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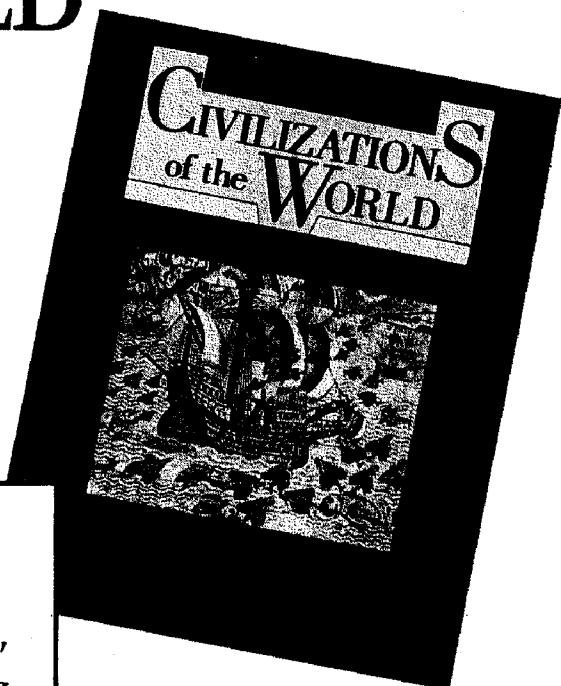
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WORLD HISTORY BULLETIN

Newsletter of the World History Association

MESSAGE FROM THE PRESIDENT

It is a pleasure to serve as the fourth President of the World History Association. Among the strengths of our organization to date have been enthusiastic grass-roots participation, flexibility, collegiality, originality, and vision. The tempo and nature of world events in the 21st century, serves to underscore the value of those strengths. As president, I would hope to nourish and perpetuate these assets with which we are already so well endowed.



Marilynn Hitchens

organizational procedures and communication. There is the continuing need to build a more solid infrastructure of regional world history associations. There is a longstanding hope to internationalize truly, our membership and work, by planting fledgling organizations abroad and by incorporating non-Western history conceptualizations into our work at home. Most of all, our organization is meant to serve as a foundation and support for our main task, which is the research and writing of a broader and richer story of the human experience through time, and of delivering that narrative in a way which is compelling, meaningful, and inspiring. In this endeavor, we all have a part to play, reflecting both the quantum and syncretic world in which we today live.

Marilynn Hitchens

The *World History Bulletin* accepts and publishes at no cost all employment opportunities and all available positions dealing with any aspect of and on any level of world history.

All photos of the Aspen Conference in the Fall/Winter Bulletin were taken by Susan E. McComb.

WHY STUDY WORLD HISTORY — AND IDEAS ON HOW TO TEACH IT

Mark Welter

Robbinsdale-Cooper Senior High School
Minneapolis

As technology draws the world ever closer, the need for a broader-based curriculum becomes less debatable. Indeed, in the eyes of Reischauer, the fact that nationalized subjects—history, literature, geography—are still emphasized is akin to cultural lag. While the concepts of “nation-state,” “region,” and “cultural area,” were useful in the past, they do not serve contemporary needs:

Given the realities of interdependence, it is imperative that young Americans should grow up with a broader knowledge about the outside world, a keener awareness of other peoples, and a greater sensitivity to their attitudes and ways of doing things.¹

While the logic for including world history in the secondary curriculum is convincing, the successes in communicating its message are apparently less common. According to Alder and Downey, teachers are not rising to the occasion:

From many quarters comes the message that the [world history] course is poorly taught, not received well by students, and is confined to the unimaginative exposition of far too much data.... What the world history course needs is an adequate conceptual base.²

The key, in the opinion of the writer, lies in the last sentence: “...an adequate conceptual base.”³ Others have issued similar pleas. McNeill calls for a “suitable shorthand,” a need “to move from detail to perception of broader patterns.”⁴ William A. Williams calls for “coherence and meaning,”⁵ while Reischauer seeks “appropriate approaches.”⁶

The absence of specifics is glaring. While the rationale waxes, the means to achieve the benefits wane. No one identifies the “patterns,” the “ideas,” or the “approaches” which will elicit the desired outcomes. If the paths to the goal are unknown and unmarked, the destination will hardly be reached. If a rationale, a purpose, for teaching world history is not spelled out, it is unlikely that either teacher or student will be motivated. Logically, the course will be an “unimaginative exposition of far too much data.” Without knowing where they are going, without an intention, teachers and students are lost trying “to cover” the seemingly amorphous mass of names, dates, and places known collectively as world history.

The objective of this effort, therefore, is to identify and to delineate some concept-centered goals that underwrite the need for a world history course in the modern curriculum. The objectives nominated below reflect the author's views gathered over a quarter-century of teaching, reading, and writing on the subject; but they are certainly open to debate.

The first goal of a world history course should be *to enhance the perspective of time and space*.

"The earliest people," says Carl Becker, "were like newborn children. They knew nothing beyond the region in which they lived, nothing about past events in which they had not taken part."⁷ These people, in short, lacked a perspective of space and time—two qualities inherent to world history.

For the earliest humans, provincial outlooks were excusable. Today they are neither excusable nor tolerable. Indeed, they are potentially lethal. The steps from stranger to enemy are short. Ignorance breeds distrust, contempt, and, too often, violence. Because a nuclear-equipped, interdependent world cannot afford violence, some means to expand citizen awareness are not a choice but a mandate.

"Ignorance breeds distrust, contempt, and, too often, violence."

Subjects that lack the dimension of time are not adequate; they oversimplify the present. That which is taught as "right" or "true" today is always subject to change. No one can "walk out of history." If we are deprived of our past, we become overwhelmed by the instant moment and are blind to the world around us. Without history we lose respect for the wisdom of the ages—the views, the successes, and the failures of other people, of other times, and of other places. Lacking the depth of time, we are left with nothing but abstractions, imaginary Elysiums, with which to compare ourselves. History is a powerful antidote to intolerant absolutes and dogmatic "truths." The alternate, workable views of other peoples, other times, and other places unveiled by a journey through the world's story deflate even the most heroic myths.⁸

More than any other subject, the arena of world history forces the admission that "change is part of the human experience."⁹

Briefly stated, history is usable experience. We cannot relive it, but we can learn from it. In the words of Carl Becker:

In studying history, one re-traces the experience of space and time. Because one re-traces it, he, in some measure, re-lives it; and, by re-living it, you can in some measure appropriate it. This is why it is worthwhile to study history. It will allow you in some measure to appropriate the experience of humankind; to enter, by means of artificial memory, into the enlarged time and space world within which the present can be confronted and the future anticipated with more intelligence and better understanding.¹⁰

For the past century or so, broadening the dimensions of time has been the charge of national histories. For today's globalized community, this is inadequate. As McNeill puts it, "only an acquaintance with the entire human adventure...allows us to understand the dimensions of human reality."¹¹ One nation's story, is only a fraction of what the student needs to know. Because world history includes both space and time, it is uniquely endowed to generate the scope of views required to confront contemporary realities.

Inasmuch as an enhanced perspective of space introduces students to experiences beyond their immediate environment, it works in tandem with the second desired outcome of a world history course, *understanding diversity*. (Consequently, both are considered simultaneously below.)

World history innately avoids the traditional, unilinear view of the world community. A comparative examination of human experience reveals an ecumene, a global village, not scores of separate entities. The student learns that what is locally familiar is only part of reality. She/he discovers that common needs elicit diverse solutions. The path that one nation, region, or culture takes in confronting a universal—a social, political, economic, religious, or aesthetic need—is exposed as one workable solution, not the answer.

The human story not only removes the student from his/her immediate time; it places him/her in different

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value systems as well. When the student learns that another group's approach to a ubiquitous quandary is as workable as his/her own, tolerance is heightened. While the American student should be conversant with the basic tenets of Western life—individual rights, freedom, and written law,—she/he should also be introduced to alternatives. Given a worldview, this happens. She/he learns for example, that the Chinese emphasis on putting the group—not the individual—first has served one-fourth of humanity well for over 2,000 years.¹²

The dimension of space widens perspectives of other facets of American life as well. Historically juxtaposing economic models reveals that the People's Republic of China provides the basics for over a billion citizens on 12 percent farmable land; at the same time, "free enterprise" leaves from one-half to three million people homeless in a 20 percent arable United States. Even the hereafter takes on a different hue when globalized. Western students know that their religion is about 2,000 years old, but a broader picture tells them that Hinduism, Judaism, and Buddhism pre-date Christianity by 1500-500 years. More surprising to some, the planet's oldest continuous culture, the Chinese, has only mildly flirted with divinity.¹³

"Even the hereafter takes on a different hue when globalized."

President Kennedy once announced that our international "mission statement" was "to make the world safe for diversity."¹⁴ Offering the dual dimensions of space and time, world history increases the possibility of reaching this perennially thwarted aspiration. It inherently encourages people to say, "That's different," not "That's weird!" Our planet is too small, too dangerous for the latter. How much better off we would be if we could learn that we are all "brothers and sisters, but all brothers and sisters are different."¹⁵

A fuller awareness of space and time, an open-mindedness toward diversity, is vital to government dependent upon popular vote. Citizens must know how the world really is and how it got to be that way; collective memory is the root of collective action. If impressions of the past are defective, "we are deprived of our best available guide for public action, especially with outsiders, whether outsiders are from another nation, another civilization, or some special group within national borders."¹⁶

Put another way, world history is a path to opening a dialogue, a search for tension-reducing awareness that there is "only one race, the human race." Echoing Kennedy, McNeill says that:

What we need to do as historians is to recognize this global complexity and balance our loyalties so that no

one group will be able to command total commitment. Only so can we hope to make the world safer for all the different groups that now exist.

We need to develop an ecumenical history with plenty of room for human diversity in all its complexity.¹⁷

The third goal of a world history course should be to demonstrate that change and continuity are an integral part of the human experience.

James Burke poses a fundamental question:

Either history is a series of individual, repeated acts which bear no relation to anything immediate, or it is a series of events triggered by recurring factors which manifest themselves as a product of human behavior.¹⁸

If there are past/present connections, it may be that history helps explain the existence of current phenomena. Other subjects are not equipped to reveal global connections. They discount time and/or space and oversimplify human reality. Students need to understand that the endless interplay of change and continuity reaches from the past into the "real" world of today. They need to know that their group acts as it does largely because it shares ideas and ideals of the past among themselves. They need to know that they share a world heritage as well.

The task of producing a shared experience, a "group myth,"¹⁹ generally has always fallen to the national historians. But William McNeill's Rise of the West testifies that the dynamics of change and continuity are not the province of one nation but are, instead, both global and timeless. McNeill contends that members of the human community always experienced change when they met strangers. When the newcomers' ideas were more advanced, the less developed group faced the choice of adaption or extinction. Even though this was an endless cycle, remnants of the past invariably remained. The diffusion process continues to this day. The Ayatollah, for example, used radio and television to rail against the evils of modern technology, the "Forces of Satan," and the "Devil Nation."²⁰

"In the third millennium B.C. Sumeria was a beacon of technological creativity."

While Western Europe was the modern generator of new ideas and the oceans were the vehicles of dissemination, the action/re-action process touched—and touches—all peoples and all times. In the third millennium B.C. Sumeria was a beacon of technological creativity. Its work in metallurgy and theology outshone all around. Subsequently, barbarians imitated their metal work (principally ax construction), combined it with existing horse-chariot war machines, and conquered vast Eurasian expanses.



Mark Welter

Today the Aryan conquest lives on in our daily conversations as the taproot of the Indo-European language tree.²¹

The Sumerians launched a similar chain reaction in theology. Gilgamesh, the oldest known epic, survives as the Old Testament story of Noah and the flood. Finally, Enlil, their ancient god of storm, re-emerged as Indra, Zeus, Jupiter, and Thor in various parts of Eurasia. Imitation of Sumerian deities was, in short, attractive to other peoples. Coupled with the appropriate rites, the borrowed religion was both "persuasive and controlling" for those in power.²² Hence, global adaptation continued.

Awareness of historical continua and the endless waves of innovation has benefits for the current world. Deprived of this consciousness, we see the present as independent, unrelated to the past and we bare ourselves to the next surge of creativity. Paul Kennedy's Rise and Fall of the Great Powers illustrates the danger. The first chapter of the recent classic spells out the fate of the nations and empires of the early sixteenth century who failed to respond to the innovations of their time.²³ All, according to the author, had world leadership potential. But, in one way or another, they throttled the pace of creativity and stagnated. Western Europe, by responding to change (in a "minor arms race"), became the world pacesetter for the subsequent 500 years.²⁴

In bolder strokes, James Burke paints the change-continuity links between the past and present. His Connections untangles distant patterns which led to eight major technical breakthroughs of our time.²⁵ Fifteenth century efforts to pump water from mines, for example, led to the discovery of air pressure, the barometer, and eventually Bell's telephone. Similarly, the invention of the coin in ancient Lydia spurred trade, bettered navigation methods, and, subsequently generated radar. This, in turn, made possible pictures of subatomic particles and, eventually, the atomic bomb and nuclear power.²⁶

Examination of the continuity-change factor across the endless scenes of the human story presents students with at least three other realities:

1. Nothing is permanent. No nation, race, or creed has been able to adjust continuously and successfully to change. This should prompt a closer look at the Western supremacy of today. McNeill also speaks to this. Concluding his classic, The Rise of the West, the don of world history states that his effort "may serve as a shorthand description of the... human community *to date*." In other words "I fixed on successive efflorescences. Such a perspective makes Europe's recent global dominion simply the most recent example of a recurrent phenomenon."²⁷

2. No culture is self-made, independent, or unique. All have gained from others; all have been "depositors and withdrawers at the world bank of knowledge." Overall, the human venture may be seen as symbiotic diffusion — a constant give and take between old and

new values, aesthetics, and technology that has generated what we have today. But this, too, will change.

3. As the edge of the twenty-first century looms, nationalistic (or "tribalistic"²⁸) outlooks are inadequate. If the human epic is one of ongoing, cross-cultural interchange, there can be no such thing as "superior" or "inferior" groups. Today's world is—as it has always been—a product of all races, cultures, and creeds. There is no such thing as a "100 percent" American, German, Frenchman, Chinese.

The tentacles of change and continuity intrinsically reach beyond technology to touch the political, social, economic, aesthetic, and religious dimensions of life. Exploring the waxing and waning of change across the oceans of time and expanses of space presents some questions students are otherwise not likely to ask:

- A. What portion of present-day institutions—values, written law, representative government, constitutions, and so on—are the heritage of other times and peoples?
- B. If the expressions of change are ignored too long, what are the consequences?
- C. How should society confront change? Should it make evolutionary or revolutionary adjustments? In each case, what are the effects?

Since no civilization escapes the realities of change, it is safe to say that all peoples must answer these questions. World history is best endowed to provide the background, the collective memory, for these timeless quandaries. It alone offers adequate scope and sequence of human experience to frame valid answers, to flush out absolutes, to offer exceptions, and to explore the successes and failures of others who have dealt with the incessant gestures of change.

Finally, if the world's story forces the admission that change is universal and unyielding, it carries some corollary messages as well:

1. Change is not always progressive. Humans regress as well as progress. The Nazi movement, for example, hardly advanced the human condition. The important point is to differentiate between progressive and regressive change, to learn from history's examples—from the successes as well as the mistakes.
2. The causes of change are complex.

This leads directly to the fourth goal that should be sought in a world history course: *to heighten awareness that all events of history have had more than one cause*.

After meticulously tracing the interwoven happenings that produced the previously mentioned technological breakthroughs, James Burke concluded that the motivations for each link within the chain of creativity were not simple:

The reason why each event took place...is a fascinating mixture of accident, climatic change, genius, craftsmanship, careful observation, ambition, greed, war, religious belief, deceit, and a hundred other factors.²⁹

Even a cursory examination of the globe's records

tells us that Burke's conclusion is not unique; it is inescapable. Complexity is inherent to change. No group, no time, no individual has escaped multiple causation. Whether it is the rise of the pre-Columbian Mayas, the fall of the Ching Dynasty, the coming of

"Complexity is inherent to change."

First (or Second) World War, the French Revolution, or the Reagan election, ad infinitum, a constellation of causes is in play.

Society needs to know this. If present-day technology is forcing us to make difficult decisions, and simultaneously giving us less time to implement them, we can ill afford poor choices. We must not be tempted to apply "slogan solutions" to weighty problems. Whether the dilemma is technical, political, social, economic, environmental, or even personal, world experience speaks clearly: simple solutions do not unravel complicated issues.

A globalized view of the technology/environmental issue underscores the problem. Adjustment to change began when the first person picked up a rock or stick and used it as a tool. From that time on, human interaction with the environment was altered. The world became less predictable; each new tool modified nature a bit. When there were fewer tools, people had time to adjust. As the number of implements was increased, adjustment time decreased to the point where, today, the pace of change strains nature's capacity. We are reminded of this when the "greenhouse effect" is explained, and we are told that the "warmest four years of the last two centuries have occurred in the 1980s."³⁰

The "educated" person knows there are no easy answers to this (or any other) dilemma. But the question remains: to what extent has the average citizen been introduced to complexity? Has she/he even heard of multiple causation? The billions spent on advertising jingles; the conduct of political elections; and the global pervasiveness of single-issue causes (often pursued with terrorist fanaticism) cast doubt on the assumption that "everyone knows that." Once again, world history offers the ideal medium for highlighting the ubiquitous nature of complexity. When the student learns that the intricacies of causation have touched all times and all people in the past, she/he has a difficult time denying their existence in the present.

"Once again, world history offers the ideal medium for highlighting the ubiquitous nature of complexity."

If the world adventure overtly demonstrates complexity, it covertly reveals interdependence. Each goal described above echoes the message. We have seen that, in their inevitable meetings, groups learned from each other, that all peoples "have at one time or

another been world teachers." Knowing this raises tolerance for diversity and cultivates greater acceptance of differences in the "real" world.

Change and continuity tell us that no inventor worked alone, that no event occurred in isolation. What we have today was generated by a myriad of causes and a diversity of peoples stretching across the entire dimension of time.

Even though interdependence is expressed by virtually every historical act, it merits special mention to help demonstrate its current dynamics. Harland Cleveland says it well:

Learning about what goes on in foreign societies, the history of wars and continued threats to peace—that's only a smattering of what [we] need to know.

Perhaps the most important learning of all is for each of us to consider the whole world as we tug at our tiny corners of the great complexity. This is not utopian. It is natural.³¹

Hence, we have the rationale for the fifth and final course goal: *to sharpen awareness of world interdependence*.

One does not have to look far for contemporary displays of global connections:

Open your daily newspaper at random. Wells Fargo sues Citibank about loan of Eurodollars deposited in Manila. The Passamaquoddy tribe has engaged a Finnish firm to make prefabricated housing for distribution in New England.³²

A war in the Middle East, a revolution in Latin America, a fall on the New York stock exchange, a dispute between politicians in Washington and Moscow — each can change the futures of all.

