the city that is not in dispute. Also, in Figure 15, while Kampuchea is accepted as the new name for Cambodia, the new spellings for Peking and Dacca (the capital of Bangladesh)—Beijing and Dhaka, respectively—are not accepted. Furthermore, all of Kashmir is incorrectly shown as belonging to India; the northern and western parts of that territory have been under Pakistani control for more than thirty-five years. In Figure 16, Upper Volta should be Boourkina Fasso, the new name of that country. Furthermore, the southern third of the Western Sahara has incorrectly been included as part of Mauritania and the political borders of the Transkei appear on this map, although it is an African "homeland" not recognized by any country except South Africa.

Aside from the aforementioned errors, *A Civilization Primer* is an excellent textbook for remedial courses in world civilization at community colleges or for those students in required history courses at colleges and universities who have weak backgrounds in the social sciences.

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World View: New Perspectives on the Personalities, Political Events, and Economic Forces That Are Shaping Our Times

Edited by Pete Ayrton, Tom Engelhardt, and Vron Ware. New York: Pantheon Books, 1984. 281 pp. Paper, $9.95.

World History teachers who want to cap their courses by relating the past to what is going on today are faced with the problems of method and of readings. This volume is a useful resource for such teachers, providing short factual essays written from what is now pejoratively labeled the "liberal" viewpoint. Some three to four dozen topics are treated by individual authors who are recognized experts in their respective fields. The topics range widely and are analyzed from a global perspective.

Under ecology, there are essays on acid rain and nuclear waste. The section on world economy and world politics includes essays entitled "The Militarization of Central America," "No Peace in the Middle East," "Afghanistan's Refugees in Pakistan," and "Poland: Legitimacy Without Power, Power Without Legitimacy." On war and peace, Fred Halliday contributes a thoughtful analysis of Cold War II; Michael Klare, a portentous survey of the escalation in naval armaments; and Meg Beresford, a revealing summary of the world peace movement. Under "Culture and Ideology," there are essays on Latin American fiction, the revival of the Christian church, the future of TV, and "Hip-Hop Technology." Finally, the section on "Business and Labor" deals with multinational corporations, the World Bank and IMF, current high technology, and its impact on women throughout the world. These essays are an average of three to four pages in length, and each is supplemented with a brief bibliography.

The volume concludes with "World Tables," a remarkably useful profile of all countries, based on nineteen key indicators. Here one can quickly find the statistics relevant for any country concerning its area, population, share of world trade, military share of state budget, GNP per capita, life expectancy, calorie deficiency or surplus, adult literacy rate, status of women, gays, and political prisoners, and so forth. For teachers and students alike, these tables alone are worth the price of the volume.

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The Three Worlds: Culture and World Development

By Peter Worsley. Chicago: The University of Chicago Press, 1984. 424 pp. Paper, $12.95.

Best known for his remarkable study of millenarian cargo-cult movements in Melanesia, *The Trumpet Shall Sound* (1968), Peter Worsley is an electric and wide-ranging British sociologist who has spent a lifetime studying various Third World societies. His *The Third World* (1964), was the first important synthesis that sought to come to grips with the movement of decolonization in the 1950s and 1960s. He has been particularly involved in the critique of theories of world development from an independent Marxist perspective.

Unlike Eric Wolf's recent *Europe and the People Without History*, *The Three Worlds* is not a world history (though it would be interesting to compare it with Wolf's work). Rather, its chief contribution is conceptual and methodological: it examines the constituents of development—cultural, as well as economic and political—throughout the world from prehistory until the present. *The Three Worlds,* by its eclectic, critical stance, its holistic and humanistic vision, and its commitment to the importance of culture in explaining the emergence of the modern world, is a work that many historians will find valuable. Finally, Worsley sees neither "Third World triumphalism" nor Western ethnocentrism as much help in understanding the present situation of the globe, or how it got that way.

In form, *The Three Worlds* is an extended critique of and argument with both orthodox theories of development and Western Marxist theory. Chapter 1, "Prologomena," clears the epistemological ground and situates the author's methodological approach. Chapter 2, "The Undoing of the Peasantry," considers the transformation of agrarian structures that was entailed in the emergence of the modern world. One of the chapter's most helpful features is its critical summary of some of the chief theories of the peasantry: Wolf's and Shahin's, but especially Chayanov's. He argues for a dialectical understanding of how societies change, and (against both liberal and Marxist reductionisms) for the major importance of culture.

