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WORLD HISTORY BULLETIN

Newsletter of the World History Association

The Conference on Revolutions in World History: A Summary

From June 8-11 The Rocky Mountain Regional and The World History Association, on a grant from the Aspen Foundation, sponsored a conference on Revolutions in World History at the Aspen Institute, in Aspen Colorado. Some 150 participants, mostly professors and teachers of world history, heard presentations by Philip Curtin on *The Democratic Revolution In The Atlantic Basin 1770-1880*, Vladimir Buldakov on *Marxist Revolutions*, Leila Fawaz and Peter von Sivers on *Revolutions In The Middle East*, and William McNeill on the *Place of Revolutions in World History*. Each topic was subsequently discussed in small groups and, finally, questions were put to the principal speakers. The conference in addition devoted two sessions to the teaching of world history, one presented by members of the history departments of the Air Force Academy and Brigham Young University and the other by Mark Welter, a master secondary school teacher. Also the conference conducted a workshop on grant preparation.

Professor Curtin of Johns Hopkins University connected the events and the consequences of the American and French revolutions with the subsequent ones in Latin America by emphasizing as processes of revolution economic growth in the Atlantic community and the rise of social and political criticism in the European American empires. His main themes were the dissolution of empire, the evolution of the plantation complex, and the abolition of slavery. While recognizing the persistence of Latin America's economic dependence, he noted that the social and political changes were more reflective of the French experience than that of the United States. Though the new states often adopted the title of republic, the caste systems survived and, almost as often, the constitutions became military dictatorships.

Professor Buldakov, from the Institute of History in Moscow, linked the Russian revolution of 1917 to the liberal revolutions of the 19th century, seeing the Russian experience as the culmination of the movement toward democracy. And he also categorized the Russian revolution as pivotal for our own century, serving as an example for Europe, Asia, and Africa. He pointed to a further consequence, the integration by the western democracies, including the United States, of a true social or socialist ethic in economics and politics. But he also recognized that the Russian revolution was not over, that it was entering now another, if not final, stage and that the Soviets would need to rewrite the history of modern Russia to recognize this as well as to clarify the nobility of Lenin's intent and the deviations promoted by Stalin.



ROCKY MOUNTAIN GROUP: Jim Jankowski, Dick Allen, Bob Roeder, John Mueller

Professor Fawaz, of Tufts University, dealt with the Arab world in general, and Professor von Sivers, of the University of Utah, with Iran in particular. Dr. Fawaz saw the 1940's as the watershed decade for the Middle East because revolution in various forms has since produced new elites, put the military in charge of politics, pitted rural society against urban, expanded the role of government, and promoted industrial growth, though without eliminating enormous economic problems. Interestingly she pointed out that while most of the new regimes were secular, making something of a religion of European socialism, this very stance had sparked a revival of Islam.

Dr. von Sivers explained the Iranian revolution of 1979 as the consequence of the failure of modernization since 1900, that is, the shortfall in agricultural technology and industrialization and the rural-urban split that forced the exile of the dynasty and the

rise to power of the clerical party. Classifying the revolution as unfinished, he observed that in the 1980s there has not been enough land or income redistribution with the exception of the demise of the great capitalists, no radical change in the social structure, and no real change in the public-private mix for the economy. In fact, the only truly significant change has been the fierce application of Islamic law and the pressing of religion into the educational system, thus allowing for the description of the Iranian revolution as conservative.

In reviewing the deliberations of the conference Professor McNeill, of the University of Chicago, noted how the concept of revolution has changed in the last 200 years, from the sense of restoring a better past to the creation of a better future, contrasting the English revolution of the 17th century with that of Russia in 1917. Yet he further reflected on the possibility that with the Iranian revolution as an example future revolutions might be returning to the objective of restoring the past. Observing that religious fundamentalism appeared to be on the rise, in large part because of the suffering of four-fifths of the world's population, the future might witness many more revolutions. Considering that peasants were still at the center of history and that secularism only had meaning for the "brotherhood of the privileged" Professor McNeill concluded that the likelihood of these future revolutions being conservative rather than liberal or Marxist seems quite real.

Frederick S. Allen
University of Colorado, Denver

Revolutions in the Arab World: Egypt, Syria, and Iraq*

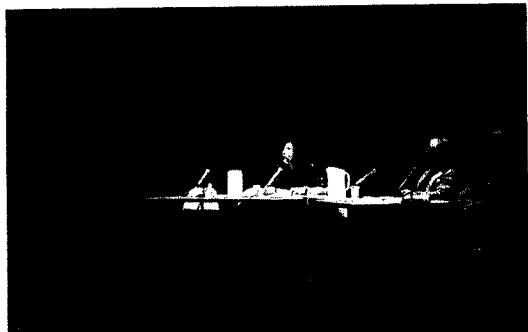
Leila Fawaz
Tufts University

Determining how applicable the concept of revolution is to the Arab world should start with the Arabic language.¹ Although today loanwords are so common in every language that it is difficult to avoid them, it is useful first to stop and consider how people in a particular culture define those words and what surrounds them. In Arabic, a variety of words have existed since classical times to denote a range of acts against the established order from violent dissent to rebellion and revolution that are meant to bring about change in the political life, institutions, or social structure of a given society. These words include fita (sedition), khourouj (departure), qiyam (rising), intaza (breaking away), bughat (law-breaking), ikhtilal, ingilab, or thawra (revolution), and, most recently, intifadah (uprising).²