Common perils unite us in the great global venture of modern times. Pollution, overpopulation, and the substantial possibility of nuclear holocaust are problems for all the world's peoples.³³

Glaring exhibits of interdependence notwithstanding, traditional education does little to address their existence. Students learn American history, American literature, Shakespeare; and, perhaps, some other Western classics. Math and science seldom recognize debts to other times and cultures. Most students are not conscious of the fact that their education is overwhelmingly about their own group. This builds identity among themselves but excludes other members of the human family. By implication, they do not qualify for membership.

To deal with global reality, students need a broader curriculum with appropriate goals. To elicit the appropriate outcome, a marriage between the past and present is required. On the one hand, students need to be introduced to humanity's collective memory, world history. As mentioned throughout, a fuller understanding of the human story adds depth and comprehension to contemporary issues. On the other hand,

"To elicit the appropriate outcome, a marriage between the past and present is required."

future citizens must be sensitized to the current world. They must realize that pollution "flows with the waters" and "flies with the winds," that the world economy is a "seamless web," that resources are finite, not infinite, and that we have an obligation to preserve them both for ourselves and for posterity.³⁴

The fifth concept-centered goal both accents and blends past and present perspectives of interdependence. So doing, it brings forth the desired qualities of modern citizenship. McNeill and Leestma specify the needed characteristics:

McNeill reiterates the parallel between group memory and group action:

Without collective memory, agreement on what ought to be done in a given situation is difficult to achieve. Without a reasonably accurate knowledge of the past, we cannot expect to accomplish intended results. Having a limited perspective of time and space, we cannot foresee how others are likely to react to anything we decide to do.³⁵

Leetsma adds that future world citizens, the users of collective memory, must have:

1. Some basic cross-cultural understanding, empathy, and ability to communicate with people from different cultures;
2. A sense of why and how mankind shares a common future; and
3. A sense of stewardship in the use of finite resources and an empathy for those yet to come.³⁶

Given the foregoing pages, the writer contends that the five concept-focused goals offered here will go a long way to elicit the desired outcomes sought by the two scholars. Because concepts are both universal and transcendent, they can be employed anywhere in the human experience. Whether the teacher is examining the ancient Harappans, post-colonial Africa, the modernization of China, or the decline of the Ottoman Empire, multiple causation, change-continuity, diversity, and interdependence come into play. The concepts double as foci for information, giving meaning to the subject matter and helping transfer it to real life situations. As such, the goals function as both guideposts and transformers for the long journey through the oceans of time and space native to a global history course.

They also serve as editors. With standards to help sort the meaningful from the incidental data, it is not necessary to "cover" everything "from the cave to Carter." What is important are representative examples from the human record that develop the transfer process. The product (recall of facts) is less important than the ability to apply the material to the contemporary world. Finally, the above offers a response to the Alder-Downey indictment of world history: "an unimaginative exposition of far too much data."

Ideally, specific, usable course goals would help achieve the ultimate aim so eloquently expressed by Von Laue:

Like national history in its heyday, global history must develop transcendent viewpoints. At its core stands the search for tension-reducing, awareness-raising perspectives. All events have long been shaped by a global constellation of conditioning factors. If we ask why anything happened, we have to take into account the global matrix; otherwise, understanding remains incomplete, even aggressive.³⁷

End Notes

1. Edwin O. Reischauer, Toward the 21st Century, Introduction.
2. Douglas D. Alder and Matthew T. Downy, "Problem Areas In the History Curriculum"; quoted in History In The Schools, pp. 14 and 16.
3. The author has written previously on the use of concepts in a world history course. Mark Welter, World History Bulletin. Summer, 1987, pp. 18 ff.
4. William H. McNeill, Mythistory, pp. 35, 101.
5. William A. Williams to John Neelis, January 17, 1986.
6. Reischauer, Toward the 21st Century, p. 11.
7. Carl Becker. "Why Study History", p. 1.
8. McNeill contends that there is nothing wrong with myths. They are needed to hold people together. "Myth lies at the basis of human society." The problem, he explains, is that the old national myths are "simply inadequate for today's realities, an interdependent ecumene." Mythistory, 42.
9. William H. McNeill, "Why Study History," American Historical Association, 1985 (pages not numbered).
10. Becker, "Why Study History."
11. McNeill, "Why Study History."
12. William H. McNeill, Rise of the West, pp. 217-231. Because the Chinese placed the family before the individual from earliest times, it may be argued that the "group was more important than the individual" in the Chinese culture for the better part of 3,500 years, not just the 2,000 years since Confucius.
13. "Confucius was interested only in human affairs. Thus, the Confucian Way [Tao], Buddhist Nirvana, and Greek laws of nature...all agreed in rejecting the Mid-Eastern reliance upon gods [God] to explain the world and man's place in it." Ibid., p. 214.
14. Harland Cleveland, "The World We're Preparing Our Children For," Social Education (October, 1986), pp. 416 ff.
15. Coretta King, "The Martin Luther King Holiday," Minneapolis Tribune, January 17, 1986, editorial page.
16. McNeill, "Why Study History."
17. McNeill, Mythistory, p. 17.
18. James Burke, Connections, chapter 1.

19. McNeill, Mythistory, chapter 2. Myth, says McNeill, "is the cement of human society." "A people without a full quiver [of myths] soon finds itself in trouble. In the absence of believable myths, coherent public action becomes very difficult to improvise or sustain."

20. McNeill, Mythistory, pp. 75-76.

21. McNeill, Rise of the West, pp. 62-69; Mythistory, pp. 77-78.

22. McNeill, Rise of the West, pp. 58-60.

23. Paul Kennedy, The Rise and Fall of Great Powers, chapter 1. Kennedy names the powers as: Ming China, the Muslim world, Japan, Russia, and "The European World."

24. Ibid., chapter 1.

25. Burke, Connections, introduction. The eight key inventions: the atomic bomb, the telephone, the computer, mass production, aircraft, plastics, guided rockets, and television.

26. Ibid.

27. McNeill, Mythistory, pp. 57-58; Rise of the West, p. 807.

28. Barbara Ward-Jackson, Nationalism and Ideology, pp. 118-19. Ward-Jackson compares nations today to tribes of 100 years ago.

29. Burke, Connections, introduction.

30. McNeil-Lehrer, "The Greenhouse Effect," July 18, 1988.

31. Harland Cleveland, "The Revolution in Education for a Global Age," Minneapolis Tribune, February 28, 1988.

32. Ibid.

33. Anthony Esler, The Human Venture: The Globe Encompassed, p. 5.

34. Henry Steele Commager, "The Declaration of Interdependence," 1975.

35. McNeill, "Why Study History"

36. Robert Leestma, American Education (June, 1978), pp. 6-13.

37. Theodore H. Von Laue, "A Plea for True Global History," World History Bulletin, Spring, 1987, p. 2ff.

WHA

WORLD HISTORIAN BRINGS PRIDE TO HIS CAMPUS*

Students outscore Harvard on historical knowledge quiz

Forty-eight University of Houston students performed better than Harvard students on a general knowledge cultural literacy test, a history professor said Tuesday.

Students in Loyd Swenson's History 3379 class answered, on average, 83.1 percent of the questions correct on a short quiz that was also given to Harvard students. The Harvard students averaged only 83 percent of the answers correct.

Questions asked the students to put paired historical names in chronological order.

"We downgrade ourselves too much," said Swenson, a history professor. "UH teachers and students are some of the best in the world."

The quiz, which was called "Which Came First," had 100 pairs of names of persons, events, and movements. For each pair, students were asked to identify which came first.

The quiz was originally administered to 1,446 undergraduates at six universities (not including UH). Students at the University of Illinois, Urbana-Champaign came in second to Harvard with 72 percent; University of Washington students scored 70 percent; University of New Mexico scored 68 percent; Arizona State University scored 65 percent; and University of Arizona scored 64 percent.

The test included seven areas of questions, including U.S. history, non-U.S. history, literature, philosophy, science and technology, religion, and art and music. Richard Tomasson, professor of sociology at the University of New Mexico, concluded that the test results document a low level of cultural literacy among American university students.

Only 54 percent of the undergraduates tested knew that Plato's *Republic* preceded the *New Testament*. Seventy-one percent knew that Judaism preceded Christianity.

Ninety-four percent answered correctly that France came before the United States, but only 19 percent knew that Christopher Columbus came before Lewis and Clark.

Ninety percent answered that the Holy Roman Empire preceded the European Economic Community, but only 43 percent knew that the Punic Wars were well before the Crusades.

Only 62 percent of the undergraduates were able to place Adam Smith ahead of John Maynard Keynes.

Swenson gave the test orally to students in his world history and history classes, reading each pair of names twice.

UH students in the history class scored from a low of 68 to a high of 99. Students in the history of science class scored slightly lower, averaging 79.23 percent for 30 students. They ranged from a low of 63 to a high of 96.

The UH students' performance on the test indicates the caliber of students attracted to UH, Swenson said.

"Good teachers make good students and good students make good teachers. It's an interactive process," he said.

HAVE PRIDE

Self confidence.

It's something that UH students and faculty have a hard time acquiring. Like any new kid on the block, UH has been kicked around by the big boys not only here in Texas but nationwide.

Thus it is with more than a little relief to find out the faculty does know how to teach and the students being taught aren't dumb.

Forty-eight UH undergraduates scored better than Harvard students on a general knowledge cultural literacy test that was administered by UH history professor Loyd Swenson in his History 3379 class.

After the results, Swenson said that UH as a whole "downgrade ourselves too much," and the university's "teachers and students are some of the best in the world."

Well, it's about time somebody said this.

It shouldn't take an oral test administered to students across the country to confirm what every student here should already know; there's no reason to have to feel second-best by being a UH student.

*[Ed. note: These two items appeared in the Daily Cougar, student newspaper of the University of Houston, November 29, 1989. Loyd Swenson was among the planning founders of the *World History Association*. He was recently elected as its secretary.]

WHA

QUINCENTENARY & HISTORY OF SCIENCE SOCIETY

The History of Science Society and the Spanish and Latin American societies for the history of science and technology will jointly sponsor a Conference on the general theme of "Science and Discovery" in Madrid, on 25-28 June 1991, to commemorate the Quincentennial of the European Discovery of the New World. The Conference's organizing committee, composed of representatives of all three societies, welcomes suggestions for paper or session topics on any relevant subject, but recommends that potential contributors focus on one of the following "representative themes": archival sources for new world science; the cultural impact of discovery; discovery and the nature of humankind; the political economy of discovery; comparative perspectives on European science and New World societies; the Earth redrawn (time, space, and measurement); life and death in the tropics; and political independence and scientific and technological dependence. Inquiries or suggestions for paper or session topics from U.S.-based individuals should be addressed to Professor Michael R. McVaugh, Department of History, University of North Carolina, Chapel Hill, NC 27514, OR Professor Seymour Mauskopf, Department of History, Duke University, Durham, NC 27706.

WHA

The *World History Bulletin* invites announcements and news about activities concerning the Quincentenary. Please send them to the Editor.

WORLD HISTORY TEXTBOOKS FOR HIGH SCHOOLS: A REVIEW

This review will attempt to survey and evaluate the high school world history textbook market. The purpose is to help teachers choose books compatible with the goals and nature of their courses. The World History Bulletin has, from time to time, reviewed some of the available texts, but there seemed a need to present a larger and more encompassing overview of the subject. The problems in such an attempt are numerous. First and foremost is the choice of which texts to review. There is a plethora of books on the market, many with very similar titles, others being re-editions of long familiar books, and still others being area study or Western civilization texts couched in world history titles. Misgivings aside, this reviewer will attempt to evaluate five such recent books. The texts were chosen because they are for average tenth and eleventh grade students, and because they represent the products of well-known high school textbook publishers.

Besides choice of books, the development of criteria by which to evaluate these books can be problematic. The analytical framework herein developed is personal, and, perhaps, unusual. Nevertheless, it may create a basis by which teachers can think through their own choices and develop their own priorities. It may also stimulate discussion within the teaching profession and with students, and it may provoke a dialogue with publishers and school administrators, the latter often being charged with textbook choice. *Readers are, therefore, invited to respond to this article.*

Foremost among the criteria in this review is narrative quality. Above all, texts must be considered, not just as sources of information, but as books with a story to tell. When we regret turning the last page, we know we have read a good book. Yet, neither many students nor teachers have had that kind of personal and memorable experience with texts. Texts should add, not just to cultural literacy as E. D. Hirsch suggests (Cultural Literacy), but to English literacy as well. Narrative quality involves precise connotative and denotative word choice, progression and crescendo, and a message for the heart as well as for the head.

Unfortunately, the conclusion that textbooks are "boring" is pervasive. California, in pushing through its new requirements, entitled "History-Social Science Framework," will require publishers to move toward solving this problem. They are to get away from "glitzy graphics and design" and "tell history as a dramatic narrative story; star myths, legends, heroes, and villains; opt for deeper study of critical moments; focus on 'literacy' in ethics, civics, democracy, economics, and geography; and introduce concepts of character, morality, integrity, and evil..." Especially emphasized, according to the "Framework", should be "historical empathy" and content necessary for an "emotional, imaginative involvement..." The peda-

gogical impetus for better narrative has come from people like Diane Ravitch (Columbia Teachers College) and Isabel Beck (University of Pittsburgh) who assert that students don't retain reading matter unless it has clear goals and sequence, and uses cause and effect relationships.

My second criterion is a text's conceptual approach. In the past, world histories have tended to be of the "Western civilization-with-add-ons," area studies or global issues varieties. I will look for conceptual and periodization patterns which reflect world themes and concepts, comparisons and links, analysis of movement and change, and incorporation of the latest world history scholarship.

Third, a textbook ought to be comprehensive but not encyclopedic. Are the facts sufficiently covered without being suffocating? Are the facts illustrative of the themes or, as is often the case, a compilation of data to insure answerability to every political, academic, and pedagogical constituency? Do they add to cultural literacy or are they a compilation of favoritisms and fads in history? Does the material integrate geography, politics, economics, culture, and sociology? Are issues relevant to the past, present, and future addressed?

Finally, I will look at ancillary materials, teacher aids, format, and skills development. Do these materials really add to the richness of the book and student learning or are they merely activities to keep students busy and occupied?

With these criteria in mind, I have chosen to review each textbook separately. It is hoped, thereby, to give the reader a feeling for the special qualities of each book. In order to allow a measure of assessment, I have brought to bear familiarity with other texts besides those under review. In addition to my narrative findings, I have quantified my views at the end.

History and Life — The World and Its People
By T. Walter Wallbank et al. Third Edition. Glenview, Ill.: Scott Foresman, 1987. 798 pp.

This book has been on the market for a long time, even before world history once again came into vogue. The richly colored cover is attractive, portraying a vibrant (Western) medieval scene of a New Year's Day banquet in France, Ca. 1413, with a tapestry depicting the Trojan War in the background. The publisher states that the book offers "content that spans the globe to provide a compelling, comprehensive story of human life on earth" (p.4), but the authors make no opening statement as to intent. The narrative is flat. In the opening sentences, we are asked, "How did it all come about?... How did people come to be this way?" (p.1). Unfortunately the intrigue ends there as we are consistently told the basic facts throughout the book. Compare, for instance, Wallbank's opener on the Old Stone Age, or Paleolithic period. It lasted from about 2 million B.C. to

about 8000 B.C." (p.8) with Philip Curtin and Michael Petrovich's narrative. (The Human Achievement, Silver Burdett, 1970- out of print). "... early men did leave behind them other evidence of their activities... Most of the tools made by early man during the Ice Age were made of stone. For this reason, the earliest period in man's history is called the Old Stone Age." (p. 17) Better yet, is McKay, Hill, and Buckler's narrative which begins, "Life in the Paleolithic Age was perilous and uncertain at best. Survival depended largely on the success of the hunt, but the hunt often brought sudden and violent death" (p. 5). (A History of World Societies, Houghton Mifflin, 1984. This is a twelfth grade or college text.) Note that the reader is immediately drawn into the hunt and provided a backdrop for discussion of the tools, planning, and organization of the hunt which follows. Besides less picturesque words, the differences in narrative style reflect Wallbank's propensity to state the facts, versus Curtin's attempt to lead us through the events in a causal mode, and McKay's technique of letting us experience the human drama and man's search for answers to dilemmas.

The differences are more than words, though, for context and direction also play a part in the success or failure of the narrative. To illustrate, Wallbank's Old Stone Age statement is followed by similar statements of definition regarding who Homo erectus was, the invention and use of fire, and glaciers. What is the connection and relationship? Curtin, on the other hand, carefully precedes his discussion of tools with the anthropological progression of man within the context of the Ice Age, first tying together environment with physical adaptation, and then using tools to describe resulting lifestyle changes. This tends to keep man's march through time in focus and give it causal direction. It also gives the narrative some peaks and valleys so that the reader can distinguish what is theme or idea and what is illustrative detail. McKay, meanwhile, never loses sight of his story—the individual in community with others, confronting and surmounting adversarial phenomena. The terminology (e.g. Old Stone Age) is incidental (but unforgettable) in his narrative, and his points are well defined and clear—in this case, that planning and organization of the hunt were more important than the tools, which were only a by-product.

The question of reading level seems extraneous in a discussion of narrative quality. In the three examples examined, simple versus complex sentences and vocabulary are equivalent, debunking the argument that high school texts are boring because authors have had to simplify. It would appear that "writing down" is often an excuse for lack of elegance in prose and a capitulation to the fact that it is easier to state the facts than to bring life and meaning to them.

The conceptualization of History and Life exhibits too much Western civilization and area studies, and too few worldly themes, links and comparisons. The

unit progression begins with early and classical civilizations in the Middle East, China, and India and then breaks down into cultural areas from A.D. 0 - 1500 A.D. (Christianity, Islam, Africa, Asia, and the Americas). From 1500 to 1945 the West dominates the story not just in theme, but in content. The last chapter is basically contemporary area studies.

This book wanders from place to place and event to event. Its organization mixes foci-chronological (Civilization Begins) geographical (The World of Asia), and thematic (Revolutionary Changes in the West). Cultural interaction and diffusion are mentioned, but they are not woven into the narrative. Worldly concepts, when introduced, wither. For instance "rivers are the basis of civilization" is introduced in Unit I, but the discussion focuses on geography and is devoid of comparisons and links. In Unit II the idea of classicism is introduced with the statement that "There are many similarities among different groups of people," but its worldly component is immediately diluted by the approach—"Classical civilizations arose in four different areas of the world" (p. 49). The review section of Unit II reflects what the student will learn from this material, and none of this is worldly—"Match the civilization with the name"; "Tell which civilization the following quotations describe"; "Match the letters on the map with the places described" (p. 131). Nor is there much attention, except in the most casual way, to the new conceptualizations being developed in world history, e.g., spread of disease, trade routes, steppe versus sedentary cultures, and migration.