Chapter 3, "The Making of the Working Class," seeks to understand the emergence of working classes, not only in the European core areas, but also in Asia, Africa and Latin America. Worsley is especially lucid on the situation of the shantytown dwellers of Third World cities. "Exploited classes," Worsley notes, "are not inherently revolutionary, nor reformist . . . or anything. What they become is a function of the institutions and values available to them." It is the product of specific historical experiences: revolution is not immanent, let alone imminent in Third World cities.

A major stumbling block for most theories of development is the persistence of ethnic identities alongside those of class and nationalism. Chapter 4 takes up this theme, usefully supplementing the conventional analysis based on the objective logic of the system, with one based on the subjective responses of elites and nonelites. Thus, for example, he criticizes those who see ethnicity as somehow primordial by stressing that it too is the product of social relationships. Cultural attributes "are not so much unambiguous determinants of political identity as *resources,* used selectively and situationally, according to their utility." It is a wonderful introduction to a complex literature.

What is the Third World? In 1964, Worsley was content to define it as "the ex-colonial, newly independent, non-aligned countries." Despite the criticisms the term has received, Worsley argues that the concept of three worlds interacting with one another over time provides the most useful framework for understanding modern history. Here he rejoins the position of L. S. Stavrianos in his *Global Rift* (which he cites repeatedly). Critics of this approach now have a major additional voice with which to contend. (Interested readers are also referred to Carl Pletsch's brilliant article "The Three Worlds," in *Comparative Studies in Society and History,* (1982).

Edmund Burke III
University of California,
Santa Cruz

The Twentieth Century, A Brief Global History

By Richard Goff, Walter Moss, Janice Terry and Jiu-Hwa Upshur. New York: Random House, 1983. 438 pp. Illustrated, maps, chapter-end bibliographies, index. Paper, $13.95.

The Twentieth Century: A Brief Global History satisfies the need for a short, comprehensive, readable study of world events in this century. Its 419 pages concentrate on political and economic developments, underscoring the same growing world interdependence that has popularized the global approach to history in many schools and universities.

The book's approach is essentially chronological, and that might be a drawback in certain areas. For example, the authors focus on the Arab-Israeli drama in three widely separated chapters (the first considers World War I and its impact, the next runs through the 1956 war, and the last brings the reader up to 1982). The discussion of Vietnam, too, is broken into three parts, so that each phase of the story remains tucked into the chapter dealing with those particular years. Instructors favoring a topical approach will find *The Twentieth Century* too rigid for their needs (and will be frustrated in making precise reading assignments). For those, on the other hand, who value the more traditional chronological treatment, this text is a comprehensive backdrop against which topical studies can be developed.

The book's theme is nationalism. The first chapter notes that "nationalism was beginning to spread from Western Europe and the United States to the rest of the world." The Sino-Soviet split and events in Southeast Asia prompt the later suggestion that "in Asia nationalism was a stronger force than ideology." The final chapter observes that nationalism remains "one of the chief motivating forces for leaders everywhere," adding, however, that multinational corporations and regional loyalties have contributed fresh complications.

Any world history text must strive for balance, guarding against a viewpoint that is overly Western; such balance is a strong feature of *The Twentieth Century.* Most chapters highlight interaction between the West and non-West. "Anti-Colonialism in the Middle East and Africa," "The United States and Japan in Asia," and "African Independence and Involvement in the Cold War" are good examples. The authors incorporate background material on subjects with which students—and many instructors weaned on "Western Civ"—may not be familiar. Japan's challenge to the West requires

familiarity with the Meiji era, and Gandhi's success must be viewed through the prism of India's multicultural heritage.

Recognizing the insular background of most American students, the authors include at the back a most valuable feature: a twelve-page survey of the world's physical, cultural and economic geography. Since in a recent study, 30 percent of the students contacted could not locate the Pacific Ocean and 41 percent misplaced Los Angeles, this appendix may prove useful as the proper starting point for a world history course.

The book also features thirteen maps (but no list in either the front or the back of the book), an average of two black-and-white photographs or cartoons per chapter (no color), end-of-chapter lists of suggested books and novels (and some films), and a highly useful instructor's manual. The manual includes chapter outlines, quiz and test questions, and many more suggestions for additional reading and viewing.