The movements that all these words represent are as diverse as the Arab world and Arab history, but if we limit ourselves to the modern period they would include the revolt against the French in Cairo in 1798; the revolt led by the Egyptian officer 'Urabi in 1882; the uprisings in Aleppo in 1819 and 1850, and in Damascus in 1830; the uprisings of Palestine, Hawran, and Mount Lebanon against Egyptian rule in the 1830s, the agitation in Mount Lebanon in the following two decades culminating in a civil war in 1860; the attack on the Christian quarter in Damascus in 1860; the Arab revolt against Ottoman rule in 1916; the Druze and Syrian revolts against the French in 1925-27 and the revolution of 1963; Palestinian popular agitation in the 1920s and 1930s leading to the revolt of 1936-1939, and the intifadah in progress since December 1937; in Iraq the tribal revolt of 1920, the military takeovers from that of Bakr Sidqi in 1936 to that of Rashid 'Ali in 1941, and the revolution of 1958; the Egyptian revolutions of 1919 and 1952; the Algerian revolution of 1954-1962; the guerilla uprisings of 1965-1974 in Dhofar; the Libyan revolution of 1969; the civil wars in North Yemen in 1961-1967, Jordan in 1970, Lebanon in 1958, and from 1975 to the present.

* A paper presented at the Rocky Mountain Regional of the WHA, Aspen, CO, June 10, 1989.

Although these insurrectionary movements have differed in content, scope, and consequences, they were the result of structural changes associated with the industrial and technological revolutions. The impact of the West on the Arab world in the nineteenth and twentieth centuries is a central theme of modern history. The development of Middle East economies and peoples, the adoption of modern technologies, the growth of cities and of



Leila Fawaz, Peter von Sivers, Jim Jankowski

population, the diffusion of Western culture and of cultural gaps between a Westernized elite and the rest of the population, all became characteristics of the modern history of this area, as they were of all areas under Western influence. The Western presence took various forms from spheres of influence in the principal power centers of the region, to indirect control, occupation, or annexation in parts of the Ottoman Empire and its successor states. In the last four decades, the impact of the West has also been felt in the form of the Arab-Israeli conflict--ever present, ever prominent --marked by confrontations in 1948-1949, 1956, 1973, 1978, 1993, and from 1987 to this day. This conflict is particularly central to the revolutions in the Arab world since the 1940s, when dissatisfaction with the status quo, appeal to new ideologies, and a search for legitimacy have all become, more than ever, characterized by the intertwining of domestic and regional issues.

"...only the revolutions of the last four decades have resulted in profound and irreversible change in the social order."

Although all these insurrectionary movements have brought about profound change in the Middle East, some have been more effective than others. After describing traditional types of insurrection, it will be argued here that only the revolutions of the last four decades have resulted in profound and irreversible change in the social order.

The *World History Bulletin*, newsletter of the World History Association, is published twice per year: Fall/Winter and Spring/Summer. The *Bulletin* is sent to all members of the World History Association. Dues are \$25.00 per year for regular members (\$12.00 for students, unemployed, disabled, and retired) and should be sent to Richard L. Rosen, Executive Director, Department of History/Politics, Drexel University, Philadelphia, PA 19104. The World History Association is a scholarly, nonpolitical, nonprofit, professional association and is open to all persons interested in world history. Notices, announcements, and short articles dealing with world history should be sent for consideration to the Editor, *World History Bulletin*, Department of History/Politics, Drexel University, Philadelphia, PA 19104. The editorial committee and staff reserve the right to edit all material submitted for publication.

WORLD HISTORY BULLETIN

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Throughout the last century of Ottoman rule and in the interwar period of the European colonial domination that followed, Arab politics remained essentially unchanged, despite the transformation of the period, because the leaders of Arab political life withstood the threats it posed for their traditional status and role in their local societies. Arab politics remained in the hands of essentially the same groups, an elite that viewed the world and dealt with it in the old, familiar ways.

Because of that, insurrections that occurred in those years more often than not reflected factional power struggles of a type that the historian Albert Hourani has classified, essentially, as traditional, in the sense that they have their roots in a status quo that had been in place for centuries. Hourani described this political life in the Ottoman period as the "politics of notables," the members of prestigious local urban families whose inherited influence was based on their religious, military, or political position, and wealth accumulated from commerce or from landowning or tax-collecting (*iltizam*). In the cities where Ottoman power was centered, they acted as intermediaries between alien rulers and local society, for whom they acted as leaders. The political objectives of these notables, regardless of their diversity and their shifting coalitions, were to assert their leadership over the common people, to weaken or eliminate rivals, and to obtain influence with the rulers so that they could control local politics. They had no intention of overthrowing the political system and replacing it by another.³

The dramatic changes of the early twentieth century seemed on the surface to have transformed the nature of politics in the Arab world. After World War I, the Ottoman Empire was dismembered, and most of its Arab lands were brought under some kind of French or British colonial rule. These systems that replaced the Ottoman Empire elicited a variety of reactions. Independence movements had manifested themselves before the war — occasionally against the Ottomans, but more often against European rule wherever it was already in place — but now they took center stage. For all these reasons, politicians used new tactics to call for new political agendas.

"Wherever social rule ended, mediators became unnecessary and were turned into competing contenders for power."

Yet, had the nature of political life changed profoundly from what it had been in Ottoman times? The leading politicians of the first decades of the twentieth century were drawn from the same class of notables who had served as mediators in earlier centuries. Some have argued that the movements of independence that these politicians led against the European colonialists were truly revolutionary. But it is equally possible to argue, as has been done and as this paper proposes, that the aim of these early nationalists was not so much to overthrow the new rulers — a goal which they knew was far beyond their means — but to strike a bargain with them not unlike the one they had struck with their Ottoman rulers. Once again they would act as intermediaries between the rulers and ruled. If this was the case, then the nationalists of the interwar period acted squarely within the tradition of Ottoman politics, because the European rulers could no more dispense with their mediation than the Ottomans could have done.