Compare Wallbank's conceptualizations with Ross Dunn's in A World History-Links Across Time and Place (McDougal, Littell, 1988—ninth-tenth grade reading level). Here the story is one of world change. Dunn begins with a three-step human march originat-

ing in the Eurasian ecumene—the development of civilizations (I), their expansion (II), and links (III). His next three chapters repeat the theme in an ever-widening geographical framework. New civilization patterns emerge in the Middle Ages (IV), expand during the "Age of Global Communications" (V), and link man through new revolutionary ideas (VI). The modern world is portrayed as an interacting one. World changes are the conceptual glue with the civilizations integrated into it, rather than the other way around.

Simpler but no less elegant is Peter Stearns' conceptual approach. (World history: Patterns of Change and Continuity. New York: Harper and Row, 1987. This is designed for a one-semester college survey course.) Stearns conceives of four basic patterns of change: the rise of civilization (to A.D. 500), the spread of civilization (A.D. 600-1400), the rise of the West and world economy (1450-1914), and the contemporary world. While Stearns moves from place to place in developing these concepts, he never strays far from the themes, and constant comparisons bridge geographical and chronological boundaries.

The content factor in Wallbank is vast. The more favored topics of both Western and world historians are undertaken. We learn about Mecca and Muslim trade routes, all the important Indian and Chinese dynasties, Japan, Africa, and the Americas, the U.S. Revolution, medieval and czarist Russia, monsoon winds, Ibn Batuta, Suleiman the Magnificent, Nur Jahan, world population growth, the Renaissance, and so on. Spatially instructive maps are numerous, and, for the most part, can be found on the same or facing page of the narrative. But geography is addressed as a component of history rather than as a thread. The chronological content is less successful despite numerous time lines. The reason, perhaps, is that they

are placed at the end of chapters, and contain too much information. Students are required to recall information that has not been well cross-connected in the text. Pictures too are plentiful, but they do not draw the reader into them as articles of art, discovery, or emotional experience. Once again this is due to too pedantic a narrative style, e.g., "These medieval book pages show what life was like in those times [medieval]. At top is a shop where paper was made" (p. 344).

While there is a good mix of social, economic, and cultural history, political history clearly drives the story. The contemporary world gets short shrift in this book both as an in situ story and as a comparative thread through the narrative. Discussions of historical viewpoint are



sparse, and when mentioned at all, are articles of didacticism, as, for example, to acquaint students with a great historian like Arnold Toynbee. The same is true of issue development. Take for example the issues of harmony and the rights of groups and individuals within a multinational state. We are told (p. 58) that the caste system emerged in India due to the Indo-Aryan attempt to exclude Dravidians from political power. Stearns, on the other hand, sees it as an attempt to bring harmony to a multinational state. Isn't this an issue with which many civilizations have grappled, addressed in different ways, and left both haunting and elevating legacies? Must such an issue be wrapped so tightly in factual statement?

The authors and publishers of this book have provided every conceivable teacher aid and ancillary material to accompany this book. For students there are pronunciation guides, practice maps and tests, history trivia like "what's in a name?", "points of interest," "mysteries of history," and "someone you should know." There is a good index, a glossary and atlas, and chapter headings and review paragraphs. For teachers, the annotated editions contain lesson guidelines and plans, a skills chart, answers to chapter quizzes, essays, motivational activities, and audiovisual and enrichment suggestions. Support materials include a Teacher's Resource Book which includes study, research, and writing guide sheets, activities, source readings, one-day plays, geography drill sheets, outline maps, chapter and unit tests. Other materials are an Activities Book and a computer test generator package. The tests emphasize factual recall and are devoid of cross-cultural and chronological comparisons and themes. The activities book is at its best when it is working on skills and at its worst when it uses "puzzlers." The map book emphasizes location, not movement and change. The source materials are all readings, except for a few cartoons. The plays might be interesting to try.

Teachers and administrators will probably like this book for its generic comprehensiveness, non-controversiality, and familiarity. Students will not try to confiscate it for their home libraries at the end of the year. Those looking for an exciting world history text should search on.

World History — Patterns of Civilization
By Burton F. Beers, Englewood Cliffs, New Jersey:
Prentice-Hall, Inc., 1984. 800pp.

The cover of this book is a little drab—tan with a picture of a Greek statue of Athena in the foreground and a Greek poet in the background. In my view, the opening pages of textbooks are crucial. They determine whether we will read the rest of the book, and they set the tone, style, and mood of the narrative. This book opens with a "unit overview" of "Beginnings of Civilization." An imposing one-and-a-half page picture of a 4,000-year-old clay artifact of a

robed figure with a birdlike head, seated in a carriage, commanding a team of marsh birds ready to set the carriage in motion. We are told that "this was probably used in religious ceremonies and that it symbolizes the creative spirit that spurred early civilizations to new achievements" (p. 17). Students will probably not find the artifact an eye pleaser, nor will they be able to divine its religious import or connect it with any creative impulse leading to achievement. And this picture and notation is never explained further anywhere in the book. The thoughtful ones might think the creature looks like a beetle ("Beatle") and thereby find a contemporary creative? and spiritual? connection.

How could an author successfully introduce students to the spiritual and creative world of our earliest ancestors? McKay's approach is more successful. After an overview of early man's "home", diet, and the astoundingly broad world movement of early peoples ("there were very few undiscovered areas left in the world"), McKay makes a telling point when he notes that the most striking accomplishment of early man was intellectual. "These people used reason to govern their actions... An invisible world also opened up to Homo sapiens." This invisible world, the domain of spirits and beauty as well as reason, McKay discusses within the context of human fears, joy, and consternation. In this framework, a half man/half bird creature in a go-cart might not look so strange. More important, students have a framework for working their own imagination into this artifact. By contrast, Beers' artifact is left dangling, and so has one of the most fundamental themes of man's journey through time.

Like Wallbank, the Beers book is often monotonous in narrative style. Sentence structure is repetitive and words are denotative rather than connotative. While McKay uses words like "grim, uncompromising, joyous, precarious, fashioned," Beers uses "sad, stubborn, happy, fearsome and mad." In some parts of the book, the progression of ideas is logical, interesting, and more successful than Wallbank's. In the first chapter, lifestyle during the Old Stone Age is followed by notation of the change of environment (end of the last Ice Age) leading into the New Stone Age, the Agricultural Revolution, and the development of new technology (cause and effect). The discussion is logical and moves nicely, similar to Curtin's book but with less intrigue. Unfortunately, it is not consistent throughout the book. In Chapter 3, for instance, a discussion of civilization begins with cities, switches to rivers, and then with little reason or preparation, jumps to polytheism.

The conceptualization of this book is a bit more thematic and less spatial than Wallbank's. Units One and Two are the same in both-Ancient Civilization and Classical Civilization. Then in Beers' book, Unit Three is the Middle Ages in Europe and Unit Four is the Golden Age Outside Europe (Byzantine and Is-

lamic Civilizations, Africa and the Americas, India, China and Japan). This is a nice juxtaposition since it suggests that for at least 1,000 years, while the West was in the dimly lit background, elsewhere it was a brilliant "golden age." Beers, like Wallbank, continues on through the Western Renaissance, Reformation, and Revolutionary Changes in the West. Chapters 7, 8, and 9 all are thematic: "the Dawn of Industrialism," "the Age of Imperialism," and "World War and Peace." Beers explains in his "Note to the Teacher" (p. v), that the text presents "a chronological narrative of world history" tracing "development of civilization in different parts of the world." Themes which are promised in the book are "political change and economic development, the influence of geography on cultures, the growth of science and technology, the effect of contact between cultures, and creativity in the arts. These themes are developed within different societies rather than as world themes. The promise that a major theme is "contact between cultures" is not fulfilled. There are periodic sections entitled "Contacts Among Peoples" (usually at a chapter's end), but the information is along the lines that there must have been some contact through trade and wars, due to observable cultural similarities.

The content of both books is quite similar right down to the trivia-like mention of monsoon winds. While in Unit One, one might argue that Wallbank is more succinct, covering more material in fewer pages than does Beers, the reverse is true in the early India material. One small difference in the two books relates to content emphasis. Beers consistently includes more information on social life (women are often singled out), while Wallbank concentrates more on politics. Wallbank, however, includes more and better material on Latin America and Africa. Beers has an atlas using up-to-date world map projections in the glossary section, but geographical information along the way is static and incidental, rather than fundamental to a changing human story. Issues and dilemmas are not articulated either within cultures or across chronological and geographical boundaries.

Ancillary materials for both books are similar except that the Beers book does not offer the one-act plays. The student worksheets in Beers are somewhat more provocative, using charts, documents, and cartoons more often. They are a little more sophisticated in their mode of inquiry, but this too is not a significant difference.

A History of the World

By Marvin Perry. Boston: Houghton Mifflin, 1985.
896 pp.

In the Preface, Marvin Perry does not reveal the direction or view of this book for students. Rather he instructs them as to the benefits of this study—"to learn about the past," "to understand the present," "to appreciate our heritage," "to broaden our perspec-

tives," and "to acquire background for critical thinking." Then the virtues of this book are extolled—maps, charts, unit and chapter introductions, check-ups, reviews, enrichment and skills building, documents, photos, reference sections, and links to the past. As with the other books under review, Stonehenge is the mascot bearer of the beginnings of civilization, and from there on, much of the same content is found in this book as in the others.



Once again, the narrative is uninspiring and didactic. For example, "Many years of study and research have produced a picture of what most scientists believe life was like in prehistoric times. The longest period is called the Old Stone Age or Paleolithic (pay-lee-oh-LITH-ik) Age" (p. 27). The emphasis here is on how hard scientists and historians have worked, therefore, how "right" they must be—and here are the facts that students should learn. This is not a story. Compare it with McKay. "The culture of the modern Western world has its origins in places as far away as modern Iraq, Iran, and Egypt. In these areas human beings abandoned their life of roaming and hunting to settle in stable agricultural communities... How did wild hunters become urban dwellers?" And so the story begins, a story of far away places and times long ago [it does not have to be "relevant" to catch students' imagination], of changes, and how and why they happened (p.4). Or here is Curtin. "The Beginning of man's story on earth is elusive. Scientists searching for the when of man's appearance on this planet have been baffled by the mystery. [The student won't be preached to here!] Was it more than 750,000 years ago? a million years ago? longer? The history of man is muffled in the fog of unrecorded time" (p.13). What nice imagery.

Perry's book is basically a Western civilization text. Only one of the eight chapters is devoted to non-Western history (III). In Unit Seven, the non-Western

world is reintroduced within the context of Western imperialism, and in Unit Eight, a survey of modern times is discussed continentally and regionally. Western thought dominates the conceptualization and periodization of this text, from ideas like civilization and feudalism to colonialism and imperialism. While the favorite themes of world historians can be found in this book, like the spread of disease and cultural exchange, they do not inform the story.

The content of this book is similar to the other books under review. Most of the events, personages, important dates, and geographical places can be found. Political events and descriptions of civilizations, especially their products and achievements dominate, but some social, women's, technological, economic, and intellectual history has been injected here and there, too. There are few historical viewpoints and issues. Geography is a matter of place.

The book includes skill work at the end of each chapter, exercises in document reading, classifying, and so on. There is also a glossary, an atlas, time line charts, a good index, trivia, and graphs and charts. The teacher's manual offers suggestions for lesson plans, answers to questions posed in the text, and audiovisual and bibliographic resources. There is a short-answer style text bank and suggestions for essays for students of different levels. There are no other ancillary materials like plays, puzzles, or games.

World History — A Story of Progress

By Terry L. Smart and Allan O. Kownslar. New York: Holt, Rinehart and Winston, 1987. 784 pp.

The title of this book promises a distinctly Western view of the world. Fortunately the theme of "progress" is never mentioned either as a central idea or in the narrative. Instead, the student is instructed that the primary goal in this book is to "gain the knowledge and skills that will enable you to assume the responsibilities of citizenship." (p. xvi) Since the teacher is promised a book which can be used for Western civilization, non-Western civilization, modern European history, world cultures, and even as a basic text for an advanced placement European history course, it is unclear exactly what kind of citizenship this might be, Western or otherwise. The possibility of using the book for any number of courses is probable given the highly compartmentalized nature of the text. The attendant weaknesses, of course, are continuity and linkage. It would be a bit elementary, however, for an advanced placement course.

This book has a surprising lure to it, starting with the cover. The frontispiece pictures a stone statue of a Greco-Persian deity, Nemrud Dagh. It is the head-piece only, and the stone remains cracked like the veins of a porcelain teacup. The nose is broken off and there is a gaping hole in the side of the head. Yet this regal head, carelessly perched on the top of a mountain ledge, surrounded by rubble, is full of life

and suspense. The eyes gaze off into the distance, knowing and commanding. The colors are muted and romantic.

This intrigue with pictures commands attention throughout the book. There is an angled aerial view of a modern highway meandering through the barren Egyptian landscape of the pyramidal ruins (pp. 8-9). There is one of a camel, abed in the back of a pickup truck being driven across the desert (p. 688). And there is no picture of Stonehenge. The choice of material is refreshingly original, as is the narrative.

The book opens with a preliminary chapter on geography and the unattractive statement that "Geography is mainly the study of particular places on the surface of the earth" (p. 1). But the material becomes steadily more interesting as we are asked to "Imagine that you are a geographer studying modern Iraq. Where would you begin your study?" (p. 2). A discussion of map projections follows, immediately bringing into question a lot of long-held assumptions about the way the world looks. Unfortunately, the narrative gets interrupted at the beginning of each chapter by the publisher's need to state objectives and introduce the student to what is to come. Once past this, however, the reader is drawn into the story with statements like, "People have always wondered about the first inhabitants on Earth" (p. 11). A progression of ideas follows, so that we learn, not that Paleolithic means "Old Stone Age," but that early man used stone tools much as we use steel, consequently, we call this period in history during which "Ninety-nine percent of our history on earth has been spent..." (p. 11) the Old Stone Age. Nor does the narrative homogenize the information. Some facts are clearly given more emphasis than others, and not simply by black-typing them. "One of the turning points in early African history was the migration of the Bantu-speaking black Africans" (p. 216). While the narrative is compelling and free of monotony, it lacks complexity and imagery, and so is only partially successful in bringing a necessary richness and literacy to the story.

The conceptualization of this book follows the pattern of the other books under review here, particularly Beers. It globalizes the classical civilizations, and divides medieval times between the Western and non-Western civilizations. From there on, the West dominates. The world since 1945 is surveyed continentally and regionally. As with the other books, it is an assemblage of commonly used conceptualizations and information.

There are some happy deviations in content which set this text apart, though. One is the tendency not to repeat the old jargon. An example is the story of the Russian Revolution and why that occurred. In Wallbank we read that the "Revolution came in 1917 because the tsarist government had been unwilling or unable to find a way to modernize this huge, backward empire and because Russians had no effective way to obtain reforms in a peaceful, orderly manner"

(p. 568). This book avoids the simplistic, Western liberalist view that revolution came because of lack of change and an obstinate political polity. Smart suggests that "the Russia that entered the twentieth century had been shaped by reforms and reaction" (p. 563). The story that unfolds is one of change and the tension and instability arising from it. Another example is slavery and the slave trade of the sixteenth century. The Wallbank book begins with a discussion of the African tradition which "permitted slavery" and continues on to a discussion of the transmutations and transgressions made by the Europeans in that pattern. Smart begins with the statement that "Slavery is an ancient and widespread human institution" (p. 226). He then discusses the nature of its institutionalization in various cultures and points out that it was less institutionalized and thus more vulnerable in Africa. He emphasizes volume, disease, and profit (African, too) rather than the more trite cruelty and amorality of European imperialism.

The other positive aspect of content in this book is its effort toward linkage. There are more often statements like, "In India, as in ancient China, invaders often threatened the northern borders" (p. 89); or "In some respects, the religious beliefs of the Ghanaians and other early Africans resembled those of the ancient Egyptians and Romans—deceased rulers and ancestors were believed to have influence over the affairs of the living" (p. 218). Such comparisons extend to pictures. "How does the architecture of Kilwa compare to that of other early civilizations?" we are asked on page 223. On page 509, there is a photograph of two men who lived through the same nineteenth-century period in Japanese history, one a samurai noble shown in traditional costume, the other Mutsuhito, the Emperor Meiji, shown looking like a Victorian king. And those little inserts that every textbook feels compelled to include with points of interest, trivia, personalities, and mysteries, seem more worldly in choice (though there are many that are the same). One example is the primary source excerpt from "The Epic of Gilgamesh" which the authors introduce by saying, "The myth poses two universal questions. First, why must a good person suffer and die? Second, can a person ever obtain immortality or everlasting life?" (p. 18)

The content is not dominated by political, econom-

ic, social or cultural history. Like other books, it is a potpourri, as if attempting to satisfy all constituencies.

If there is an emphasis, it is to give the essence and uniqueness of a civilization, whatever that might be, and to relate the important events in that civilization's past. The result is the penchant to mention geography first, then to catalogue achievements, and refer to religion or women at all costs. This breaks up the narrative and compartmentalizes the civilization. This book, like the others, fails to dwell on "historical processes — identifiable patterns of change— occurring in the world at large , sometimes within the matrix of a civilization or culture, but often transcending it." (Ross Dunn, "Is World History Teachable?" Social Studies Teacher, Feb.-Mar., 1988.) The failure to do this weakens the narrative and worldly flow, and particularizes the content.

The teacher aids in the annotated edition are confined to answering questions posed at chapter's end. But these and the materials in the Teacher Resource Book are quite effective and useful. In section one of the Resource Book, activity suggestions are given for different skill levels, enrichment, and reinforcement. The readings are useful because they are not just random documents to be inserted in the text material for an "in-depth" look, but rather they comprise themes in themselves. For example, one group composed of the "Code of Hammurabi," "Hittite Laws," and "Hebrew Laws," illustrates similarities and differences between these civilizations as well as the meaning of law in general and its legacy to us today. Several of the groups give differing views of important issues. Still others illuminate social characteristics and lifestyles. All are introduced in their own context as well as in relation to the text material.

The worksheets in this section elicit recall and "deep meaning" within the same questions. For example, one group of questions requires students to circle the word in the group that does not belong. Others ask students to put short document questions in historical context. The tests are also groundbreaking. While of the short answer type, one group of multiple choice questions encourages "critical thinking," another requires recall. Two types of essay questions are given—"Discussing the facts" and "Thinking critically." There are numerous map exercises, many of which stress movement and change rather than place

Ratings on a scale from 1 (very poor) to 5 (excellent)

	Narrative	Conceptualization	Content	Ancillaries
Wallbank	3	3	3	3
Beers	3	3	3	3
Perry	3	2	3	2
Smart	4	3	4	4
Curtin	4	3	4	-
Dunn	2	4	3	3
McKay	5	3	4	-

identification only. The final section of the Resource Book presents materials on "Writing a Term Paper." While it might be argued that these activities are too sophisticated and hence difficult for the average high school student, my own experience suggests precisely the opposite. More such challenges create the interest in history that there ought to be. An easy course, which succors their supposed meager literacy level with hopes of better grades and less work, stunts growth potential and, in the final analysis, turns out to be boring. The tragic result is that students dislike history and feel they have wasted their time.