The Twentieth Century is written in simple, unpretentious, occasionally laconic style. For example, when indignation and horror call for passion, *The Twentieth Century* mutes its furor: Japanese soldiers were "barbarous," and German and Japanese administration of conquered territory was "brutal." (By comparison, the book's strongest language refers to "atrocities as U.S. troops murdered prisoners and massacred villagers" in Vietnam.) The book never approaches the flair of Tony Howarth's *Twentieth Century History*. In addition, aside from three time charts and a scattering of quotations, it lacks the graphs, diagrams and excerpts that make Howarth more readable.

Inevitably, a survey text will not please everyone. American historians will question the book's omission of the farmers' plight preceding the Great Depression. Military scholars will squirm upon reading that the Germans simply "decided to pull back" in the Battle of the Marne and then "having no other major plan . . . extended their line to the seacoast and dug in." In the main, however, *The Twentieth Century*, provides a very broad canvas that covers areas and issues unfamiliar to many Americans; it is an up-to-date work that would serve well as the basic text for a high-school or first-year college world history course.

David A. Robertson
U. S. Air Force Academy

The Human Expression: A History of the World

By Paul Thomas Welty. New York: Harper & Row, Publishers, 1985. 854 pp. $17.88. Teacher's Manual, $10.71. Student Workbook, $3.90; teacher's edition, $7.44.

Exploring World Cultures.

By Esko E. Newhill and Umberto LaPaglia. Lexington, Mass.: Ginn and Company, 1981. 617 pp. $18.25. Annotated teacher's edition, $19.45.

Both *The Human Expression* and *Exploring World Cultures* reflect the authors' view that high-school world history texts should stress the cultural approach. Newhill and LaPaglia especially assert that "only by this approach can the student gain a greater sense of the humanity of other peoples" and avoid ethnocentrism. Both books begin with a general discussion of the meaning of culture and then progress to an analysis of different cultures including the Middle East, Asia, Africa, Russia, and Latin America. Neither book integrates the United States into the world story, and Newhill and LaPaglia ignore West European culture entirely. In both books, each regional section begins with an overview of the geographical and anthropological dimensions of the area and then proceeds more or less chronologically to trace major historical events (primarily political) circumscribing the area's culture. Welty then pays routine attention, in compartmentalized sections, to religion, social patterns, creativity, thought, and modern times, whereas Newhill and LaPaglia follow the historical portion with a strong, well-integrated discussion of cultural contributions.

Welty's attention to skill acquisition is more conspicuous within the narrative than is Newhill and LaPaglia's. For example, in the Welty text, margin keys point to important concepts, new vocabulary is bold-faced, and a pronunciation guides follow foreign names and words. Each unit in the Welty book (there are five to ten units per region) ends with a scant one-page "summing up." This would be singularly ineffective were it not for a student skills workbook that pays the required homage to time lines, statistical interpretation, primary documents, fact acquisition, cause and effect, and continuity and change. Despite the profusion of pedagogy in the Welty book, it is somewhat less effective than the Newhill-LaPaglia book. That is due mainly to the latter's better conceptualization and integration of primary documents and anecdotal viewpoints, leading to better understanding of facts and new vocabulary. Unfortunately, there is no student workbook accompanying the Newhill-LaPaglia text.

Welty's narrative is readable but monotonous. The text is encyclopedic, and ideas are stated but not nourished. Furthermore, the multiplicity of chapter sections leads to cultural fragmentation and a dilution of the cultural hallmarks. By contrast, the Newhill-LaPaglia narrative moves with purpose and interest toward a crescendo exploration of the cultural beauty of each area. In that sense, the authors have fulfilled their purpose of breaking down student ethnocentrism and stereotypes of backwardness.

Neither book, however, nourishes a global conceptualization, cultural interaction, or an understanding of synchronous chronology. Nor is there much of the human drama, passion, struggle, glory, and depravity. The ebb and flow of the history of the world, in general, is missing. In the sense of depth, understanding, synthesis—in short, the richness of tapestry— Michael Petrovich's and Philip Curtin's *The Human Achievement* (1970 and unfortunately out of print) is yet to be matched.

Marilynn Hitchens
Wheat Ridge High School

Graduate Education and Research in World History

In a recent contribution to this newsletter, Craig Lockard examined the state of advanced education and research in world history ["The Promotion of Graduate Study and Research in World History," Fall/Winter 1984]. He pointed out several difficulties confronting scholars interested in conducting basic research in world history, though he noted a number of impressive publications by historians and social scientists who have sought to address historical problems from a global point of view. He placed special emphasis on the need for formal graduate education in world history. Finally, the author issued a challenge, calling for members of the World History Association to promote research and graduate education in world history.