There were, of course, differences in how they interacted with the

two sets of rulers. The Ottoman rulers had at least shared a religion and culture with the majority of their Arab subjects, and Ottoman rule had been stable, long-lasting, and clear in its objectives. European rule was, in contrast, shaky in the interwar years. Because of this and for other reasons, relations with the British and French rulers turned out to be unstable and fraught with tensions, and revolts against the British and the French occurred on a scale never seen under the Ottoman Empire. Sometimes, these revolts were wars of liberation: more often, they were simply a new manifestation of the traditional politics of notables.⁴

Only in the last forty years has the nature of political life really changed. The cumulative effects of the social, economic, and political changes in the area have produced a different type of political life in which the notables have lost their power and revolutions of a new kind are possible. Wherever foreign rule ended, mediators became unnecessary and were turned into competing contenders for power. In their new struggles for rule, they aimed at the total overthrow of the regimes in place. To achieve that goal more often than not through control of the armed forces, they backed their claims to legitimacy with populist slogans and programs of social change.

But even now the old world has not been destroyed completely. In some countries, foreign and domestic pressures have not forced the issues to the point of revolution. Many revolutions in the Arab world are still unfinished and, as they take place, older conflicts based on ethnic, religious, economic, regional, and other differences surface. In some of the upheavals over the last decades, several coups d'état have occurred in succession, raising the question of whether they are again simply changes at the top and not revolutions at all. Sometimes it seems that the only revolutionary aspects to these new regimes are the humble origins of the people who bring them about. Sometimes, too, the revolutionary spirit of the initial phase has been reversed or slowed. Despite these reservations, however, the cumulative impact of these upheavals has been revolutionary, as I will illustrate with examples drawn from Egypt, Iraq, and Syria.

The first observation to make about the revolutions in these three countries is that in all of them power has transferred from the established moneyed elite to a new elite of humble origins, and usually small-town or country background. At the core is often an ethnic, sectarian, or regional subculture. Of the twelve members of the Egyptian Revolutionary Command Council in 1952, at least eight including Gamal Abd al-Nasser, Muhammad Naguib, and Anwar Sadat had rural origins or rural connections. Hanna Batatu, in his seminal work on Iraq, shows that Iraq's revolution also represented either farms or small country towns against Iraq's central city Baghdad and its traditional governing class. Abd al-Karim Qasim, Abd al-Salam Arif, Ahmad Hasan al-Bakr, and Saddam Husayn all came from small country towns and rural areas in the northwestern part of Iraq, and belong to the Arab Sunni branch of Islam, as did the majority of those around them. The present ruling group all come from the Takrit region and the Abu Nasir clan. Saddam Husayn comes from this area, and his father was a peasant from the village of al-'Awjah. In Syria, rural forces were also important in the revolutionary years 1963-1968, and included Druzes, Sunnis, and 'Alawis, from small towns and the countryside. The core of Syria's ruling group is also related: all, including Hafiz al-Asad, belong to the 'Alawis from the al-Matawirah clan.

The 'Alawis (or Nusayris) are an offshoot of the Shi'i branch of Islam dating from the ninth century. They makeup about 12 percent of the population of Syria and live in the 'Alawi mountains, where the peasants are notoriously poor. Hafiz al-Asad's father owned a small plot from which he could barely scratch out a livelihood in the village of Qurdaha in that region.⁵

"Remarkably absent in all three revolutions is the factor of religion."

The transfer of power from the old to the new elite took place through the army. The army is the avenue of social mobility for the new elite and its road to power. It was also the natural agent of revolution because it provided a platform for the struggle against residual colonialism, the revision of unequal treaties in Egypt and Iraq, and resistance to such attempts at superpower hegemony as the Baghdad Pact and the Eisenhower Doctrine in the 1950s. Finally, the military defeat in the 1948 Arab-Israeli war acted as a catalyst for change among dissatisfied army officers: the role of the 1948 defeat as an agent of change in these revolutions was extremely important, and not yet appreciated enough in the West.

Remarkably absent in all three revolutions is the factor of religion. In the Arab world, it has been difficult to divorce the phenomenon of religion — the so-called "revival" of Islam — from the process of decolonization and anti-imperialist movements. It has also been difficult to divorce it from traumatic military defeats, particularly the one following the 1967 Arab-Israeli war. But in the three cases under consideration and in others — the Libyan revolution was basically secular, the Algerian and Palestinian wars of independence — the religious factor was not salient. The new regimes have been essentially secular. Their secularism is derived partly from the socialist models they adopted and partly from their stress on the concept of their being an Arab nation as opposed to an Islamic community (*umma*). On occasion, these regimes have even openly opposed or clashed with the religious elements, for the latter became natural focal points of opposition. The Muslim Brotherhood became one of Nasser's targets. The opposition to Hafiz al-Asad has rallied around the Muslim Brotherhood, provoking the government to retaliate ruthlessly, notably in Aleppo in August 1980 and in Hama in April 1981 and again, most forcefully, in February 1982.