In conclusion, it is evident from this brief and personal look at textbooks, that there is not really much of a choice for high school teachers on the market today. It is a generic and homogenized world of glorified three-pound tomes. The narratives are bland and directionless, the conceptualizations are neo-Western, and the content and ancillary materials are derived from competitive market analysis and bits and pieces of "new scholarship" rather than purposeful pedagogical and academic inclusionary and exclusionary principles. While it is true that there is some of this in the world of college texts too, particularly when it comes to content, at least thematic and some conceptual choice is available—McKay's social history, Willis's view from the city (Roy Willis, World Civilizations, D.C. Heath, 1982), Reilly's thematic history (Kevin Reilly, The West and the World, Harper and Row, 1980), Stearns' patterns of change, or McNeill's cultural exchange (William McNeill, A World History, Oxford University Press, 1979 and The Rise of the West, University of Chicago Press, 1970). It is certainly an ironic tragedy that in a free society where choice is theoretically available, the result has been much like the results in the Soviet Union—a one textbook history. One suspects that behind some of this is heavy politicization of the textbook production and acquisition process. This may be a bogeyman, because like pressures occur in public universities. Public high schools, in fact, have more of a local constituency than do universities. I suspect, however, that it also has a lot to do with the powers of the teacher, and here is where a review like this can energize the argumentum ex silentio. Teachers need to demand better textbooks, not leave decisions up to administrative bureaucracies who know little about the academic field and classroom. Demand will produce better textbooks, and their production will be well received by both students and teachers.

Other books —

Paul Thomas Welty, The Human Expression (N.Y.: Harper and Row, 1985).

Reviewed World History Bulletin, Fall/Winter, 1985-86.

Esko E. Newhill and Umberto La Paglia, Exploring World Cultures (Lexington, Mass.: Ginn & Co., 1981).

Reviewed World History Bulletin, Fall/Winter, 1985-86.

Ross Dunn, A World History-Links Across Time and Place (Evanston, Ill.: McDougal Litell & Co., 1988).

Reviewed World History Bulletin, Spring/Summer 1988.

Nounir, Farah et al., The Human Experience (Columbus, Ohio: Charles Merrill, 1985). (Open for review.) Miriam Greenblatt et al., Human Heritage — A World History (Columbus, Ohio: Charles Merrill, 1985.) (Open for review.)

Robert Miltner et al., World History (Center for Learning, Wm. C. Brown, 1986). (Open for Review.)

Karen Kazarosian and Carol Ann Skinner, World History — Perspectives on the Past (Lexington, Mass.: D.C. Heath, 1988). (Since D.C. Heath is a major high school publisher, this reviewer wanted to use this book as one of the four target books. However, it was received too late for inclusion. A preliminary survey suggests that it is much like Wallbank and Beers, though the world maps at the end depicting civilizational boundaries at different times in history, are excellent.

(Open for review.)

Marilynn Jo Hitchens
President, WHA
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WHA

ROCKY MOUNTAIN REGIONAL, JUNE 7-9

The Rocky Mountain Regional World History Association will sponsor a conference, "Religion and World History," June 7-9, 1990 at Provo, Utah.

For further information contact: David McComb, Dept. of History, Colorado State University, Fort Collins, CO 80523.

NATIONAL ARCHIVES INSTITUTE

The nineteenth annual Institute for the Editing of Historical Documents is scheduled for June 17-28, 1990, in Madison, Wisconsin. Jointly sponsored by the National Historical Publications and Records Commission (NHPRC), the State Historical Society of Wisconsin, and the University of Wisconsin, the institute will provide detailed theoretical and practical instruction in documentary editing. Major funding for the institute is provided by the Andrew W. Mellon Foundation. Further information and application forms are available from the NHPRC, Room 300, National Archives Building, Washington, DC 20408 (phone 202/523-3092). Application deadline is March 15, 1990.

BOOK REVIEWS

Restoring Women to History: Teaching Packets For Integrating Women's History into Courses on Africa, Asia, Latin America, The Caribbean, and the Middle East.

By the Organization of American Historians. Bloomington, IN: OAH, 1988. Complete publication \$18; regional sections \$8.75 each.

Restoring Women to History represents the latest addition to the Organization of American Historians' (OAH) ongoing women's history project. This set of teaching packets is intended as one way to supplement and ultimately correct the approach of texts which give little or no coverage to status and roles of women in the histories of Asia, Africa, Latin America and the Caribbean, and the Middle East. The packets are available both as a complete set and as separate regional sections. In each of the units, two authors provide overviews of the social, political, and economic forces which affect women throughout history.

One of the great strengths of this set is the bibliography included with each packet, and it is this feature which is sure to be used over and over again by specialist and non-specialist alike. One would hope that the OAH will update the series periodically to ensure its continued usefulness as a curriculum tool.

A thematic introduction by series editors Cheryl Johnson-Odim and Margaret Strobel attempts to draw the individual presentations together so as to produce a comparative women's history of the different cultures examined. Much to their credit, the editors voice their concern that the packets be multidimensional and thus not merely advance "oppression" as a primary focus. They correctly point out that "women's history, however, is not primarily a history of disadvantage and degradation" (p. 3), and stress that it is also vital to teach students how women's status and roles have changed over time and in different cultures.

Nevertheless, the thematic introduction is weak compared to the other four sections of the publication. The editors make sweeping generalizations in most sections examined in this first chapter which detract from the introduction's potential effectiveness, and their "comparative" analysis about women's history often neglects the data about East Asian (China, Japan, and Korea) women. As an Asianist, I would also have to question the way the editors carve up Asia both in the introduction and in the regional packets. Apparently "Asia" in this publication comprises only East, South, and Southeast Asia, with West Asia reduced to the more outdated and Eurocentric Middle East. In dividing Asia in this manner, the editors missed the opportunity to make an even greater contribution to the field of comparative women's history if they had treated the region as a fully integrated unit.

Moreover, in the regional packets, the traditional

periodization tends to be very brief, often only a page or two in some sections, and the authors seem to be content to offer a series of observations punctuated by a few citations before moving on to the next section. The result of such an approach is that the packets generally seem to be more like annotated outlines (useful as they are) than comprehensive teaching guides.

These few points of criticism should not detract from the overall importance of Restoring Women to History. It is a good start, if not yet comprehensive enough, to the type of coverage needed in women's history materials on Asia, Africa, Latin America, and the Caribbean, and should be consulted by instructors in history, area studies, and women's studies.

Anita M. Andrew
Beloit College

CALL FOR PAPERS:

The Second Georgia Conference on World History

The Georgia World History Association is sponsoring a second Conference on World History to be held in the fall of 1990 at Clayton State College in Morrow, Georgia, which is in the greater metropolitan Atlanta area. Panel submissions and individual papers on both teaching and research subjects should be received no later than May 1, 1990. Panels and papers on referencing South Asia and Southwestern Asia (Islam and the Arab World) are particularly welcome, as are submissions focusing on broader world history themes. Interested parties should write to Marc Jason Gilbert, Department of History, North Georgia College, Dahlonega, Georgia 30597, or call (404) 864-1911.

The Global Experience: Readings in World History to 1500, Volume I, and Since 1500, Volume II

By Philip F. Riley, Frank A. Gerome, Henry A. Myers and Chong K. Yoon (eds.), Englewood Cliffs, New Jersey: Prentice-Hall, 1987. \$16.50 each volume, paper.

What are the qualities of an ideal world history reader? Most would agree that such a work should be composed of seminal primary source material, thought provoking essays, or both. It should be balanced so that the non-Western world achieves at least parity with the Western world, but neither Eurocentrism nor its antidote should lead to the exclusion of material on the United States, which all too often, as Peter Stearns has reminded us, receives less than adequate treatment by world historians. It should be balanced also in the sense that it provides a venue for the discussion of the everyday life of common people, for

the outcasts and for women, as well as for the male elites of human society. Adequate treatment should also be given to the mound builder and nomad, not merely to the imperial city-dweller, and to peoples whose tradition was orally transmitted, not merely to those with a written tradition. It should reference art, culture, and society as well as politics. It should be organized into sections reflecting themes as well as chronology, and the sections should relate to one another, as should the selections within each section. Introductory essays should be provided for each section, and for each selection, and each should advance possible interpretations in such a manner that the student-reader is not entirely left to fend for herself/himself, but which still leaves scope for the imagination. Each selection should be followed by thought-provoking discussion questions that can be translated into classroom assignments.

Is there a reader currently available that entirely meets these demanding criteria? The answer quite clearly is in the negative. Such a volume is not inconceivable. It would have the globalist organization and focus of Esler's The Human Venture: The Great Enterprise and The Globe Encompassed (which, in the opinion of some, are neither texts nor readers); the balance of Kevin Reilly's Readings in World History; and the direct, simple introductory material and discussion questions of Philip F. Riley, Frank A. Jerome, Henry A. Myers, and Chong K. Yoon (eds.), The Global Experience: Readings in World History to 1500, Volume I, and Since 1500, Volume II.

This evaluation puts The Global Experience in good company and it deserves to be seriously considered by all those seeking to evaluate readers for possible classroom use. This reviewer finds much in it that is worthy of praise. It is a sincere effort to provide, within a global perspective, the kernel of human history in an approachable and comprehensive format. Economy of style and format have kept the selections concise and the volumes themselves to a size that will not intimidate students. It offers particularly useful selections on genocide and on the Vietnam War. However, it is not, in terms of the standard suggested here, a complete success. It does indeed contain seminal primary source material and useful point-counterpoint secondary essays, but, though the editors hope to identify global patterns of development, their conceptions are not as broad as Esler's. A typical "global" section, one entitled "Christianity to Islam," is not purpose-built to highlight the shared ground or relationship between these two great religions and civilizations, or between them and Judaism (such as Hellenism, to cite one possible example). The vast bulk of the material is Western, is written by men, focuses on elite values, rarely gives insight into everyday life, is chiefly devoted to politics (the second volume entirely so), and overlooks the contributions of those possessed of an oral tradition or whose writing has yet to be deciphered. As a result, no Lady Murasaki, no

"Gamblers Lament" from the RigVeda, no Kalidasa, no Sigmund Freud appear in this reader. There is no mention of the influential Indus Valley civilization that traded with Sumer, but whose script remains an enigma, and no essays on the impact of the Mongols in global terms, or on Roman trade with Africa and India. The United States receives adequate treatment, but not always directly in regard to the global social and economic forces that created it, which it championed, or which have victimized it (a typical reference, to the Monroe Doctrine in a section entitled "America Asserts Itself," is a passage from the document. There is no reference to European views of this declaration, or hints at its future implications). India could be better represented in her own words (an Englishman's positive critique of Babur's regime, written in 1854, is all we hear of an Empire that produced the beautiful memoirs of both Babur and Jahangir, and the Ain-i-Akbari, and there is no selection from Mohandas Karamchand Gandhi). Sub-Saharan Africa receives voice only through Ibn Battuta; of Ghana, Benin, Zimbabwe, and the records of the griots we hear almost nothing at all (though there is an excerpt from the memoir of an African slave, it is designed to illuminate trans-Atlantic trade, rather than African religion or society). Some of the otherwise excellent discussion questions run astray: Babur, rather than Akbar, is compared to the Ch'ien-lung Emperor (Babur was the founder of a still ephemeral empire, the Ch'ien-lung ruled at an imperial climax). China is well served here, and there is an effort to give voice to the Third World, but most Third World societies are not given significant attention, nor are their current and lasting problems addressed. We are given valuable selections on Third World politics (Nehru, Fanon, the Catholic Church in Latin America), but none on the impact of socioeconomic change (as in Markandaya's Nectar In A Sieve), or the relationship between debt, poverty, and "underdevelopment."

A preoccupation with violence, and the politics of the First World establishment (and their mirror image in the Second and Third Worlds) throughout the second volume may explain the absence of Gandhi, but what reader would be complete without reference to either Gandhi or Martin Luther King? The text does feature a selection from Bishop Desmond Tutu, but it is employed as an example of decolonialist trends, not as part of a section on these globally linked philosophers of nonviolence. If humanity in the modern period deserves a section devoted to "The Age Of Global Violence," as the editors believe, this same period is so rife with contradiction that it is also an era worthy of explication as an era of global self-sacrifice and insight. This is known by all those who have read the speeches and writings of Gandhi and King, heard Mother Theresa speak, noted the labors of Amnesty International, or experienced Live Aid. If students are not exposed to peacemakers, but regaled only with words of men of the sword (there are no Trinh sisters

here, or Ranis, or Jhansi), are we not merely conditioning them to accept blindly what those living unexamined lives like to think is the immutable "way of the world"?

As significant as these perceived flaws may appear, they are by no means as serious as they might seem. A reader is a supplement to a text, not an exemplar of the field. Instructors can redress the alleged errors of omission or commission noted above with a few supplemental reading assignments of their own devising. It could be argued that such supplementation is always necessary, and that it is not seemly to be too critical of a reader, particularly one as well-intentioned as The Global Experience, whose editors rightly believe they have performed a much needed service to the field by supplying instructors with an accessible and handy text supplement. After all, some of this reader's problems (such as the selection on Babur or the lack of a reference to the global debt crisis) are the result of the difficulties attendant upon finding copyright-expired material, concise selections, or selections that may serve a variety of purposes (i.e., an African slave memoir must serve to illustrate Atlantic trade patterns, Black Africa, and the voice of a "common man"). However, readers that claim for themselves, as this reader does, the label of a work of world history, deserve close scrutiny, for the field to which it contributes is a nascent one and it is likely that scholars outside the field may feel that "by their readers (and texts) shall ye know them." Exposure to readers now in the publishing pipeline has indicated to this reviewer that efforts are underway to approximate more closely the standards mentioned above. In the aggregate, they may or may not surpass The Global Experience, but they will deserve our attention. In other, more established fields, the acceptance of compromises in the selection of course supplementary material can perhaps be afforded: they are certainly accepted--with a groan--but accepted nonetheless. In such matters, those devoted to the field of world history should commit themselves to the injunction that is a part of the Passover Haggada, which admonishes us to remember that all those who aspire to wisdom, "must aspire to the highest."

Marc Jason Gilbert
North Georgia College

Approaches to World Studies: A Handbook for Curriculum Planners

By Robert B. Woyach and Richard C. Remy (eds.),
Newton, MA: Allyn and Bacon, 1989, Pp. xii, 271.
\$37.95 hardcover.

This is an engaging book that is both practical and informative. Teachers across the social science disciplines will find messages and models here that will enlighten them about the varieties of approaches currently available to globalize the curriculum. The sev-

en separate essays in the book will also help to clarify thinking on how to globalize their own programs of study.

As has been the case in so many innovative efforts in American education over the past several decades, this book had its origins at a 1984 Wingspread conference (Wingspread Conference Center, Racine, Wisconsin) designed to examine ways to strengthen world studies courses in the secondary schools. The Mershon Center at Ohio State University was the conference sponsor and has been largely responsible for co-ordinating the effort that made this enormously helpful handbook possible.

Its purpose is to examine alternative approaches to world studies through the presentation of a synthesis of current scholarship on the structures of world history, geography, anthropology, and international relations. What has emerged from the two year effort of discussion, writing, review, and rewriting is a thoroughly usable and informed study that has immediate application in helping schools assess the roads they presently trod, or identify other pathways they might follow. What adds both strength and credibility to the work is the quality of the National Advisory Board the Mershon Center assembled to guide and review the process.

The book's basic premise is that the traditional world history course which has so long been a fixture in the high school program must be reoriented in order to meet the educational needs posed by the changing nature of America's leadership role in the world. The technological, economic, and cultural changes of the past two decades in the world community have complicated the task of world leadership for Americans. And they have also complicated the typical Western civilization-oriented world history course. The reality of global interdependence and the growing role of non-Western peoples as key players in the global exchange game call for new and fresh conceptualizations in the social studies curriculum. But what are they to be? And who shall design them? What is the basic and shared knowledge students should learn about the world?

These, of course, are not easy questions, especially within a society whose directions within the global community are presently marked by a great deal of uncertainty. But the power of this book is that it does not back away from providing answers to the key questions. The editors have organized their approach to world studies around five distinct themes. All are set against a background designed to respect the goals and priorities of local districts across the country. All the contributors clearly recognize that there is no "right" approach. Some are surely better than others but these have to be determined by curricular needs and community priorities. The five approaches are labeled history, Western civilization, historical cultures, world geography, and international relations. There is a chapter on each written by a recognized scholar in

the field. Each essay concludes by providing helpfully both an annotated bibliography and a comprehensive content outline. Subsequent chapters provide analysis of each of the approaches and assess both their strengths and weaknesses.

Central to the five approaches is a set of common concepts or themes. These strands represent the consistent and always evident elements which each of the alternatives must examine. At the same time, the elements reflect what the editors cite as "...the key dimensions of the contemporary world with which all five approaches must in some way deal." These themes are: interdependence, uneven development, complexity, social and historical change, and historical perspective. Each is explained in the book's introductory chapter which was written by the editors.

The work concludes with a timely glossary that gives ample and clear definitions for the terms common to all world studies courses, and integral to each of the models presented. It is both striking and broadening, for example, for those schooled in the traditions of the vocabulary of history to see these terms (among others) defined on the same page: Marxism-Leninism, Medieval, Mentifact, Mercantilism, Migration, MIRV, and Modernist Theory. How refreshing to realize the expanding dimensions the study of world cultures brings to the curriculum. Clearly it cuts across the narrow boundaries that have generally delineated each component of the social sciences.

As teachers and curriculum planners discover this book, it will become increasingly more important to their work and to the constant task of revision which confronts them. This is a responsible, scholarly, and dispassionate presentation that suggests what the "old" world history curriculum must become if it is to meet the needs of students who will live out their lives in the dramas of the next century. The essays here present a reassuring analysis of the changing image of world history and its implications for significant curricular change in the nation's high schools.

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WHA

Send notices of meetings, conferences or symposia to the editor on or before April 1st and October 1st.

A Review of "The World"
Materials for the Study of World History

by

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Nicholas Barton, Exec. Prod., The World: A Television History. A 26-part series, based on The Times Atlas of World History, co-produced by Goldcrest Films, Network Television, Ltd., and South Carolina Educational Television Network, 1983-85.

Geoffrey Parker, ed. The World: An Illustrated History. New York: Harper & Row, Publishers, 1986.

Geoffrey Barraclough, ed., The Times Atlas of World History. London: Times Books Ltd., 1978; Maplewood, N.J.: Hammond, Inc., 1979.

Geoffrey Barraclough, ed., The Times Concise Atlas of World History. London: Times Book Ltd., 1982, Rev. 1986, 1988; Maplewood, N.J.: Hammond, Inc. 3rd. Rev. Ed., 1988.