At just about the time Lockard's sensible appeal found its way into print, the Department of History at the University of Hawaii at Manoa received final administrative approval to offer a Ph.D. in world history. The department previously offered four major fields of study at the Ph.D. level: American, Asian, European, and Pacific history. The revised curriculum makes world history available as a fifth major field. The department views the new field not as a replacement, but rather as a complement to the other four. Many students will no doubt continue to work within the more traditional fields. For those who choose to explore historical problems from a global point of view, however, the field in world history will provide a curriculum of more coherence and integration than is possible with the other four fields alone.

Students preparing the new field will complete a graduate seminar in world history, a second seminar entitled "Topics in World History," and, as needed, a variety of other courses drawn from the department's offerings. The first seminar is a reading course that introduces students to the most important methods, theories, concepts, and literature of world history. During the fall semester of 1985, for example, the seminar will focus on themes like the historiography of world history, the analysis of cross-cultural contacts, comparative methodology, modernization theory, world-systems theory, and the study of revolution in world-historical context. The second seminar will vary in content from one year to another, but always will concentrate analysis on a single, selected world-historical theme such as feudalism, colonialism, or industrialization. The Department of History at Hawaii also offers a wide variety of other courses pertinent to the interests of students seeking to develop an understanding of historical problems in global context.

The department intends for the new field in world history to serve several purposes. In the first place, most obviously, it will provide a sophisticated introduction to the important and emerging subdiscipline of world history. All broad-gauged historians will eventually have to come to terms with world history, just as they did in years past with oral history, quantitative methods, and the *Annales* school. The new field at Hawaii will encourage students to apply to world history the same kind of rigorous yet sympathetic critical analysis that prevails in other fields of history. In the second place, the department expects that the new field will also encourage students to conceive of their own research in global terms. At Hawaii, as elsewhere, Ph.D. students from time to time have conducted research on cross-cultural trade, international politics, or other topics that involve the crossing of traditional geographical boundaries. Formal instruction in world history, the department believes, will result not only in a greater quantity of doctoral research along these lines, but in more sophisticated work as well. Finally, the new field will influence the quality of instruction in world history at the undergraduate level. The purposes of world history as a research field differ greatly from those of an introductory course, to be sure, but advanced instruction in the field will undoubtedly help future professionals to design and to organize a coherent survey of world history at the undergraduate level.

The peculiar ethnic and cultural composition of Hawaii has long encouraged scholars there to develop comparative or cross-cultural approaches to historical problems. The Department of History at the University of Hawaii now seeks to provide more systematic support for such approaches through the new Ph.D. field in world history. The department invites inquiries from interested parties and especially from prospective students who wish to study world history at the Ph.D. level. For further information, write the Director of Graduate Studies, Department of History, University of Hawaii, Honolulu, HI 96822.

Jerry H. Bentley
University of Hawaii

Letters to the Editor

The article by William Keylor in the Spring/Summer 1985 issue of the World History Bulletin makes a good case for both "top down" and "bottom up" history. What I would find particularly interesting is the synthesis of the two. The world of government and international relations is a reflection of the way we ordinary people live. There is no dichotomy between broad socio-cultural themes and the way the international economic and political systems function, and to encourage such a dichotomy of thinking is dangerous. It takes power out of the hands of ordinary people and gives it to "them," the leaders "out there."

One of the encouraging trends of our time is the assumption of power by ordinary people, starting with "grass roots" movements. These movements are gradually stretching their fields of action to the national and international arenas.

If historians can articulate how people get the governments and international systems they deserve (by activity or by passivity), they will render a signal service to humans in their groping aspirations toward global awareness, responsibility, and action. I do not believe that a small group of leaders can push humanity to the edge of the nuclear precipice without the backing, tacit or expressed, of the peoples they represent.

Hence, it is important for people to understand the sociocultural fabric they are continuously creating and the way this fabric leads to a given political and international structure. Herein lies a challenge for world historians!

—Austin Arnold, Vaud, Switzerland

WHA at the AHA

The following is the schedule of WHA events to be held at the December meetings of the American Historical Society. All sessions will be held at the Marriott Marquis Hotel.

Friday, December 27, 4–6 PM, WHA Council Meeting, 9th floor, conference room 3.