Replacing religion has been the role of the ideological party in Iraq and Syria. The Ba'th party's goals, as defined by its founders in the 1940s, were unity for the divided Arab nation, freedom from military, political, or cultural foreign (Western) domination, and socialism as the answer to the concentration of wealth and power in the hands of notables and, more generally, to those who benefited from the established social structure. In practice, the party split in 1966 and the differences between Syria and Iraq are today deeper than they have ever been, but within each country the ideology of the party has served to mobilize national sentiment and to legitimize its revolutionary governments.⁶

In the two countries also, the relationship between the party and the army has been intimate. In both countries, the party infiltrated the army, politicized it, and then used it to overthrow the old regime and to solidify its grip over the government. The army became indistinguishable from the party, but in the case of Syria it eventually controlled the party.

Ostensibly it continues to rule in the name of the party, but real power is in the hands of the military men at the top and their im-

mediate followers. Hafiz al-Asad was a Ba'thist before he became an officer; he made it to the top through the military and then subordinated the party to his rule. The party continues to be useful to him: instead of ruling in the name of naked power, he can rule in the name of the party and its ideology which he claims to represent.

In Saddam Husayn's Iraq, in contrast, the party controls the army, though not to the degree of, say, the Soviet Union. Before coming to power, Saddam Husayn organized the non-military wing of the Iraqi Ba'th party and rose through its ranks. After he and Ahmad Hasan al-Bakr had seized power in 1968, they developed ways of exercising control over the army. They made membership in the party a prerequisite to admission to military academies, indoctrinated the rank and file with the party ideology, and established in the armed forces new security and intelligence units directly dependent on the party's national-security bureau which Saddam Husayn controlled. Probably because of these measures, and despite some expectations to the contrary because of Iraq's heterogeneous population, the army has remained united during the Iraq-Iran war.

It is evident that the new regimes under consideration all rely on the authority of particular individuals. Neither the party ideology nor revolutionary platforms have prevented this cult from forming around the men at the top — a phenomenon for which there is no parallel in the old regimes. In the case of Nasser, it can be explained by his charisma and genuine popularity, but in the case of Saddam Husayn and Hafiz al-Asad, it owes much more to indoctrination and the authoritarian nature of the revolutionary regime. Both have perfected their systems of control with secret and security police, the abolition of parliamentary institutions, and, except to a large extent in Egypt, the control of the judiciary. In Egypt the revolutionary leadership has been relatively stable since 1952 — even Sadat had been in power for ten years before he was assassinated. In Syria and Iraq the leaders have substituted longevity of rule for the succession of coups d'état that marked the earlier phases of their revolution. In all of these countries, however, the transfer of power has not been completely resolved. Egypt has partially resolved it, in the sense that the death of one leader signals the takeover of another, but in Iraq and Syria it remains a thorny problem.⁷

"Planning projects were put in place to determine the direction of social and economic change."

Paradoxically, at the middle and lower level of decision-making, power-sharing is more widespread than it was before the revolutions. Extending the bureaucracy and enlarging the army have given the average citizen a greater chance to participate in government, if not more say in what it does, than he ever had before. In this and other ways, the revolutions have changed life once and for all.

In all three countries, the revolutions have expanded the public sector and enormously increased the role of the government in the life of the average citizen. Planning projects were put in place to determine the direction of social and economic change: nationalization was extended to private banking, large-scale industry, cooperative agriculture, health, welfare, housing, and education. In the schools, in contrast to the colonial period, the teaching of and in Arabic was stressed, and new generations of students have grown up on revolutionary slogans their parents had never heard. In Egypt, under Sadat, the "open-door policy" (*infitah*) reversed

some of these trends, but the state is still more powerful and pervasive than it ever was under the monarchy.⁸

The bureaucracy and army have expanded dramatically in all three countries. Hanna Batatu has estimated that state employees, including members of the armed and security forces, pensioners, dependents of soldiers, and other state servants who depend directly on the government for their livelihood, constitute more than one-fourth of the population. The army constitutes a majority of these dependents, as it is the backbone of the government in its confrontations with Israel and its competition with other Arab states. Some of these dependents are artificially employed, either to reduce unemployment (until recently all graduates were assured of a state job in Egypt), or to buy off opposition.

"Urban growth in all these countries has been dramatic."

Undoubtedly, dramatic redistribution of wealth has occurred. In the countryside, the landed classes have been destroyed. In Syria and Iraq it took the cumulative impact of successive revolutionary policies, but in Egypt it was achieved mostly during the Nasser era. In Egypt, another effect of the revolution has been the appearance of a class of rich and middle-class peasants: they now control over 62 percent of Egypt's cultivated land and up to 30 or 90 percent of its stock of farm machinery.

In Syria in the 1960s and in Iraq in the 1970s, collectivization was at first encouraged, but private ownership and investment were then allowed to make a comeback. All three revolutions benefited the small land-holding peasant.

Nonetheless, serious problems remain: some 33 percent of all rural families in Egypt, 21 percent in Syria, and less than 13 percent in Iraq remain landless; peasants migrate in large numbers to the cities where they become unskilled laborers. Only Syria has had relative success in raising its per-capita agricultural production during the 1970s, although that nation presently faces serious economic problems. In Egypt, since the death of Nasser in 1970, and largely because of Sadat's open policy, income for the middle and poor peasants has slowed, if not reversed, and some of Egypt's limited arable land has been sold by the peasants for illegal housing and commercial undertakings. In all three countries, and especially Egypt, the revolutions have benefited casual laborers least.

Urban growth in all these countries has been dramatic. The growth in government and educational opportunities have increased the urban middle classes, who constitute the main beneficiaries of the revolution, although industrial workers have also prospered. This population increase has been concentrated in the main cities: Cairo, an extreme example, has grown from 2.3 million people in 1952 to about 14 million today.