Robert E. Roeder, ed., Study Guide, The World: A Television History. New York: Harper & Row, 1986; and Faculty/Administrator's Guide. Columbia, S.C.: South Carolina Educational Television Network, 1986.

Students of all ages and faculties of all sorts might benefit in unexpected ways from more knowledge about the separate but related elements of a multimedia package, listed above, for the study of world history. Why these materials have seldom been seen together and why not reviewed together for pedagogical purposes seems mysterious. But assuming that each of these items has a widespread, enduring, and growing value for a large audience, I write to try to put them in perspective.

When The Times Atlas of World History, edited by Geoffrey Barraclough, first appeared in 1978 it was widely hailed as a major publishing event. Its cartographic excellence, innovative design, and superb annotation, made that big book a standard reference almost immediately. Although expensive, it proved an inspiration to many English-speaking people worldwide. One such person so inspired was the London documentary film-maker Nicholas Barton, who conceived in 1981 and carried through to completion from 1983 to 1985 a set of twenty-six half-hour videos entitled "The World: A Television History." This work is subtitled as "Based on the Times Atlas of World History."

Barton's baby was produced on a low budget compared with the many lavish BBC productions of a similar nature, such as Kenneth Clark's Civilisation (1969), Jacob Bronowski's The Ascent of Man

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(1973), James Burke's Connections (1978), or J. R. Roberts, The Triumph of the West (1986). Barton's series might have become known as Geoffrey Barraclough's series had the latter lived long enough; unfortunately, he died in December, 1984. Two consultant historians, Geoffrey Parker, then at St. Andrews, and Norman Stone of Oxford, finished Barraclough's job of supervising programs 8 through 16, and Stone did programs 17 through 26.

Unlike the personal views featured in former series, these films use no presenter or host but merely a faceless voice-over narration by Robert Powell. The audio carries some original music by Hans Zimmer, including rearranged themes from Mahler's Second and Fifth symphonies for front and end title sequences. The video format presents a strong mixture of animated maps, film clips, stills, computer graphics, and action artwork — without the expense of location footage. Images from the public domain, scenic documentaries, art, architecture, museum pieces, charts, and maps abound, leaving a lively impression of having visited, however briefly, certain sites and scenes that have become most famous in world history. A British bias is evident throughout, of course, but then so also are historical and humanitarian biases toward "fair play" and "equal time" for non-Western, non-elite, and non-WASPish peoples.

The films alone, if viewed seriatim for thirteen hours, are an extraordinary experience, raising as many questions as providing insights. Among knowledgeable viewers each program seems to evoke a gasp for at least one seemingly "factual" error, and to provoke a murmur of wonder for at least one questionable theoretical interpretation. Anyone wishing to sample the series would do well to choose at least two programs: one that one knows most about and one that one knows least about, in order to achieve a balanced judgment about sins of omission and commission.

Yet there is a danger in merely sampling one-thirteenth of the series haphazardly. For the chief virtue of the whole is a deliberate effort to be comprehensive, cohesive, and coherent about world history as seen from Great Britain in the mid-1980s. Failure is inevitable on any absolute scale, and ethnocentric judgments are unavoidable in presenting holistic historiography. Every expert will complain about how much of significance is left out regarding his or her field. But if honest in judging the whole series, I think most mature viewers will agree that it is quite good, mostly true, and extremely beautiful.

While the television history was being finished and first broadcast in the U.K. in 1984, further marketing arrangements were being made there and in the U.S. Two separate spin-offs in print were anticipated. First, a "coffee-table" picture book, similar to those derived from the Clark, Bronowski, Burke, and Robert series, was to be produced in England and printed in Italy. This turned out to be much better than expected and is the vivid, artful tome edited by Geof-

frey Parker, The World: An Illustrated History, marketed in the U.S. by the Trade Book Division of Harper & Row. Its 26 chapters correspond with the 26 parts of the television series but are not identical, thus effectively amplifying and complementing the film programs, slowing them down, so to say, even to stop-frame for more reflective study. Many of the mistakes made in the film narrative were of course corrected by the proofing and copy-editing processes for the printed version. Yet other typographical, print reversal, and caption errors crept into the book. Except for its front-matter, a twelve-page chronology, and its back-matter, a 2-page bibliography (plus a page of picture credits, and 11 pages of index), each of the 450 pages of the main text carries one or more illustrations with captions enhancing the textual information. Hence, The World: An Illustrated History does stand, as Parker intended, on its own two feet and offers "a general account of the outlines of human history from the beginnings... to the complexities of the modern world" (p. 5).

The second spinoff into print from the film-makers' art may not have been fully anticipated in Europe. When in 1984 South Carolina Educational Television (S.C. ETV) Network obtained the U.S. franchise from Bricomin and Goldcrest Films, it called together certain leaders of the World History Association - including Robert E. Roeder and Marilyn G. Hitchens of Denver, Ross Dunn of San Diego, Kevin Reilly of New Jersey, Arnold Schrier of Cincinnati, and Lynda Shaffer of Tufts - for a critique of the first half of the British film series. These master teachers were generally agreed that the sample films they saw were excellent-to-good in quality but uneven in breadth and focus and in need of ancillary teaching and learning aids for telecourse or college use in the U.S. Naturally, they were most critical of omissions.

Consequently, Robert Roeder, then chair of the history department at the University of Denver, was commissioned to choose a staff and prepare a Study Guide as well as a Faculty/Administrator's Guide for the film programs as soon as possible. The historians at Denver under Roeder and Hitchens included Eric Arnold, Peter Golas, J. Donald Hughes, and Kathryn Osburn. They worked completely independently of Parker's group and virtually unaware of what was being done for his Illustrated History. Hence, all the more remarkable are the complementary aspects of the book by the Parker group in the U.K. and the manuals by the Roeder group in the U.S.

Parker's picture book, like Barton's moving pictures, suffers from lack of subdivisions and a weak thematic story line. Roeder's Study Guide divides the whole series into four epochs or "turning points" in world history reminiscent of what Geoffrey Barraclough might have done. Indeed, when seen in combination with the original Times Atlas as well as The Times Concise Atlas of World History, to both of which it is keyed, Roeder's Guide book is a veritable Baedeker for world history. It lacks even a single il-

lustration, but does include many useful charts, graphs, tables and an ample standardized format for each of the twenty-six topics. Roeder's *Study Guide*, also almost stands on its own two feet, both as "a supplementary source of information and insight" and as a reinforcement of "the simultaneous senses of exaltation, fright, and fascination created by the story told in *The World: A Television History*" (p. iii).

Roeder's *Study Guide* is marketed by the Text Book Division of Harper & Row. So large is that conglomerate that the Text Book Division has yet to meet the Trade Book Division, it seems. Just as Parker, who this year is chair of the history department at the University of Illinois Champagne-Urbana, has barely made the acquaintance of Roeder, et al., and vice versa, so also the people at Harper & Row need to meet and get their acts together. Revisions and reissues of all these materials are called for: they are too good already to be ignored, but they are not yet perfected enough to be excellent.

So what have we here? We have a pretty series of twenty-six films, inspired by a big reference atlas and accompanied for a price by a smaller atlas, and we have two texts directly derived from the films but otherwise unrelated to each other. Do they mesh? Yes, surprisingly well, considering they were produced an ocean apart for altogether different purposes and audiences. Can they be used as modules? Yes, they can be, and probably most often should be, in the hands of competent and enthusiastic teachers. Are the parts of the package comprehensive enough to satisfy a majority of General Assembly delegates to the United Nations? No, I doubt that even a plurality would be satisfied by these bits and pieces. Is the whole of this package synergistic, i.e., greater than the sum of its parts? Yes, I think so, but I wish to reserve final judgment pending further experimentation and observation.

A number of knowledgeable critics in mid-decade, including the previewers from the World History Association, viewed half the videos (usually the first half) and overviewed the titles and themes of the remainder, then pronounced rather severe criticisms over the shortcomings of the whole production as a telecourse. Many of their objections are still pertinent to the films alone, the text alone, or the Atlases or *Study Guide* alone. The series is too Eurocentric; it is faulty in ignoring Latin America, Southeast Asia, much of India and Africa; it moves too fast, too shallowly, and too jumpily over the chronology of Planet Earth. Yet as a stimulus to further inquiry and for introducing comparative modes of thinking in history, it could be better only if revised and expanded. Taken together, the films plus their still-life text, plus the Atlases, plus the *Study Guide* — all compensate for each others' shortfalls and help to create an integrated vision of the mainstreams of the human experience on Planet Earth.

The First Georgia Conference on World History and the Formation of The Georgia World History Association



Peter Stearns

Georgia's first Conference on World History, sponsored by several organizations, including the University System of Georgia and the National Council on US-Arab Relations, was held on the campus of North Georgia College on October 12-13, 1989. Its primary purpose was to give faculty who teach world history and world civilizations courses a forum to discuss teaching strategies and identify classroom resources. It featured four workshop

panels led by scholars active in the field.

Workshop leader Peter Stearns of Carnegie Mellon University led a discussion of the role of American history in world history, and called for the better integration of the two fields. Sarah Hughes of Hampton University provided the audience with references to the host of resources now available to scholars seeking to restore women to their rightful place on the global historical stage. R. Hunt Davis of the University of Florida stressed the importance of Africa's contributions to the Mediterranean world and the impact of Islamic culture in Africa. Ken Perkins of the University of South Carolina supplemented Davis's presentation with a discussion of approaches to, and sources for, the teaching of Middle Eastern cultures in world history survey courses. David McCreery of Georgia State University, Tom Ganschow of the University of Georgia-Athens, and Lorraine Gesick of the University of Nebraska-Omaha illuminated ways of integrating East Asian and Latin American material into world history.

The discussion sessions that followed each workshop presentation were quite lively and ranged in foci from the paucity of sub-Saharan material in most world history courses to queries as to the most effective way of discussing women when dealing with institutions or events from which women were seemingly excluded. The conference luncheon speech was



Sarah Hughes

delivered by Kevin Reilly, past president of the World History Association. Reilly took for his theme the infamous declaration of "The End of History." According to Kevin, the recent reports of history's demise have been greatly exaggerated.

The conference was attended by over one hundred students, and over thirty faculty representing most of the thirty-three campuses of the University System of Georgia. Among those present were historians from Middle Georgia College, which is soon to offer world history courses for the first time.

The Conference attendees supported the creation of the Georgia World History Association as a regional affiliate of the WHA. They approved a Constitution for that body, and elected officers. A second conference is planned for next year at Clayton State College in Morrow, Georgia, situated in the greater Atlanta metropolitan area (see the preliminary call for papers included in this issue of the *Bulletin*). Membership in the GWHA is open to all and can be obtained by sending five dollars to The Georgia World History Association, c/o Marc Gilbert, Department of History, North Georgia College, Dahlonega, Georgia 30597.

WHA

PAST PRESIDENT'S FINAL REPORT*

December 28, 1989

In summarizing developments in the field of world history during this past year, the phrase that springs most readily to mind is "the momentum continues." That momentum is evident in what has been happening within the World History Association, as well as in what has been happening outside our organization. I want to take this opportunity to review briefly the developments that have been taking place in both these arenas and then point to some tasks that I think lie ahead for us.

Within our organization, the two most dramatic developments have been the growth in membership and the imminent appearance of the first issue of *The Journal of World History*. In my report to you last year I indicated that our membership stood at 526. It is now well over 900, more than a 70 percent increase. Our goal had been to enroll 1,000 members by 1990. Depending on how many new members we can gain at this meeting, we may come very close to reaching our target by the time we all depart for home. However, we have to temper our euphoria a bit because the overall figures do mask some troubling trends. Dick Rosen, our Executive Director, will shortly report on the nature of these trends.

As for *The Journal of World History*, all of you have received the handsome flyer announcing the first issue which is to appear next month. It is, as you [^{*Ed. note:} Arnold Schrier, President of the World History Association for the years of 1988 & 1989, here gives his last report as president. We appreciate his many formal and informal contributions to our publication.]

know, the official journal of the World History Association. Together with our excellent *Bulletin*, these two publications will firmly establish the scholarly and pedagogical stature of the WHA more widely than ever before. Much of the credit for the existence and quality of the *Journal* and the *Bulletin* goes to their respective editors, Jerry Bentley and Ray Lorantas. We owe them both a great debt of gratitude.

A variety of other activities under the auspices of the WHA this past year provide further evidence of continuing momentum. Last June, for example, the first of the WHA regionals, the Rocky Mountain group, in conjunction with the WHA, sponsored a very successful meeting in Aspen on "Revolutions in World History." In October, Marc Gilbert, of North Georgia College, informed me that the Georgia World History Association "is now a living thing," and that it held a successful conference with about fifty faculty from the University System of Georgia in attendance. The people in Texas also appear to be moving toward the creation of an organization. In October, John Mears of SMU hosted a gathering in Dallas of about ten historians from various Texas institutions on the verge of moving into world history in a serious way. The group decided to confer regularly on a twice-yearly basis and have already planned meetings for February and October of next year. A number of us in the midwest are seeking to establish an Ohio Valley WHA, and as a first step we have planned a roundtable discussion on the teaching of world history at the April meeting of the Ohio Academy of History. This coming year the Academy will hold its conference on the campus of Denison University.

Meanwhile, as a national organization, we again awarded a \$200 prize on National History Day. This year the prize went to Christopher Sakellis, a junior high school student from Longmeadow, Massachusetts. His winning essay, "Shaka Zulu: Influence on African History," appears on pages 8-10 of the Fall/Winter 1989-1990 issue of the *Bulletin*. Dorothy Goodman of the Friends of International Education represented the WHA at the awards ceremony in June at the University of Maryland. Here in San Francisco, as most of you are aware, we are sponsoring three panels on topics in world history, just as we did last year at the AHA in Cincinnati. In that connection, if any of you have ideas and suggestions for panels at the AHA meetings next year in New York, please send them to Peter Stearns, the chair of the Programming Planning Committee. Peter is at Carnegie Mellon University in Pittsburgh.

Even more encouraging, I think, is an acceleration of interest in world history outside our own organizational efforts. This is occurring at various levels and has taken various forms. At the institutional level, more colleges and universities are planning to offer world history courses that have not offered them before. Texas A & M University and Middle Georgia College are two examples of which I am aware. Some

institutions are moving to initiate M.A. programs in world history, among them the University of Massachusetts, the University of Denver, and Ohio State University. These developments are coming none too soon. Already we are beginning to see tenure track appointments being publicized for people with advanced degrees in world history. One such flyer that crossed my desk recently was from the University of Victoria in British Columbia.

At the secondary school level, where world history has been a significant part of the curriculum for more than twenty years, there has been an ongoing concern for making the courses in world history or world civilizations as meaningful as possible. One need only look at the program of the NCSS meeting in St. Louis last November. No fewer than five sessions were devoted to global themes in education. A month earlier, the October issue of the NCSS journal, *Social Education*, carried the report of the NCSS Task Force on Scope and Sequence, which emphasized the importance of world history in the high schools.

All of this has been reinforced by developments on the national scene. Within the last six weeks, three organizations have issued works that will undoubtedly heighten consciousness about the critical need for all segments of our educational system to give greater attention to world history and global studies. One is "International Competence: A Key to America's Future, A Plan of Action prepared by the Coalition for the Advancement of Foreign Languages and International Studies (CAFLIS)" (December 1989). A second is the book, *Historical Literacy: The Case for History in American Education*, edited by Paul Gagnon and the Bradley Commission on History in Schools. Among the many distinguished contributors to this volume is Ross Dunn, the first president of the WHA, who wrote the chapter on "Central Themes for World History." The third is "Charting a Course: Social Studies for the 21st Century," the report of the Curriculum Task Force of the National Commission on Social Studies in the Schools. William McNeill served as one of the commission members and contributed the essay on "World History."

In the light of these developments, it is probably more accurate to say that the momentum for world history is building, not just continuing. While this is heartening to all of us interested in promoting world history, I see at least two tasks facing the WHA in the years just ahead. One is to develop a network of regional affiliates across the country. We have made some progress in this direction but there are still vast areas that are without any regional WHA organizations. This includes two of the most populous sections of the country, California on the west coast and the whole Middle Atlantic and Northeast area along the eastern seaboard.

A second task will perhaps be even more challenging. Now that we have established a sizable and growing membership in the United States, we need to

make a concerted effort to expand our membership abroad so that we truly become what we say we are, a world history association. This effort will require energy and imagination; fortunately the WHA has both in abundance. Indeed the process of thinking ahead has already begun. After a year and a half of deliberations, the Master Plan Committee is ready to report to you on what it sees as our overriding needs in the immediate future. This forward-looking view will also be evident to you in the reports you will hear from the other officers and committee chairs.

Let me say in closing that it has been a privilege to serve you as president of the WHA these past two years. But it is now time to pass the torch. So in a quick change of metaphor, I will happily turn over the reins of power, if that's what they are, to our new president, Marilyn Hitchens, at the conclusion of this business meeting.

Arnold Schrier

TEACHING PRE-MODERN MIDDLE EASTERN HISTORY

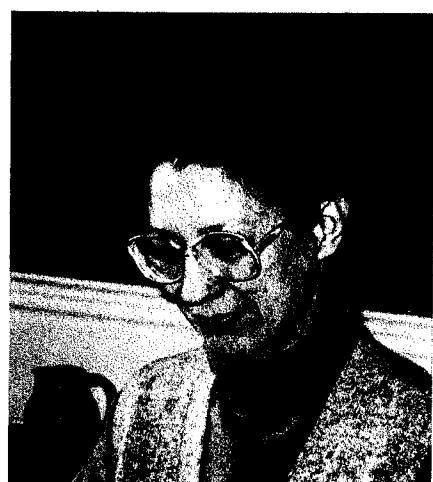
Gladys Frantz-Murphy
Iona College

The following is offered in response to calls for suggestions on teaching Middle Eastern¹ history in a global context. Besides facilitating teaching Middle Eastern history, the aim is pedagogic, and makes no pretense at comprehensiveness. Comprehensive surveys are readily available in any number of books.

The following will address a number of salient historical topics, in terms of cause and effect — not what happened so much as why it happened. Pedagogically, posing meaningful questions, and then using information to answer those questions, develops a higher order of cognitive skills than does merely accumulating information.

This approach is almost a prerequisite for teaching world history.

Similar developments took place at different times and in different places. Were their causes and effects similar or different across time and space? Why or why not? This approach allows us to treat the history of different world areas as interrelated phenomena. Geography, climate,



Gladys Frantz-Murphy

eco-systems, nomadic invasions, economic contraction or expansion, linguistic change, cross-cultural influence, and scientific and technological advances, become the variables of history. Paradigms of some of these variables are offered in the following.