Friday, December 27, 7:30–9:30 PM, "The Revolution of Westernization," joint panel session with AHA. 5th floor, room 7.

Saturday, December 28, 5–7 PM, Annual Business Meeting of the WHA. Cash bar to follow. 7th floor, room 8.

Saturday, December 28, 9 PM, Professor McNeill's Presidential Address to the AHA.

Please note that the Council meeting is scheduled on the 27th at 4 PM rather than 5 PM. This change was made to allow sufficient meeting and dining time before the start of the WHA–AHA panel session which begins at 7:30.

Editors' Note

The current issue marks the second, and final, edited by Richard Rosen and Kathleen Greenfield. The editors thank Joe Gowaskie for his able assistance as book review editor. Ray Lorantas will reassume the editorship with the Spring/Summer 1985 issue; Craig Lockard will again serve as book review editor. Welcome back to both!

We would like to call your attention to the May, 1985 issue of The History Teacher (volume 18, number 3). The entire volume is devoted to world history. The issue includes articles by Ross Dunn, William H., McNeill, Edward L. Farmer, Joe Gowaskie, David L. Levering, and Lawrence J. Chase.

This issue of the Bulletin has been produced using a new process. All aspects except the actual printing were done in-house at Drexel University. Using a computerized type-setting process, we are able to proceed directly from typed copy (on a word processor) to the galley proofs. This process will save both time and money in the long run. As the"bugs" in the system have not been completely eliminated, we are a bit late with this issue. We apologize for any inconvenience.

Apologies are also in order to Maryhelen Matijevic who organized a session on world history in Chicago on Saturday, November 23. Her organization, Special Interest Group for History Teachers (SIGHT) held a session on world history at the meeting of the National Council of the Social Sciences (NCSS). The announcement for this session was to have appeared here, but the delay in the publication of this issue made that impossible. For information on this session call Maryhelen Matijevic, (312) 239-8684.

Faculty Development for Asia in the Undergraduate Core Curriculum

Summer Institute on	Summer Workshop on
GREAT BOOKS	MAJOR TOPICS
of the	in
MAJOR ASIAN	ASIAN
TRADITIONS	CIVILIZATIONS
June 2–July18, 1986	June 23–July 18, 1986

Columbia University
New York City
Funded by the National Endowment for the Humanities.

PURPOSE – The institute and workshop are designed to provide faculty development for the enrichment of teaching. The purpose of the workshop and institute is to deepen understanding of Asian texts, to broaden knowledge of Asian culture and history, to increase awareness of how Asian material speaks to central issues and ideas in undergraduate education.

FACULTY – Columbia faculty, chaired by W. Theodore deBary, Ainslie T. Embree and Carol Gluck.

PARTICIPANTS – Participants are sought primarily from institutions which fit one of the following descriptions:

1. institutions with required core curricula courses into which they are introducing Asian content;
2. institutions with a required core curricula, so far exclusively focused on the Western tradition, that wish to introduce a set of parallel, general education survey courses on the Asian traditions;
3. institutions with discrete Asian studies programs that wish to explore ways of making their program offerings accessible and appealing to the broader spectrum of the undergraduate student body;
4. institutions with no offerings or faculty trained in Asian studies that are seeking ways to introduce Asian content into the general education curriculum.

ELIGIBILITY – Participation is limited to full-time faculty teaching in colleges and universities in the United States; foreign citizens who have been teaching at a college or university in this country for at least three years are also eligible.

For application material and additional information write to:
Roberta Martin
Executive Director, NEH Project on Asia in the Core Curriculum
East Asian Institute
Columbia University
420 West 118th Street
New York, New York 10027
Phone: (212) 280-4278.

Deadline for application: March 1, 1986.

World History Bulletin

Advertising rates

1 page	1 time	$200
	2 times	@ $190
1/2 page	1 time	$130
	2 times	@ $125
1/4 page	1 time	$80
	2 times	@ $75

Call for Resources

High-school teachers of world history who are interested in submitting course outlines and accompanying resources for possible publication should send such items to Marilynn Hitchens, 720 Josephine, Denver, CO 80206. (303) 321-1615.

Think Globally  **Join the WHA**

Future issues of the *World History Bulletin* will be sent only to members of the World History Association. Yearly dues (January through December 1985): $10.00 (for students, unemployed, disabled, and senior citizens: $2.00).

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