Compared to what existed before the revolutions in Egypt, Syria, and Iraq, radical change has not only occurred but its effects have filtered down to all levels of society. At the same time, expectations have not been realized. Production has suffered from the premium put on the expansion of the bureaucracy and the army; enormous problems of indebtedness have developed from mismanagement, defense expenditures, losses incurred in successive regional wars, and lack of economic development. The problems, coupled with the absence of parliamentary institutions, the violent nature of the original takeover by these regimes, and the unresolved questions of legitimacy and succession, leave these countries today with internal and regional problems which ac-

count for an increasingly restive opposition usually in the guise of the much talked about Islamic fundamentalism. What the future will bring is unclear, but it is unlikely to reverse the forces of change that were unleashed by the cumulative effects of the Egyptian, Syrian, and Iraqi revolutions.

END NOTES

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Coffee Break between Sessions

WORLD HISTORY ASSOCIATION

Minutes of the Executive Council Meeting

June 11, 1989

Aspen, Colorado

PRESENT: Jerry Bentley, Philip Curtin, John Mears, Heidi Roupp, Lynda Shaffer, Vice President Marilynn Hitchens, Secretary Anne Barstow; Guests Roger Beck and Leila Fawaz.

Having enjoyed the excellent conference on "Revolutions" sponsored by the Rocky Mountain Regional and planned by Heidi Roupp, as well as the pleasures of Aspen itself, we finally got down to work at Heidi's home on Sunday morning. In the absence of President Arnie Schrier due to his university's exam schedule, the meeting was convened by Vice President Marilynn Hitchens.

MINUTES: We approved the Minutes of the Dec. 28, 1988, Council Meeting.

ASPEN CONFERENCE: Marilynn thanked Heidi for a substantive conference with wonderful hospitality. She noted especially that the high school teachers felt welcome. About 120 persons attended, 80 of whom were from the Rocky Mountain region, the rest from all parts of the U.S., the Soviet Union and the Netherlands.

The next Rocky Mountain Regional Conference will be hosted at Brigham Young University in the summer of 1990; in 1991 the Air Force Academy will be the sponsor.

ANNOUNCEMENTS: NATIONAL HISTORY DAY — Dorothy Goodman will represent the WHA at the annual awards ceremony on June 15 at the University of Maryland.

OHIO VALLEY REGIONAL WHA: an organizational meeting to form this regional will be held on Sept. 23, 1989, at the University of Cincinnati. The chief organizer is Walter Nimocks of Centre College, Danville, KY.

OTHER REGIONALS: the Southeastern Regional has been formed. A Texas Regional is in process of formation.

PROGRAM AT THE AHA IN DECEMBER: WHA will sponsor three panels —

"Toynbee Centennial: Evaluation of a World Historical Vision," chair, Christian B. Peper.

"Civilization and the Transmission of the Heritage: India, Europe, and Andean America," chair, Dorothy Goodman.

"World History Curricula for the 21st Century," chair, Marilynn Hitchens.

The annual Business Meeting, Reception, and winter Council Meeting will take place at the AHA on Dec. 28.

TREASURER'S REPORT: In the treasurer's absence, Marilynn reported that our balance is \$4,297.21. When Marilynn confessed that she has not paid her '89 dues, Jerry said not to worry: because of the changeover in executive directors, no one has yet received dues notices. Once these reminders have gone out, our balance should be considerably more.

EXECUTIVE DIRECTOR'S REPORT: Dick Rosen sent word that membership has risen noticeably — from 526 in December to almost 700. The lists are now up-to-date on his computer, and dues notices will be sent out in July. After discussing the jam-up that will result if members are notified at the same time of the rise in dues for '90, we decided the following:

that two notices must go out, one in July for '89 and another in the fall announcing the rise to \$25 for '90 and including promotional material on the *Journal*.

BULLETIN: we agreed that it becomes more interesting and professional with every issue, and expressed our thanks to Ray Lortantas.

CHINA CONFERENCE COMMITTEE: re funding — Marilynn has approached the Mershon Center, asking them to be our fundraiser; Robert Woyach of their staff recommended Prof. Hao Chang of Ohio State, who is agreeable but is not available until two years from now. Lynda will follow up. Mary Evelyn Tucker has been added to the committee.

JOURNAL: Jerry reported that the first issue is at the typesetter, and may be out by December in time for the AHA, but by January at the latest. He showed us the attractive cover.

Discussion—

Heidi asked how much will the *Journal* will be geared to high school teachers. Jerry replied that that is not its goal. Phil said that it should not look like either a high school or college journal but should seek the fine line of serving both. Marilynn suggested that HS teachers be asked to write responses to articles, telling how they would use the material and ideas in their teaching.

How to charge: Jerry reported that the U. of Hawaii Press recommends the following promotional discounts

10% for 1 year; 20% for 2 years; 30% for 3 years or to start a discount after 1 year.

Believing that this was too large a discount, we recommended

\$22 for 1 year

\$42 for 2 years

\$60 for 3 years. A charge of \$12 per year was suggested for students and retired persons.

Recruiting subscriptions — we will urge members to get their libraries to join (announce this in the *Bulletin*?), and give issues to foreign friends. Send names to Jerry.

Board of Editors — new members:

Josefina Vasquez of El Collegio del Mexico

David Knopf of U. of Minnesota (India)

Mary Evelyn Tucker nominated the following persons, whom she said are willing to serve:

Arthur Tiedemann (modern Japan)
Morris Rossabi (Asia, central Asia)
Akira Iriye (Japan) was also mentioned.

Advertisements: Four exchange ads have been lined up with journals of the University of Chicago Press. We will run paid ads in Perspectives.

NOMINATIONS: we need names for the following —

Three Council members
Secretary
Vice-President
(We will ask Treasurer Frantz-Murphy to stay on).