GEOGRAPHY, CLIMATE, AND ECOSYSTEMS²

This section synthesizes information culled from studies of geography and anthropology. Geography and climate have always had very direct bearing on life in the Middle East, its society, and history. Using the paradigms set out below, students can pose meaningful questions about any period in Middle Eastern history.

The Middle East is defined as the area from Morocco in the west to Pakistan in the east, from Central Asia in the north to the Sudan in the south. Today that area is defined by a common majority religion and culture, Islamic civilization. However, an older, more fundamental unity defines that area.

The Middle East is an arid zone — a dry area with limited water resources. Its geography and climate, and the resultant ecosystems, are very different from those familiar to anyone living in any part of the United States except the southwest. There has been no significant change in the climate in historical times, that is, since about 3000 B.C. But climate has caused the ecosystems of the area to deteriorate.

Because of the contradictory winds which prevail at 30 degrees north latitude in this area there is no rain in summer, while the direct rays of the sun maximize evaporation. It is this combination, historically exacerbated by human activity, which causes the ecosystems to deteriorate. An example of the precarious nature of life in an arid zone that students may be aware of is the recent drought and famine in the African Sahel, which includes the Sudan, that led to the relief efforts sponsored by rock musicians under the banner of Band Aid.

Ecosystems

Within the Middle East there are four distinct ecosystems, each of which is precarious.

Riverine. The first type of ecosystem is riverine, the major examples being the Nile river valley, and the plains of the Tigris and Euphrates rivers in Mesopotamia, each the focus of sedentary agriculture. It was no accident that early civilization developed in the river flood plains of the Middle East. Historically, civilization developed where an adequate agricultural base supported the division of labor. Within this ecosystem water had to be pumped up, regulated, and channeled into fields. Extensive irrigation works necessitated a great deal of cooperation which was coordinated by the state.

Steppe. Only a small portion of the total area of the Middle East is riverine. The overwhelming majority of land is either steppe or desert. Steppe ecosystems

are known by other names elsewhere in the world — veldt or savanna in Africa, pampas in South America, high plains in the United States, something to which American students will perhaps be able to relate. Steppe land makes up large areas of Morocco, northern Algeria, coastal Libya, parts of Egypt, the Sinai, southern and coastal Arabia, western and northern Syria, the West Bank of Jordan, eastern Iraq to inner Iran, and pockets of Afghanistan and Pakistan.

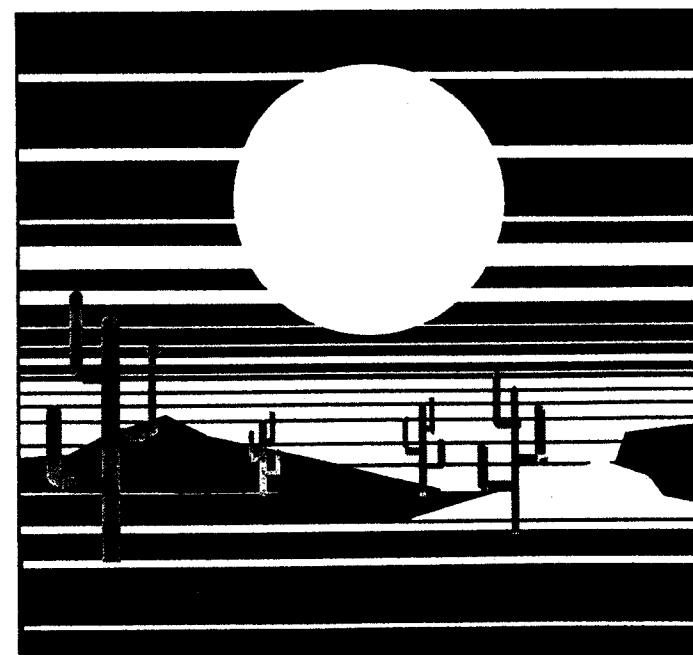
Steppe is defined as receiving ten inches mean annual rainfall. However, there is no predictability as to when that rain will fall, how it will be distributed, or whether it will rain at all in a given season. Ten inches is the lower limit for rainfall irrigation. Given the insecurity of sedentary agriculture at this rainfall limit, alternative forms of land use are more secure.

Pastoralism is a practical, efficient alternative to sedentary agriculture. Pastoralists, popularly known as nomads, practice herding and seasonal migratory agriculture. They traditionally have reasonably well-defined areas of summer and winter pasture for their animals. In the fall, prior to migrating to their winter pastures, pastoralists sow crops, primarily barley, leaving the old and weak behind to tend the crops. In late spring they return to harvest the crops and pasture their animals through the summer.

There are pastoral populations in Iran which continue to move from the Caspian Sea to the Persian Gulf, a distance of over 500 miles, in spring and in fall.³

Pastoralists can and do grow cereal crops, but pastoralists would not survive were they to depend on agriculture alone. Animals are, by contrast, a movable source of wealth, a hedge against drought. They can be moved to water in times of prolonged drought.

Desert. The third type of ecosystem in the Middle East is the desert oasis. Desert is defined as land receiving less than five inches mean annual rainfall. Well over 50 percent of the Middle East, including



the Sahara across North Africa, Arabia, Jordan, eastern Syria and western Iraq, central Iran, and pockets of Afghanistan and Pakistan, is true desert. Oases were the focus of the development of civilization — ancient Sumer, and medieval Mecca and Damascus. For purposes of irrigation, water is available only from wells or seasonal rivers.

Mountains. A fourth type of ecosystem is mountains. Mountains create micro-climates within a restricted area by preventing or generating rain. For

"Mountains create micro-climates within a restricted area by preventing or generating rain."

example, on the windward side of the Lebanon mountains, Beirut receives between forty and sixty inches mean annual rainfall, while Damascus, on the leeward side of the Anti-Lebanon, only about eighty-five miles away as the crow flies, receives only eight inches.

In the mountains a second form of nomadism is practiced, transhumance, moving people. While pastoralists move horizontally on the landscape, transhumants move vertically, up and down mountains, with the seasons, spending the summer at the highest altitudes and the winter at the lowest. Transhumants may practice agriculture and keep different animals at different altitudes, staggering labor over the year between five or six ecological niches. Transhumants in the Zagros mountains between Turkey and Iran move from sea level to 10,000 feet in the course of the year.

Mountains are scattered throughout the Middle East. There are mountain ranges which are used, or historically have been used, by transhumants in Algeria and Morocco, Lebanon, western and southern Syria, Turkey, northern Iraq, eastern Iran, Pakistan, and Afghanistan.

Conflict

Transhumants have been minorities and dissidents. Why? Mountains afford protection and security. They are easily defensible against vastly superior numbers, as most recently the Afghans have reconfirmed. Other transhumants who continue to play major roles in conflicts in the Middle East include the Druze in Lebanon and the Kurds in the mountains that overlap Iran, Iraq, and Turkey. In the Iran-Iraq war, each nation armed the other's Kurdish population, inciting it to insurrection, while oppressing their own Kurdish population.

Historically the climate, geography, and ecosystems of the Middle East have been a major underlying source of conflict. Why is this so? You might have your students look at a topographical map of Lebanon and consider the proximity of all four ecosystems.

Sedentary populations practicing irrigation agriculture are dependent on elaborate irrigation systems which raise and distribute water from rivers or wells.

A sedentary state is defined by a piece of real estate with borders.

Irrigation agriculture represents a long term investment in valuable crops. By way of example, while cereal crops sown by nomads take from four to six months from sowing to harvest, high-value irrigation crops such as vineyards and olives require a ten-to thirty-year investment before a harvest is realized. To protect that investment, there is a need for formalized authority and political stability. Historically, the state, therefore, needed a military to secure defined territory from the threat posed by nomadic populations clinging to its frontiers in areas wet enough for pasture, but not wet enough for sedentary agriculture. A large part of the history of the Middle East, from ancient Sumer to the Sudan today, is a history of this conflict between nomadic herders and sedentary farmers. Students may be familiar with the conflict between cattle ranchers and farmers when the American West was opened.

Strong states came into conflict with pastoralists by expanding irrigation works onto land previously used for pasture. And conflict arose in time of drought, when pastoralists moved in or raided settled society. (Nomads were as well armed as settled states until into the twentieth century.) A recent example of this phenomenon was the collapse of the government of the Sudan when hundreds of thousands of pastoralists converged on the river at Khartoum.

Political Organization

Unlike sedentary populations protected by a developed state, nomadic populations had a more rudimentary need for authority. While the group had well defined summer and winter pastures, the state was defined, not by real estate, but by the group. Traversing the route connecting its grazing areas required the allocation of authority and decision making, but leadership was elastic. A leader would be elected from among his peers; but he would remain first among equals. The leader was responsible for deciding when to move and for organizing the group. But as the leader, he did not have a monopoly of force or the means of production; nor was he privileged by birth. His status derived temporarily from the fact that he had knowledge critical to the group's survival. A group living on the edge of survival could not afford to maintain an incompetent leader.

"A group living on the edge of survival could not afford to maintain an incompetent leader."

There were two basic types of pastoralists — desert nomads, those dependent on camels, traditionally Arabs, and horse nomads, traditionally Turkic speakers. A line drawn from Damascus to Baghdad roughly separates the area of horse and camel nomads, with the northern, wetter steppes being the domain of horse nomads and the drier, southern steppes that of camel

nomads.

Only the most rudimentary organization and leadership were necessary among desert nomads. Their migratory routes were far removed from sedentary agriculture, and so they had little contact or interaction with settled states.

The migratory routes of horse nomads took them through or near settled areas controlled by states. Moving through such territory required more complex political organization as the need for negotiation and potential for conflict was great. Hence, there were ranking class distinctions among horse nomads. Those who planned, organized, negotiated, and led the military constituted a well defined elite. Horse nomads constituted a mobile state; the Mongols were an example of such a state.

THE ARAB CONQUESTS

The initial issue in teaching the Islamic period of Middle Eastern history in a global context is to account for the spread of Islam.

Late Antiquity: Power Vacuum

For the student, it is important to point out that Islam did not emerge from a clean slate onto the stage of world history. What was happening in the areas into which Islam was to spread that might help account for the remarkable success of Islam?

The great powers in the Middle East were the Byzantine Empire to the west and the Persian Empire ruled by the Sassanian dynasty to the east. The sixth-century Byzantine Empire was marked by two momentous events. First was Justinian's reconquests of Italy and Spain in his attempts to reestablish the farthest extent of the Roman Empire. Those reconquests went on for a quarter of a century. War costs money. Who paid? And what were the results of the twenty-five years of warfare?

Justinian's campaigns accomplished little beyond laying Italy waste. The campaigns were financed by increasing taxation in the rich eastern cities of the empire -- the hitherto autonomous cities of the Levant. Squeezing increasing taxes out of a population which saw no benefit from their contributions led to tax resistance. Local officials were replaced by Greeks from Constantinople, ultimately resulting in the loss of those cities' autonomy.

The second momentous event in the Byzantine Empire was the defining of heresy by Church Councils held in Byzantine territory under the auspices of the Byzantine Emperors. Those councils, attended by the five co-equal bishops of the early church — Constantinople, Rome, Alexandria, Antioch, and Jerusalem, increasingly tightened Christological dogma at the expense of the three bishops from the eastern provinces, who were condemned as heretics.⁴ Having defined the native churches of the eastern provinces, Coptic in Egypt, Nestorian and Jacobite in Syria, as heretical, Byzantine emperors of the sixth century began an on-

again, off-again policy of persecution of provincial heretics. Civil disturbances occurred in Alexandria between Greek Orthodox (Malikite, "the king's religion" in Arabic) and Coptic Christians over Christological controversies, but overt national resistance to Greek domination was also at issue.

Greek rule in the eastern provinces which were to fall to the Arabs was unpopular if not hated. There was also considerable unrest in the provinces of the Persian Empire soon to be invaded by the Arabs.⁵

These two internally weakened empires were engaged in a world war in the quarter century just prior to the eruption of the armies from Arabia into their territories. This involved Persian campaigns that reached as far as the Byzantine stronghold of Egypt, and the Greeks pushing the Persians back to the Persian capital.

"The Arab armies, in essence, walked into a power vacuum."

The area into which the Arab armies marched was devastated and depopulated. Local populations had no reason to resist, and the Byzantine and Sassanian armies were in no condition to defend their war torn provinces from fresh new armies. The Arab armies, in essence, walked into a power vacuum.

The best testimony as to the nature of the Arab "conquests" is provided by local histories written by bishops. These corroborate what later Arab historians tell us, namely, the Arabs "conquered" city by city (remember the nature of the geography of an arid zone), appearing before the city gates and negotiating with the local official. Often the only local official left was the bishop.

Bishops of the cities individually signed treaties with the Arabs. The treaties guaranteed the cities freedom of religion, something the provincial populations had not enjoyed under Greek rule, and possession of their property, so long as they agreed to pay their taxes to the new rulers.

While in the popular imagination what was remarkable was the defeat and destruction of two ancient empires, this was in fact not so surprising given the historical circumstances. What was remarkable was that the Arabs were not swallowed up by the two ancient civilizations which they had conquered. Instead, they would go on to elaborate a new Arabic and Islamic civilization.

Pre-Islamic Arabia

What was the world of pre-Islamic Arabia like? The Arabs were surrounded by Christian territories, and Jewish tribes were well established to the North of Mecca. Not only were the Arabs familiar with Christianity, they were also familiar with sectarian conflict between Greek, Syrian, and Egyptian Christians. Therefore, while monotheism was in the air in pre-Islamic Arabia, it was also tied to sectarian politics.

Culturally, two phenomena made for a sense of Arabic, or national, identity. One was the existence of a pilgrimage site at Mecca to which Arabs from all over Arabia were drawn. The second was Arabic poetry. When students snicker at the notion that poetry could have any historical significance, you may point out that before technology and printing, poetry-storytelling was the standard form of entertainment, and is only now being ousted by television in some parts of the world.

Regional politics had stimulated the development of Arabic poetry. As had been the case since remotest antiquity, the riverine states of Mesopotamia and the Syro-Palestinian littoral had commonly employed their nearest pastoralist neighbors as auxiliaries in their armies and paid them to keep other nomads from migrating into, or worse, invading, the riverine, or wetter steppe territories. By this means in the century prior to Islam, two satellite Arab kingdoms had grown up on the fringes of the respective empires—the Ghassanids attached to Byzantine Syria and the Lakhmids attached to the Sassanian Empire.

These two respective Arab kingdoms aped the courts of their powerful employers and in so doing sponsored annual poetry contests.⁶ For our purposes, these contests are important because they fostered the development of a common Arabic dialect and a common sense of identity.

Economically what was happening in Arabia? The long war between Byzantium and the Sassanian Empire had disrupted trade from the East through the Fertile Crescent to the Mediterranean coast. (We may also presume that the demand for Asian luxuries would have been reduced.) The theory is that such trade as continued to flow to the west was displaced from the Persian Gulf to the Red Sea via the Yemen and then carried overland by caravan along the west coast of Arabia to the Syrian littoral.

Mecca was doubly blessed. It was strategically located about midway between Yemen and Syria, making it a major staging point in the caravan trade. At the same time, its status as a pilgrimage site minimized its involvement in warfare, thereby enhancing its economic position.⁷

Any change in the economy of any society will cause political and social change. Economic change entails some people getting richer and some poorer. Those newly enriched will want their social and political status raised, and those newly impoverished will be discontent, wanting a return to the status quo. In a nomadic, clan-based society, one's economic and social security come from one's membership in a family

"Any change in the economy of any society will cause political and social change."

and in a larger clan. The theory is that with the rise of a commercial economy at Mecca, rich sedentary merchants began to neglect their poor cousins, exhibiting a new individualism foreign to nomadic virtues. It

would be among the poor cousins, widows, and orphans those left unprotected by the breakdown of nomadic economic and social security that Islam would first spread. Such then was the scenario in Mecca just prior to Islam.

Muhammad's Message

What appeal did Muhammad have to the Meccans? What was Muhammad's message at the beginning of his public career in Mecca? This question has been addressed by singling out the earliest⁸ verses of the Koran. The earliest verses consist of admonitions to the newly wealthy to remember the poor and unfortunate, widows and orphans.⁹

What do we know about the conversion of Arabia and the expansion of Islam to the old centers of the Byzantine and Sassanian empires? Islamic Traditions¹⁰ tell us that once Mecca had submitted to Islam, tribes from all Arabia eventually followed suit, until by the time of Muhammad's death, Arabia was Islamic. Upon his death, however, many tribes that had nominally converted to Islam as a precondition of their being accepted by Muhammad into his military confederation apostacized. Their submission had been to him personally; he was dead and the confederation was over. Tribal conversion in Arabia had been, then, much like the conversion to Christianity of the Germanic tribes in Western Europe; when the leader converted, so, too, did his followers. The twenty years following Muhammad's death were taken up with fighting the Arab tribes back into submission (this is the original sense of the *jihad*, or holy war, as it occurs in the Koran).

Initial Conquests

Once all of Arabia had finally submitted to Islam, the tribes, now Islamicized, could no longer raid each other. Their economic pugnacity was then channeled northward toward the two ends of the Fertile Crescent—Byzantine and Sassanian territories. As the Arabs moved into these better-watered territories, they first came in contact with their Christian Arab cousins (heretics according to the Greeks), some of whom joined them in their northward expansion. The Arab armies, some of whom had reputedly been to the northern centers of civilization in their earlier careers, were nomads directed by sedentary Mecca merchants. They handily defeated the armies of the two dying imperial powers, and then concluded treaties with the towns of the steppe and settled territories.

Closing the Steppe Frontier

The initial extent of Islamic expansion was west to Egypt and east to Iraq. A second wave of expansion beyond those limits was a discrete phenomenon. In the interim, having succeeded to the lucrative agricultural centers of the ancient Middle East, the Muslim rulers were content to collect agricultural taxes. But waves of Muslim nomads continued to come north looking for land. Seasoned Muslim administrators had no desire to displace tax-paying non-Muslim

farmers in favor of Muslim herdsmen adverse to paying what they considered to be non-Muslim taxes. Muslim administrators were, therefore, faced with the problem of where to settle the continuing influx of nomads.¹¹

The solution was the second wave of expansion beyond the settled areas, West across North Africa and east into Central Asia and Afghanistan. In the westernmost advance, by the time Muslims had gotten to the Atlantic, the Umayyad regime in Damascus had no interest in their crossing into Europe, and few of the Muslims who did so were Arab. The bulk of the European invasion force was nomadic Berbers¹² who had converted during the march across North Africa. The invasion across the Pyrenees into France was the later work of freelance invaders, and was in no way part of an imperial design to overwhelm Christianity, as is so often portrayed in western civilization textbooks.

RISE OF ISLAMIC CIVILIZATION

While it is relatively easy to account for the successful expansion of the Islamic armies, it is more difficult to account for the successful development of Islamic civilization. Why were the Arabs not swallowed up by the higher cultures which they conquered — as had happened when the Germans invaded Europe and the Mongols China? Instead, a people, whose initial culture consisted of no more than poetry and the Koran, developed a new civilization which supplanted its ancient predecessors.¹³

Success Factors

Several factors played a key role in the successful development of Islamic culture.