Send names to Ross Dunn at San Diego State. Jerry reminded us that the Council members who are going off (Curtin, Shaffer, and Stearns) are high-profile world historians and that we must nominate persons of equal standing.



Vladimir Buldakov of the USSR

MEMBERSHIP: Heidi reiterated the good news that our lists have grown from 526 to 700 in the last six months. As an outreach strategy for the Aspen Conference, she sent a mass mailing to the entire California list of the AHA: 1,300 names. Although only a small fraction attended this conference, many will have heard of the WHA for the first time.

Next mass mailing: the target is not yet chosen. Maybe we will use the National Council of Social Studies lists? Markus Wiener will share the cost.

Our goal by 1990 — 1,000 members!

Future strategies: use the lists of global studies groups, alumni lists, U. of Hawaii Press lists, sections of AHA lists (African, Asian, Latin American), Canadian groups, the International Society for the Comparative Study of Civilizations, U.S. regional groups, the joint committee for the study of Soviet and U.S. history texts, contacts with Japan.

NATIONAL COUNCIL ON SOCIAL STUDIES LIAISON COMMITTEE: Heidi and Marilynn reported the following —

Sam Jenike will sponsor a panel at the November 1989 meeting in St. Louis.

Noting that Roger Beck heads its International Panel, we requested a WHA panel for the 1990 meeting.

WHA should offer a one-day training session at each meeting.

Get Fay Metcalf (NCSS director) to our December Council meeting.

PROGRAM: the AHA meets in Baltimore in 1990. Proposals must be in by September 1989 (December at the very latest).

MASTER PLAN: John Mears will submit a draft in December. Discussion —

WHA NATIONAL MEETING: there have been a number of requests for one, especially from David McComb. Given our rising membership, we agreed that the time has come. We will maintain our participation in the AHA, as our winter meeting time, and will add a regular cycle of summer conferences —

the first national WHA conference, Summer 1992
regional conferences thereafter
a national conference every three or four years

Iona College has indicated its willingness to host a conference; perhaps the first national gathering can be held there. Judy Zinsner's desire for us to sponsor an indigenously oriented conference in 1992 could be the basis for it. At any rate, the 1992 meeting should be around the Quincentennial. The committee will consist of New Yorkers — Frantz-Murphy, Menzes, Reilly, Tucker (now at Bucknell, but still a north-easterner), Zinsser, Barstow, etc. Anne Barstow is to report at the December meeting. Heidi called for a permanent committee on conferences, and was promptly named chair! We instructed her to ask for the Aspen Institute (or the new conference center at Snowmass) for every third year. Suggestions came in from all sides, for conferences in Madrid, Hawaii, Cuba. The sky's the limit.

A THINK TANK: John Mears continued his report with a description of the high-level group who should carry the responsibility for WHA's long-range planning. It should rotate, like the council, but have a permanent chair. Could it fit into the Aspen Institute, or the East-West Center, which Jerry says is just now becoming interested in history?

Emphasizing the need for this group, see University of Denver's proposed M.A. in World History in this issue of the *Bulletin*. It is a plan to offer an M.A. to train elementary and high school teachers in World History.



Philip Curtin and Anne L. Barstow

This long-range discussion moved on to the issue of our opposition: that our chief opponents are professors of U.S. history. How can we speak to them? By a panel at OAH? Latin American historians could help, because they work on "hemispheric" history. We might sponsor a panel around Phil's "plantation" theme.

COUNCIL MEETING, SUMMER 1990: at the Brigham Young University conference of the RMRA.

NEW BUSINESS: National History Day's request that we prepare a list of topics and bibliography for their 1990 theme, "Science and Technology in History."

Send suggestions to Arnie.

Arnie was appointed to write up the short description of WHA for *Perspectives*. This item can be used for the NCSS as well. Having accomplished the above agenda in record time, we adjourned for a hike to Maroon Lake, under the snow-covered 14,000 foot peak of Mt. Pyramid. It doesn't get any better than this. No seizures and no cardiac arrests!

Respectfully submitted,
Anne L. Barstow, Secretary

WHA's National History Day Award

Mr. Christopher Sakellis
539 Wolf Swamp Road
Longmeadow, MA 01106

Dear Mr. Sakellis:

Congratulations on having won the World History Association prize in the National History Day Competition for 1989! Enclosed is a check from the World History Association for \$200.

On behalf of the association, I wish to commend you on the thoughtfulness of your winning Junior Historical Paper, "Shaka Zulu: Influence on African History." You have enriched our understanding of the historical tradition of a significant portion of the human community, and you have shown why that understanding is important. Those are precisely the goals of the World History Association.



Christopher Sakellis

I wish you every success in your chosen career.

Sincerely,

Arnold Schrier
President, WHA

WHA's Prizewinning Paper, 1989 Shaka Zulu: Influence on African History

Christopher Sakellis (Longmeadow School, MA)

Shaka Zulu (1786-1827) has become known to some of the general public through the mini-series first shown in 1987. Shaka's life and influence on African history is so fascinating that everyone should read about him and the Zulus. Secondary sources have been read on Shaka and the Zulus in order to discover in detail who were and are the Zulus, who was Shaka, and how he influenced African history. Also, a primary source has been obtained.

If one asks "Who are the Zulus?", one may hear "an African tribe of warriors" or "Didn't they make a couple of movies about them?" If one asks "Who was Shaka Zulu?", one hears, maybe, "Wasn't there a television movie made about him?" If one asks the same questions to the British, they may say, "an African tribe the British soldiers defeated" or "a mass murderer." If one asks the Dutch or, better yet, the Afrikaners of South Africa, they would say "Bantus" or "a beast." Finally, if one asks an African or someone who knows African history, one will hear "a famous tribe in African history," "one of the greatest figures of African history," or "one of our heroes."

Most of the blacks in South Africa today are Zulus. The common stereotype that the Zulus were just an African warrior tribe is wrong. The small white population of South Africa today controls, through the white government, the millions of blacks under the apartheid system. The blacks and non-Europeans consist of descendants of the indigenous Hottentots and the arrival people like the Zulus and Indians. The United States, today, has the same breakdown: the descendants of the American Indians and the "arrival" people from all parts of the world.

On Christmas Day in 1497, the Portuguese explorer Vasco da Gama landed in southeastern Africa. He named this area Natal. He is considered to be the first European of record to reach the land of the Zulus. "Zulu" means "people" or "people of heaven." Contrary to the "savage" stereotype, they believed their creator, Nkulunkulu—who looked like a man but had 1,000 eyes—made man, who was not born evil, to help each other. The Zulus, like most primordial people, believed in the supernatural.

The first European settlers in the region of the Zulus were the Dutch (1652). Later, the British arrived. The Dutch, called Boers (Dutch word for "farmers") fought the local tribes for land. The Boers called the Africans "savages." The British wanted to set up trading posts to get ivory and gold. All the Europeans looked down on the poor pastoral Africans. Even today, the South African whites call themselves "Afrikaners" which means "Africans" in Dutch, and call the blacks "Bantus." By being Afrikaners, the whites claim the land since they say they are the true Africans. Thus, the "Bantus" are not Africans and cannot claim the land.

Almost all of the separate tribes in southeastern Africa descended from people who migrated from central Africa. They all spoke a form of the Bantu language. The many small chiefdoms all farmed and raised cattle. But, as the Europeans moved in seeking land, the small chiefdoms had to unite in several powerful kingdoms for protection. Along with fighting the Europeans, the kingdoms, or federations — the Ngwane, the Ndwandwe, and the Mthethwa — also competed for land, made cattle raids, and had small ceremonial wars.

Shaka started life unpleasantly. The Zulu clan was in the Mthethwa kingdom. Shaka was born in 1786. His mother was Nandi, a Langeni tribe princess. His father was Senzangakona, a Zulu chief. Shaka's birth was unwanted. A Zulu could not marry a Langeni. Shaka's birth was a disgrace to both families. The tribal separateness has been seen in other cultures. The American Indians kept their tribes homogeneous in order to control their people, property, and land. Modern society would see this separateness as cultural backwardness.

Sitayi, an "isangoma" or witchdoctor, told Nandi that she would give birth to a king who would create a mighty nation of "blood-stained spears and thundering black shields." Muldi, the half

brother of Senzangakona, named Nandi's child I-Shaka which means "intestinal parasite." Muldi warned Senzangakona that Shaka was born under a prophecy that said Shaka would be the ultimate ruler of the land. Later, when Shaka became the "Great Elephant," he still remembered the events around his birth. In 1793, after living six years with his mother in his father's kraal (a circular tribal group of huts), Shaka, his sister, and Nandi, not wanted, went to live with the Langeni. The Langeni treated Nandi and her children badly by rejecting and mistreating them. Shaka grew up lonely and angry. He resented anyone who hurt him or his mother.

"Shaka began to change Zulu society."

In 1803, seeking better protection, Nandi and her children, after moving from tribe to tribe, finally came to live with the Mthethwa tribe. Here, Shaka came under the guidance of Mbiya who treated him like a son. The young boys began to show Shaka respect and obedience, especially since he was growing in strength and fighting ability. Shaka joined Chief Dingiswayo's army and quickly became a regiment leader. He was also the best dancer, joke teller, and singer.

As a regiment leader, Shaka began to change the methods used in battles. Shaka did not believe in the traditional Bantu fighting methods. He saw them as old and foolish. He made a short stabbing sword, the "assegai." He used the shield as an offensive weapon. He fought barefooted for speed. He set up the "head, horns, and chest" formation of warfare. He demanded great physical condition in his men. He killed the men who retreated or showed cowardice in battles. Shaka changed the style of warfare in Africa. He believed in total war — "impi ebomvu" or "kill all your enemies."

In 1816, Senzangakona died, and Shaka proclaimed himself the chief of the Zulus. Shaka began to change Zulu society. He created a Zulu army in order to conquer all the Bantus, gain land, and prepare for the Europeans. He made all the men in certain age groups join his army. All were placed in regiments with their own banners and leaders and supported by groups of young boys. All were given "assegai" and three-foot wide shields. They could not marry and lived in barracks. Shaka even created an all-women regiment called the "Vutwamini."

In 1817, the "domino" wars began. Each tribe began to attack one another for land. In the end, over one million Bantus were killed. Only the Ndwandwe tribe came out as equal to the Mthethwa, Dingiswayo's tribe, which included the Zulus.

In 1818, the Ndwandwe defeated the Mthethwa, captured Dingiswayo, and executed him. For some reason, the Zulus did not participate in this battle. Prior to his death, Dingiswayo warned Shaka about the whites and their guns. Shaka replied that "if we were one nation, my Father, we would not fear the 'swallows,'" as Shaka called the visitors from the sea.

Shaka proclaimed himself king of a new state with the Zulus as the central people. Shaka now considered everyone under him a Zulu. In a few years, the Zulus grew from a small clan to a nation of tribes covering hundreds of thousands of people. Even today in South Africa, the intertribal concerns are seen and affect the efforts to eliminate apartheid.