Language and Religion. The Arabic language and Muslim religion were major unifying factors that were both promoted on an intellectual level and advantageous to adopt on a practical level. Upward social mobility required that one learn Arabic. Mosques were the earliest centers of learning as well as local meeting places and, as is so often stressed, Islam is a social system as well as a religion. By the century following the Arab conquests, there was great patronage for learning in Arabic, and the religious sciences. Caliphs and the ruling elite financed the translation of Greek and Hindu learning into Arabic. I will return to the issue of patronage.

Ethnic and Religious Diversity. While the civilization was Islamic and its language Arabic, its proponents and adherents were not necessarily Muslim or Arab. Islamic civilization did not discriminate; it was ethnically diverse. The first 100 years of Islamic rule by the Umayyad dynasty is often characterized as the "Arab Kingdom." But the next century was characterized by the rise of first Persian and then Turkish ethnic influence. After A.D. 750 the Abbasid dynasty

moved the capital from Damascus, an Arabic center, to Baghdad, which dominated the Persian East. Ethnic Persians henceforth dominated Abbasid administration, even being sent to administer provinces as distant as Egypt. By A.D. 850 the Abbasids had created a Turkish army. Within a few generations Turks would come to dominate even the Persian administration.

"Islamic civilization did not discriminate; it was ethnically diverse."

Confessionally, Christians and Jews maintained prominent places among both the intellectual and ruling elites of the Islamic world into modern times.

Security and Development. To the areas devastated by the Byzantine-Sassanian wars, the Arabs brought stability and a massive reconstruction program. The Arab conquests in the Middle East were followed by 400 years free of invasions. Peace and security meant less money spent on the military and more available for productive investment. The Byzantine-Sassanian wars had led to depopulation and the abandonment of huge tracts of agricultural land.

The Muslim conquerors began massive resettlement and reclamation of irrigable land. Immediately following the Arab conquests we hear of the introduction and/or expansion of important food and commercial crops from end to end of the Islamic world. Examples of agricultural diversification were the introduction of citrus crops, probably from India, and sugar cane from Sassanian territories into Egypt.¹⁴

Technology. Borrowing included technology which contributed to the development of Islamic civilization.¹⁵ The Arabs brought papermaking from China. Paper was cheaper by a multiple factor than papyrus or any other available writing material. The advent of paper may have created an information revolution in some ways comparable to that created by the printing press in sixteenth century Europe. In the ninth century the Muslims learned the "Arabic" numerals from the Indians, along with the zero, and decimal place. To demonstrate the value of this system to mathematics, ask your students to do some long division using Roman numerals.

The fact that the army of nomadic Arabs was able and even eager to abandon nomadic ways and master and reap the benefits of a sedentary life-style, evidences great adaptability. This presents quite a contrast to the succession of barbarians who raided and plundered the Roman Empire and then continued their nomadic ways. The Arabs, having very quickly mastered a sedentary lifestyle, then used the wealth that lifestyle generated to patronize the sciences.

Islamic Science and Learning¹⁶

The following focuses on four intellectual disci-

plines to which Islamic civilization made original and far-reaching contributions — philosophy, medicine, mathematics, and its allied field, astronomy.¹⁷

Scientific Method. Islamic science was characterized from the beginning by what the West calls the scientific method — observation and experimentation. Islamic scientists, unlike European scholars before the Renaissance, did not hesitate to challenge ancient authorities. For example, Ptolemy had held the obliquity of the ecliptic to the terrestrial equator to be constant. Islamic scientists found, on the basis of observation, that it was not.¹⁸

"Islamic scientists, unlike European scholars before the Renaissance, did not hesitate to challenge ancient authorities."

Philosophy. The twelfth century Renaissance in Western Europe was characterized by the transmittal of Arabic learning (especially medicine and philosophy), and a revival of Roman law.¹⁹ Avicenna's philosophy was part of that legacy to the West; it was studied by Thomas Aquinas, who systematized what was to become the orthodox exposition of Roman Catholic dogma. (Arabists would hold that Aquinas's work owes far more to Avicenna than is usually acknowledged.)

Avicenna was known in the West as a philosopher. It was he who, building on the work of Aristotle, had reconciled faith and reason. In the Islamic world, however, Avicenna was first and foremost not a philosopher, but a practicing physician. He was renowned for his contributions to medicine. In fact, the Islamic philosophers of interest to the West (Averroës being another major figure) were all first and foremost practicing physicians. Why was this so? What was the connection between philosophy and medicine?

Medicine. Within the Islamic world there were no institutions which specialized in the study of philosophy. Unlike in the West, in the Islamic world philosophy was not linked to theology. In Islam, the religious science has always been law, not theology.

While there were no formal institutions for the study of philosophy, there were medical centers which had libraries. As early as in the eighth century hospitals were permanent, well-endowed institutions. Physicians, therefore, pursued philosophical studies as an avocation while practicing medicine.

Hospitals were teaching institutions conferring degrees in pharmacy, surgery, and ophthalmology, with permanent faculties, nursing staffs, and laboratories.²⁰

The strength of the medical tradition in the Islamic world was that it was based on clinical observation. From the tenth century, for example, the clinical day books of Razes (al-Razi) describe the course of diseases and the results of treatment. His descriptions include smallpox and measles. Razes also wrote a treatise on infectious diseases. His medical encyclopedia, Continens, was translated into Latin in Spain in

the twelfth century.

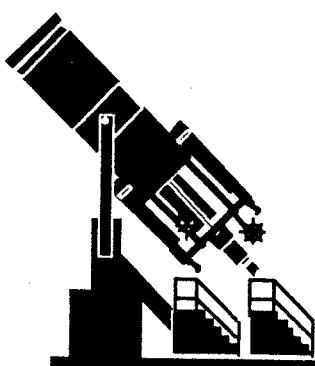
Avicenna's *Canon of Medicine*, which replaced the Roman Galen's, includes a systematic exposition of diseases and their treatment, a discussion of contagion, a description of tuberculosis, and the principles of epidemics. Avicenna's *Canon* was introduced into Europe from the great medical center at Salerno in the course of the Renaissance of the twelfth century.

An eleventh-century Arabic treatise describes the surgical procedure for the removal of cataracts, also illustrating the requisite surgical instruments. Modern physicians have verified that the same procedure was used in the West, without anaesthetics, well into the twentieth century. Also described in Arabic surgical treatises are the removal of kidney stones and tonsils, and the treatment of hernia. The smallpox vaccine was a sixteenth-century Ottoman discovery.

"The other great strength of Arabic medicine was pharmacology."

The other great strength of Arabic medicine was pharmacology. Detailed descriptions accompanied drawings of pharmacologically effective plants. In the seventeenth century the medical school at Paris refused to accept this pharmacological tradition which was then being advocated by Italian doctors.

Mathematics. Mathematics is the other science to which the Islamic world made revolutionary contributions. The Islamic tradition built on Hindu mathematics. The Indians and not the Greeks had the reputation as being the scientists in the ancient world. "Arabic" numerals are, of course, Indian, having been passed to the West by the Arabs. Algebra (*al-jabr* in Arabic, literally, "restoring something that has been broken") is a uniquely Arabic contribution. Trigonometry, plane and spherical, is similarly an Arabic creation.



were accurate to the fourth decimal place.²¹ Fourteenth century astronomical tables from Damascus had measures accurate to the ninth decimal place, without the aid of computers.

BEGINNINGS OF DECLINE

What led to the decline of Islamic civilization? In many ways decline was a mirror image of the rise of Islamic civilization. Nomadic invasions, this time

from the north rather than the south, led to the gradual disintegration of the underlying factors, with the exception of religion, that had most contributed to Islamic civilization's ascendancy. Saunders²² has two interesting dates as markers of this decline, 1200 and 1500. He suggests that philosophical inquiry came to a halt by about 1200 and scientific endeavor by about 1500. The date for the decline of scientific endeavor may be too early. A lot of work remains to be done.²³ But what about the date for the end of philosophy?

Nomadic Invasions

What happened in about 1200 which might shed light on the decline of philosophy? In about 1050, with the Seljuks, what had been for over a hundred years southward migrations became invasions. The tolerant Buyid dynasty, patrons of free thinking philosophers, was then succeeded in the eleventh century by that of the Seljuks. The Seljuks were neither patrons of philosophy nor tolerant. On the contrary, their reign ushered in an era of intolerance which saw the rise of mysticism. Mysticism would henceforth flourish while philosophical inquiry all but vanished.

The Seljuk invasions were followed by wave after wave of Turkic and Mongol invasions continuing virtually into the twentieth century. With the advance of nomads into the Eastern Islamic world, the agrarian tradition receded. Historically, maintenance of irrigation agriculture in southern Mesopotamia, on a scale large enough to support an elaborate civilization, was predicated upon control of northern Iraq and the headwaters of the Tigris and Euphrates rivers. No political configuration in the south controlled the north from the thirteenth to the twentieth century.

The advent of the Turkomans began the geographic split of the Islamic world along the axis of modern Syria and Iraq. The area to the east of that axis all but reverted to pastoralism. The successive regimes controlling Egypt and Syria to the west were able to protect their irrigation agriculture. Cairo became the cultural fulcrum of the Arabic-Islamic tradition.

Crusades

Within half a century of the Seljuk invasions, the Middle East was beset with a second wave of invaders, this time from the West — the Crusaders. The advent of the Crusaders was in no way comparable to that of the Turkomans. But, while the Crusaders did not overrun the heartlands of the Islamic world, and their successive conquests proved ephemeral, they added to the level of insecurity. The Crusaders were almost the equivalent of nomadic invaders in that, while they rarely conquered, they kept coming back, attacking, disrupting.

The later Crusades (the fifth on) were directed against Egypt itself. The result was that Egypt, never really orientated toward the Mediterranean Sea, definitively turned its back on the Mediterranean, focusing, almost exclusively, on the Red Sea and on commerce

with the East. Eastern commerce, now flowing to the Red Sea, meant Egyptian control of the Yemen, the western terminus of Asian trade.

Syria-Egypt, the new cultural fulcrum of Arabic-Islamic culture, was to be ruled by a succession of Turkic regimes from the end of the twelfth century until modern times. Under its Turkic rulers, Arabic-Islamic culture in Egypt did not receive the kind of patronage it had earlier received when Arabic learning had flourished in the East. Egypt's vast resources would instead be harnessed to the needs of a military regime which fended off successive waves of invaders, ultimately being conquered by the Ottoman Turks in the sixteenth century.

"Invasions go a long way to explaining stagnations and cultural decline."

The geographical areas in which the Turkomans and Mongols settled were the areas in which had been centers of higher learning and philosophical and scientific endeavor -- the Persian centers of Samarkand, Bukhara, Tashkent, and the cities of southern Mesopotamia and western Iran. Invasions go a long way to explaining stagnations and cultural decline. They have long been purported in the West to account for the decline of the Roman Empire and for the trough separating the Roman Empire from the Renaissance.

Linguistic and Cultural Division

Besides bringing insecurity, the nomadic invasions brought to an end the cultural and linguistic unity which had characterized the Islamic world into the eleventh century. Under successive Turkic dynasties in the East, Persian would be revived as the language of learning. The Ottomans would develop a new cultural style and civilization geographically far removed from the old Islamic centers and using yet a third language, Turkish. Egypt and Syria, while their spoken language and the language of learning remained Arabic, were ruled by Turkish speakers, some of whom never learned Arabic, from the thirteenth until the twentieth century.

Dating Decline

While the decline of Islamic philosophy can be tied to 1200, we really cannot date the decline of the scientific tradition in the Islamic world until thousands of available manuscripts have been investigated. However, simple indicators suggest that decline after 1500 and before the eighteenth century was relative to the rise of applied science in the West.

Another factor which makes 1500 a candidate for the beginnings of relative decline is sixteenth-century price inflation, which will have to be left to a separate discussion of the early modern period and the history of the Ottoman Middle East.

End Notes

- 1) I sympathize with the desire to avoid the designation "Islamic" history, "Islamic" world. Knowing that Indonesia and Egypt are both predominantly Islamic tells us no more about their respective histories than knowing that Uruguay and Ethiopia are predominantly Christian tells us about theirs.
- 2) For an excellent discussion of geography and ecosystems as they impacted on Arabian society see Marshall G.S. Hodgson, The Venture of Islam, vol. 1, University of Chicago, 1947, pp. 146-151; for a detailed geographical treatment see the first eight chapters of Colbert C. Hold, Middle East Patterns: Places, People and Politics, Westview, 1989. And for an excellent anthropology see Dale F. Eichmans, The Middle East: An Anthropological Approach, Prentice-Hall, 1989.
- 3) Iran on the Move, an excellent 16 mm film documenting the migrations of several tribes in Iran, is available from Special Collections, Ryan Library, Iona College, New Rochelle, NY 10801.
- 4) Francis E. Peters, Allah's Commonwealth, A History of Islam in the Near East 600-1100 A.D., pp. 34-37 on the forcible conversion of Arabs to Christianity at the end of the sixth century, and pp. 15-38 for "The Near East Before Islam" generally.
- 5) See Hodgson, The Venture of Islam Vol. 1, pp. 137-45 for a description of similar conditions in the Sassanian Persian provinces.
- 6) Samples of pre-Islamic poetry are readily available in translation. See for example, William McNeill and Marilyn Waldman, The Islamic World, Readings in World History, vol. 6, Oxford, 1973, which also includes an excellent collection of sources in translation.
- 7) This thesis represents the bedrock of virtually all accounts you will read of the genesis of Islam. For a readily available and readable account see William M. Watt, Muhammad, Prophet and Statesman, Oxford, 1961.
- 8) The Koran is not arranged in chronological order. Not only are the chapters not in chronological order, but even within chapters, verses may be from different time periods. It is arranged from longest to shortest chapter, approaching reverse chronological order.
- 9) The Koran corroborates the theory of the breakdown of nomadic virtues and the rise of individualism, see William M. Watt, Muhammad's Mecca, Edinburgh, 1988.
- 10) The Traditions, with a capital "T", are reputed accounts of the Prophet's sayings and actions related by his contemporaries.
- 11) This thesis is expounded by M.A. Shaban, Islamic History: A New Interpretation I, 600-750, Cambridge, 1971.
- 12) Berbers, the indigenous inhabitants of North Africa, speak a subfamily language of the Afro-Asiatic language family.
- 13) J. J. Saunders, A History of Medieval Islam, Routledge, Kegan and Paul, 1965, chapter 12, "The Civilization of Medieval Islam," focuses on this idea. The presentation is basically sound and useful. This book remains one of the most readable and concise introductions to the medieval period. Hodgson, The Venture of Islam, is sometimes difficult reading for someone new to the field. But, it is very readable if one skips ahead to about page 137, and Hodgson's treatment is far more thorough and insightful than is Saunders'. Roy R. Anderson, R.F. Scibert and Jon G. Wagner, Politics & Change in The Middle East, 3rd ed., Prentice-Hall, 1990, includes a brief but excellent survey of the medieval period, pp. 9-60.
- 14) Andrew M. Watson, Agricultural Innovation in the Early Islamic World, Cambridge, 1983.
- 15) The film Man and Nature (16 mm), from the Traditional World of Islam Series, 1978, available for rental at a nominal fee from Audio Visual Services, Kent State University, Kent, Ohio 44242 (tel. 216-672-3456) graphically depicts technological development in the pre-modern Middle East.
- 16) The discussion of science and learning is based primarily on The Cambridge History of Islam, vol. 2B, Cambridge, 1979, chapter 10, "Science," pp. 741-779 by G. Anawati and chapter 11, "Philosophy," pp. 780-823 by S. Pines.
- 17) Developments in these fields are wonderfully illustrated in the film Knowledge of the World, see note 15 for rental information.
- 18) Astronomical findings resulting from the observational tradition are graphically illustrated and discussed in the film "Knowledge of the World," which provides a tour of an eighteenth century Moghul observatory in India; see note 15 for rental information.
- 19) C. H. Haskins, The Renaissance of the Twelfth Century, Cambridge, 1927, chapter IX, "The Translators from Greek and Arabic," is an excellent chapter on the transmission of Arabic science.
- 20) Extant hospital complexes are shown in the film "Knowledge of the World," op. cit.
- 21) A project of the Smithsonian Institute has recently catalogued 2,500 previously uninvestigated astronomical treatises housed in the Cairo National Library, David A. King, A Survey of the Scientific Manuscripts in the Egyptian National Library, Eisenbraun, 1986.
- 22) Saunders, A History of Islam.
- 23) See for example David A. King, "The Exact Sciences in Medieval Islam: Some Remarks on the Present State of Research." Bulletin of the Middle East Studies Association, 1980, pp. 10-26.

WHA SECRETARY OBSERVES ELECTION DAY IN NICARAGUA*

Anne Barstow
SUNY-Old Westbury

On February 25 the Nicaraguan people surprised the world and themselves by turning out their governing party and electing the U.S.-backed UNO coalition. The country remained almost totally silent for the next few days, the victors apparently too stunned to celebrate, the losers honoring their vow to accept the will of the people. If this mutual self-restraint lasts until the change-over on April 25, it will provide the first peaceful and democratic change of power in Nicaragua's history.

As one of about 1,200 official observers of the most closely monitored election in history, I can vouch for its technical honesty: no one voted twice, every vote was counted, the turnout was heavy (85 percent). The context in which the election was held, however, was not democratic: no nation has a free choice when an army financed by another country is roaming through it. The presence of the US-armed contras throughout the entire northern and central parts of Nicaragua was a breach of international law. As Daniel Ortega said, Nicaraguans voted "with a gun at their heads."

ELECTION DAY: As I climbed into the cattle truck for the bone-shaking ride to my election post at Los Chinamos (Chontales Province) I was warned that both contras and Nicaraguan army units patrolled the road. Asking how I could tell them apart, I was told that those with the best equipment and uniforms were the contras. The truck dodged huge craters in the road where Claymore land mines planted by the contras had exploded. My anxiety was not lessened by arriving at Los Chinamos and learning that the local contras had murdered the schoolteacher whom the Sandinista government had sent them. How would they feel about me and my partner, two observers from the outside world?

The village was filled with cowboys and cowgirls, riding in from their farms on horseback. By 6 a.m. on election day, over a thousand campesinos were lined up, holding their babies, prepared to wait to vote all day if necessary. And it took all day, given the slowness of hand-marked ballots, but no one complained. They stood in dignified silence for hours and voted with a seriousness that made me feel as if I were in church, watching a sacrament. As one Managua newspaper correctly observed, voting was "like going to mass."

My personal fears had been groundless, for everywhere I was greeted warmly and thanked for my services. As a neutral observer I was not allowed to talk politics with anyone, but a number of people volun-

teered their views, that they were voting "for peace." They said this with real fear on their faces. After eight years of contra terror and the equally hated Sandinista military draft, they were suing for peace, for an end to the killing (30,000 have died, in a nation of only 3,000,000). That meant that they were voting for UNO, because the U.S. would stop the war once its party was in power. They were handing their country back over to the United States in order to have peace.

I slept that night with the ballots, lying on the flea-infested dirt floor of the polling shed. At dawn next morning I was awakened by Daniel Ortega's voice on the radio, conceding defeat and assuring the nation of an orderly transition. This was a different Ortega from the one I had heard before, speaking not as a Sandinista but for the nation. Proclaiming that his government had given Nicaragua two gifts, its freedom from the dictatorship of Somoza and now a democratic election, he concluded that of the two the election is "the greatest victory... a new road where war will disappear, where the contra will disappear. This is a battle in a public spirited manner, with no acts of violence. . . . [This election], like the sun that illuminates this early morning of February 26, 1990, illuminates the way to the consolidation of democracy... of a free and independent Nicaragua at peace, without intervention by any foreign power." And this from the losing candidate!

The rest of the nation agreed with Los Chinamos, giving UNO a 55 percent lead, with 40 percent for the Sandinistas. The main reason given by city people was the economic crisis, while the contra war was the deciding factor for the rural population: as both factors are caused by U.S. economic and military aggression against Nicaragua, the White House can be considered the real winner. But the Sandinistas will now become the strongest party in the National Assembly, because UNO's coalition of fourteen parties is not a stable block. The socialist struggle will therefore continue, but now it will be fought out over parliamentary issues.

U.S. EMBASSY: We had an interview with the assistant chief of mission, who did not hide his pleasure over the election results, and who was the only person in Nicaragua to whom we talked who said he had known that the UNO would win (how did he know?). When asked about the large aid package promised to UNO, he said that that was now off: "That was promised before October, before the changes in East Europe. Now there isn't enough aid money to go around; Nicaragua will have to get by on less." I couldn't help reflecting that we have never failed to find money for the contra army, even when we had to break the law to get it. But now that Nicaragua has sued for peace, we are no longer concerned about her.

I asked the officer about the U.S. nun who was killed by the contras on January 1, reminding him that the Embassy had issued no word about her murder. He replied that they "were still trying to get in touch

* Editor's Note: The views expressed here are not necessarily those of the WHA or the *Bulletin*.

with the contra who was accused." I countered that it has been two months, and that in Panama we had invaded because a U.S. citizen had been killed. He was unconcerned.

WHAT THE FUTURE HOLDS: What possibilities are there for continued solidarity work between the U.S. and Nicaragua? It is more needed now than ever. Dona Violate has called for the expulsion of all "internationalistas"; if she carries through on this policy, all groups like Witness for Peace, Technica, Sister Cities, and liberal church workers may be thrown out of the country (as they are now being expelled from El Salvador). It is important for the U.S. public to monitor this situation and to demand continued access to assisting Nicaragua to rebuild from the contra war. After all, we owe them war reparations.

The wild card is the contras, who have become uncontrollable terrorist bands. Reagan urges that we keep them armed, but if we do, they will make it as impossible for UNO to govern as they did for the Sandinistas. UNO calls for their demobilization, but even if we decide to do so, can we? They answer to no one. We have created a monster, and the only solution may be to bring them, all 10,000 of them and their 40,000 dependents, to Miami. Perhaps the next time a small country turns to us for aid, as Nicaragua did in 1979, and we decide to raise a surrogate army against them instead, perhaps then we will think twice.

WHA

NATIONAL HISTORY DAY SUMMER INSTITUTE at the Library of Congress, July 8-27, 1990

Global and Multi-Cultural Historical Perspectives on the COLUMBIA VOYAGE and its Legacies for Secondary School Teachers of History and Social Studies and School Librarians

Library of Congress Quincentenary Program

ELIGIBLE TO APPLY FOR THE THREE-WEEK INSTITUTE:

- teachers of history and social studies in middle and high schools
- librarians and media specialists in middle and high schools

Applicants must have such employment guaranteed for the 1990-1991 academic year.

All applications must have a letter of endorsement from the applicant's supervisor, which attests employment status in two workshop presentations.

All applications will be evaluated by a special committee. No "team" applications will be considered. All applications become the property of National History Day.

The deadline for 1990 has passed; however there will be future ones. Four regional institutes will take place at the Library

of Congress, the Newberry Library, and the Universities of New Mexico and California at Berkeley in July 1991. Institutes will engage 190 participants intellectually enhance classroom teaching, library services, and the 1992 National History Day program, "Discovery, Encounter, Exchange in History."

Questions concerning the 1991 National History Day Summer Institute may be directed to:

National History Day
11201 Euclid Avenue
Cleveland, Ohio 44106
216-421-8803



MINUTES OF WHA COUNCIL MEETING SAN FRANCISCO DECEMBER 28, 1989

The meeting was called to order by President Arnie Schrier. Present were: Anne Barstow, Roger Beck, Jerry Bentley, George Brooks, Philip Curtin, Carter Findley, Gladys Frantz-Murphy, Marc Gilbert, Marilynn Hitchens, Sam Jenike, Ray Lorantas, Carl Reddel, Dick Rosen, Heidi Roupp, and Lynda Shaffer.

The minutes of the June 11, 1989 meeting were accepted.

Announcements:

The AHA Program Committee asks that proposals be as early as possible.

Frederick Allen of the U. of Colorado, Denver, will preside over our Toynbee panel.

Election results:

- Vice President - Ray Lorantas
- Secretary - Loyd Swenson
- (G. Frantz-Murphy continues as treasurer)
- Council - Marilynn Waldman, Carleton Tucker, George Brooks

Nominating Committee:

- Named by Arnie and voted by the Council —

David McComb and Walter Nimocks, 3-year terms.
Marilynn will select the chair.

Treasurer's report — Gladys Frantz-Murphy:
Current balance is \$8,121.33. About \$2,000 of this is owed to U. of Hawaii Press.
Credits came from dues, debits mainly from the *Bulletin* and the *Journal*.

Membership — Dick Rosen:
Current total is 937; 256 having joined since October.
519 have paid for the *Journal*. Those who have not paid dues since 1987 have been warned and will be canceled (about 150).
Moved and voted unanimously: That the executive director shall cancel from membership those whose dues payments are not current.
We have earned \$200 for selling our label list (at \$40 per list, \$25 for nonprofit groups). Phil Curtin suggested that we charge more for our label lists. Agreed.
We will note on the mailing label when the expiration date falls.

Membership Committee — Heidi Roupp:
Mass mailings were sent to the California AHA list and to the International Baccalaureate Committee, with a good response.
Has plans for a mailing to 14,000 secondary teachers, and wants a committee to follow up on this.
Other possible targets: universities that offer, or plan to offer, the MA in WH, such as the U. of Mass. at Amherst (Ronnie Shia), U. of Denver, CCNY.
Regional Committees - the East Coast has met, Texas is underway, the South has sent out a mailing. The Georgia WHA with 65 members will hold its second conference, at Clayton State College, Atlanta.
We need more international members. Have sent WHA materials to a Japanese HA; the AHA office has its address.
Marilynn appointed a committee to work on recruiting international members: Carter Findley, Jerry Bentley, Roger Beck, Lynda Shaffer, and Heidi. Jerry noted that the executive council needs international representatives.

WHA Bulletin — Ray Lorantas:
The new issue is 36 pages, the longest yet, with two \$200 ads, and more announcements. We want still more.

Journal — Jerry Bentley:
When Jerry presented the first issue, it was greeted with applause.

Master Plan — Heidi (in John Mear's absence)

Heidi presented the main points of the plan. Marilynn recommended that we wait until June to vote on this important report. Publish it in the *Bulletin*, solicit responses, put it on the agenda for the June Council meeting in Utah. We will add it to our statement of purpose from our brochure.
Marilynn wants a committee formed to name our priorities. Heidi suggested that sub-committees be responsible for each of these. Ray moved that for now we accept the report with approval. Unanimous voice vote.

China Conference, Summer of 1991 — Ray Lorantas:
The fundraising proposal was submitted and voted a unanimous approval.
Negotiations with the Mershon Center of Columbus, Ohio, to manage the conference will continue. Carter filled us in on why the center has been hesitant, since the events of Tiananmen-Square. We reaffirmed our determination to hold the conference, as planned.

Program:
In the absence of the chair, Peter Stearns, Arnie explained the confusion over the purpose of this committee. It was set up to find presenters for themes which we submitted to it, whereas in fact we need it to generate both the themes and the panels. No action was taken to straighten out this misunderstanding. Marc observed that the committee has not met for several years, and suggested that we solicit papers at every business meeting. Lynda reminded us to work one year ahead of the AHA deadline. Arnie explained the two methods by which we can get our programs into the AHA schedule: by acceptance into the main schedule, or as part of the affiliates schedule.
Rocky Mountain Regional WHA — Marilynn Hitchens:

The theme of the June 1990 conference is "Religion and World History." It will be held at the U. of Utah, Provo.

The 1991 conference will be at the Air Force Academy, John Albert, chair.

We need to decide how to give our financial assistance to the regionals. Heidi, for example, used the \$185 she received for the 1989 Rocky Mt. conference to send out a pre-mailing.

NCSS — Sam Jenike:

For its 1989 conference, it turned down the WHA panel. But Sam was able to distribute our materials.

The 1990 conference will be held in Anaheim, Nov. 16-19. A committee consisting of Roger Beck, chair, Heidi Roupp, and Marilynn Hitchens will plan our panel, to be submitted by Feb. 1. Carl suggested that the *Bulletin* carry a regular clearinghouse column on all conference deadlines.

Ohio Valley Regional:

Arnie reported that Walter Nimocks' attempt to found this regional had received a disappointing response. Arnie and the core group will explore the feasibility of the core joining the Ohio Academy of History as an affiliate. They will sponsor a round-table at the Academy's annual conference in April, 1990. This group will cover Ohio and all contiguous states. Roger requested that Illinois be included also.

New Business:

We had a news item about WHA activities published in the October 1989 issue of the AHA Perspectives. Each WHA president should up-date this entry.

National History Day, planning "Rights in History" materials on the Bicentennial of the Constitution, wants a section on WH (bibliography and themes) by Feb. 1. The WH secretary is to do this.

First National WHA Conference — Anne Barstow:

Following up on the Master Plan recommendation for a national conference, the Executive Council set up a committee to explore possibilities for a gathering on the theme of the Quincentennial of American and European contact.

Two institutions had shown preliminary interest in hosting it, Iona College and Drexel University. The committee met on Dec. 15 at Kevin Reilly's apartment. Present were Heidi Roupp, Judith Zinnser, Anne Barstow, Dick Rosen, Ray Lorantas, Ernest Menze, and Gladys Frantz-Murphy. We discussed facilities at the two sites (since then, Ohio State has also made a tentative offer) and asked for more information. The date was set for mid to late June, 1992.

We want to interpret the theme broadly — i.e., not only the conquest but the immigration, cultural clashes, cultural intermixing — and build in the indigenous point of view from the beginning, along with the European context.

We began a list of names for plenary speakers and laid plans for a film festival. We suggest as parallel activities a teacher-training summer institute in 1991, a regular column in the *Bulletin* announcing Quincentennial activities, and an issue of the *Journal* devoted to papers from the conference.

Given the haste with which we had to move through this long agenda, Anne recommended that the Council change its regular meeting to the first night of the AHA (Dec. 27) rather than at noon on Dec. 28, to give us several hours more. There was general agreement.

The meeting was adjourned.

Submitted by: Anne L. Barstow, Secretary

WHA MEMBER SHARES INFORMATION ON TRANSLATIONS

Editor:

Attached is a short essay applauding the translation into English of some of the world history classics from different civilizations and suggesting additional candidates for translation. I believe it would be of interest to the readers of the *Bulletin*.

The essay was prompted by my purchase and reading of several volumes of al-Tabari's History in translation, published by SUNY Press.

I believe the world history classics are important for at least two reasons. First, as documents they have been sources for information that appears in English-language works. Second, as literature they provide insight into the world-outlook of the authors' civilizations and times.

Few scholars, teachers, and serious readers have the language training to study these works in their original tongues. When we relied only on the Greek and Latin classics, it may have been possible for the well-educated to do so. But now that we are trying to encompass all of the world's major civilizations, Arabic, Persian, Chinese, and one or more Indian languages, at minimum, would also be required.

Translation, even with its problems, enables us to get acquainted with these works.

I am neither a professional historian nor a teacher of history, although a member of the WHA. I write simply as one for whom the study of history began with an undergraduate degree and has remained a lifelong avocation. I am a technical writer with NCR Corp., preparing user manuals for business computer systems. Over the years, I have published a few articles with historical aspect; for example, "Han Fei Tzu: Management Pioneer," in Public Administration Review, and "Is Isaiah XIV: 12-15 a Reference to Comet Halley?" in Vetus Testamentum.

Donald V. Etz

Translating World History Classics into English

The State University of New York is currently in the process of publishing an English translation of al-Tabari's monumental History of the Prophets and the Kings (Ta'rikh al-rusul wa'l-muluk). This work, which will run to some forty volumes in translation, is generally acknowledged to be the outstanding world history of classical Islam. I believe it is the first major Islamic historical work to be translated into our language. The editorial staff, headed by Ehsan Yar-Shater of Columbia, and SUNY Press deserve commendation for their labors.

The translation of al-Tabari's history leads me to hope for more. When will we see more contemporary English translations of great historical works from ages and civilizations other than classical Greece and Rome, and modern Western civilization?

English-speaking people have been reading the histories of Greek and Roman authors in English for sev-

eral centuries, at least since Sir Thomas North published his first volume of Plutarch's Lives (1575) and Barnabe Rich published the first two books of Herodotus (1584). (North's translation provided Shakespeare with much of the historical material for Julius Caesar, Antony and Cleopatra, Coriolanus, etc.) And as the English language has changed, new translations have appeared, to provide reasonably contemporary versions.

But the historical writing of the rest of the civilized world has been neglected. Even an important Hellenistic Greek author like Polybius had to wait centuries for translation. The oldest extant world history produced by the classical world, Diodorus Siculus' Bibliotheca Historica, was represented before the twentieth century by Booth's translation (1700). This was flawed by quaint usage even in its time. Thanks to the Loeb Classical Library, we have twentieth century translations of these authors and many others.

In the Middle Eastern civilization of the first millennium B.C., historical writing often took the form of world chronicles, covering the ages from the Creation to the authors' times. Among the most important of these are the chronicles of Eusebius of Caesarea and George Syncellus. Eusebius presents the world outlook of early Christianity, and Syncellus provides a compilation of quotation and epitome from several earlier historians. Yet they are accessible only to readers of Greek and Latin (and, in the case of Eusebius, Armenian). We have Eusebius' Ecclesiastical History in translation—why not his Chronicle?

From China, thanks to James Legge's Chinese Classics, we have mid-nineteenth century translations of the Shu King (Book of History) and the Ch'un Ch'iu (Spring and Autumn Annals) with its commentary, the Tso Chuan. Unfortunately, the literary style and understanding of Chinese culture in this translation are somewhat dated, and the Chinese names are given in a form that differs from both the Wade-Giles system many of us learned and the current pinyin system.

The Hán Shu (History of the [Former] Han [Dynasty]) of Ban Gu (Pan Ku) was published with its English translation by H. H. Dubs in 1944, but is now long out of print.

The grand historian of China, Sima Qian (Ssu-ma Ch'ien), is represented only by Burton Watson's translation of one section from his world history, the Shih Chi (Historical Records), covering the first century of Han. Yet Sima Qian lived a half-century earlier than Diodorus Siculus, and his book, spanning Chinese history to his day, is the primary source for many derivative works.

Indian civilization before modern times produced little true historical writing, and none that could be called world history. Fragments of history and genealogy appear in works of philosophy and religion, and notably in compendia of tradition such as the Puranas.

Fortunately, a translation of ten of the principal surviving Puranas in thirty-six volumes has recently been published by Banarsi das of Delhi as the first major

part of a continuing series, Ancient Indian Tradition and Mythology (J. L. Shastri, general editor). This should help us gain a valuable insight into the thinking of Indian civilization about its past.

English translations of works like these can reach a much wider audience than the originals. Although something is always lost in translation, the result helps scholars to see beyond their individual language specialties, and permits serious readers to gain a better understanding of diverse cultures. Understanding of other cultures comes as much by letting them speak as by trying to analyze them.

WHA

CALIFORNIA WHA REGIONAL ASSOCIATION IN THE WORKS

Regional associations of the World History Association are now in the "take-off" stage. The Rocky Mountain Regional started it all nearly a decade ago with its center in Colorado. Its annual spring conferences have always been of high quality providing members with a wealth of information to help in teaching world history on all levels. Attendance at these conferences has grown in numbers and attractions. WHAers from all parts of the U.S. and even abroad have attended to pluck the benefits of the succulent fruits of the programs. A pattern was set; others have seen the educational value of the Rocky Mountain efforts.

Alone, Marc Jason Gilbert of North Georgia College has the Georgia Regional established and on the move; he and others are now planning a second conference. The Ohio Valley Regional has its foundation on solid ground and most of the structure built from the combined efforts of Walter Nimocks and Centre College in Danville, Kentucky; Arnold Schrier of the University of Cincinnati; Carter Vincent Findley of Ohio State; Roger Beck of Eastern Illinois University; and Sam Jenike of Walnut Hill High School, in Cincinnati.

Now the glow has radiated into California, the state with the largest membership in the WHA in the Republic. David R. Smith of Cal Poly-Pomona has communicated with all WHAers in the state. He is optimistic that others will come forth to assist in forming the California Regional. Californians who want to give Dave of their time, energy, and creativity can reach him by mail or phone: **David R. Smith, Department of History, California State Polytechnic-Pomona University, Pomona, CA 91768-4083; phone number (714) 869-3860.**

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WHA Notes: Important Membership Information from the Executive Director

WHA dues are payable on a calendar year basis. Many members have had questions regarding the timing of dues notices. In 1989, because of the change of executive directors and the concomitant change in computer systems, dues notices were not sent out until June. Notices for 1990 dues were mailed in October, 1989 and again in January, 1990. Thus, some members may have paid dues twice within a six-month period. Be aware that each of these payments was for a different year. (\$10 for 1989; \$25 for 1990). Beginning this year (1991) dues notices will be mailed in October so that we can notify the University of Hawaii Press of all updated memberships by mid-January. If your address has changed, please send notification as soon as possible to Dick Rosen, Executive Director, World History Association, at the address shown above.

In the future, the *Journal* will be published each March and September; the *Bulletin* will appear in May and November.

Finally, please note the new label which is affixed to the *Bulletin*. It contains both your membership number and the expiration date of your membership. If you find this information in error, please notify the Executive Director immediately. If your expiration date is 12/89 and we do not receive 1990 dues by July 31, 1990, reluctantly we shall find it necessary to cancel your membership.

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