Two major battle victories in 1818 and in 1819 over the Ndwandwe, who had much larger forces, made the Zulu army, now 50,000 strong, the most powerful army in southeastern Africa.

Shaka was now total ruler. Shaka then got rid of other opponents like the feared witch doctors and the elders. African history had reached a turning point. The Africans now had an army that could fight.

Shaka continued to keep an eye on the "whites." In 1824, the British Farewell Trading Company sent Frances Farewell, a Navy officer, and Henry Fynn, a surgeon's assistant, to get ivory and gold from Zululand. Also, the British hoped to negotiate with the Africans so that Cape Town, where the British had settled, would not be attacked by the Africans.

Farewell believed that the British should treat the Africans as "equals." At Port Natal, Farewell and Fynn found that Shaka controlled everything in the area. Fynn met Shaka at the center of his empire at Bulawayo, the "Place of Killing" kraal. Shaka met his first white man. Shaka tried to impress the whites with his wealth and power. Also, he wanted to use them.

In 1824, Shaka, wounded in an assassination attempt, had Fynn nurse him back to health. Shaka, showing his gratitude, then signed a deed giving Farewell title to Port Natal and a sixty-square-mile area around it although he probably never intended to give any Zulu land away. Shaka even sent two of his chiefs to Port Elizabeth, the farthest British outpost from Cape Town, to meet the British and form an alliance. The chiefs at Port Elizabeth were not given official recognition and were detained and treated badly. Shaka did try to open up communication with the British.

"Few people in history have done so much in so little time."

In 1827, troubles began for Shaka. There was the first defeat of a Zulu force by the Griquas, a combined group of Europeans and Hottentots with horses and guns. Then, Nandi died. Shaka went mad because of this and executed 7,000 of his people and ordered no food grown for one year and no births. Nandi was the most important person in Shaka's life. She had told Shaka all along that he would become the greatest king ever. Because of the killings and starvation, Shaka began to lose the love and trust of his people.

On September 22, 1827, Dingane and Mbopha, Shaka's half brothers, assassinated Shaka. Dingane became chief. Shaka's reign of terror or "umgaquane" since Nandi's death ended. Before his death, Shaka had prophesied that if he died, the whites would come in from the sea and conquer the Zulus: "As soon as I go, this country of ours will be overrun in every direction by the white men. Mark my words." Dingane battled the Boers and British in the 1830s with some success. His successor, Mpandi, steadily lost Zulu land to the British and the Boers. Mpandi's successor, Cetewayo, using Shaka's style of warfare, was defeated by the British with their rifles and cannon in 1879. Zululand was divided among fourteen different tribes, for better control purposes, by the British who later put Zululand into the British Colony of Natal.

Shaka was no ordinary man. He was born in a time of upheaval and change in Africa. Through his enormous physical strength, courage, and brains, he built a dominant military empire which kept the Europeans at bay for eleven years. His small clan had grown from obscurity to a powerful nation ruled only by him. Few people in history have done so much in so little time.

However, Shaka was a ruthless and inflexible tyrant who ruled

through terror. Over two million people died during his rule through his actions. It appears that terror was what the Bantus understood, and the only way they could be ruled. He felt it was better to kill than to become a prisoner or live under the rule of others in your own land. He did want peace, but only on his terms. Shaka's absolute power finally destroyed him. There have been other historical figures and events that paralleled Shaka's negative side of mass killings: Hitler, the Spanish Inquisition, the Salem Witch Trials, etc. Shaka, being a historical figure, ought to be judged against his culture, his time, and his habitat — all primordial in nature.

Comparatively, Shaka showed a positive side. He unified the Bantus into an empire which delayed the conquest or taking of Zululand by the Boers and the British for many years. Shaka influenced other African tribes by showing them that the Europeans would not treat them as equals. He demonstrated to them that they should not be afraid of the Europeans. He told them that they should protect and fight for their homes and land. The fight against European rule by Africans is still seen today in South Africa.

In 1879, the British Prime Minister Benjamin Disraeli in commenting on the Zulu War of 1879 (where the British defeated the Zulus) said: "A very remarkable people, the Zulus — they defeated our Generals, they converted our Bishops, they have settled the fate of a great European dynasty." The Zulus were not converted to Christianity by the English missionaries but changed the missionaries to the Zulu way of life and thinking. The Zulu bravery and spirit showed the British people that the establishment of a British dynasty in Africa was met by Zulu strength and consciousness.

"The great majority of blacks in South Africa are descendants of those who were affected by Shaka."

Shaka's descendants see Shaka as a great part of their history. A Zulu poet, Dr. D. W. Vilakazi wrote: "The nations, Shaka, have condemned you, Yet still today they speak of you, Still today their books discuss you, But we defy them to explain you."

The turmoil and unrest in South Africa today is over the blacks continuing to pursue human rights, a voice in government, and their land. In 1960, a Zulu chief, Albert Luthuli, won the Nobel Peace award for his nonviolent fight against the government's white supremacy policies. In 1984, Anglican Bishop Desmond Tutu also won the Nobel for his long nonviolent and Christian-based struggle against apartheid. Gathsa Buthelezi, the present Zulu leader, states that the Zulus were in South Africa before apartheid and that he wants the Zulus to be in power.

The great majority of the blacks in South Africa are descendants of those who were affected by Shaka. Shaka is considered the founder of their nation. Other blacks see Shaka as a symbol of black nationalism like Americans see George Washington. Either through schooling or oral history, the blacks are aware of their great history, culture, and past leaders which include Shaka's successors. They know Shaka would fight to regain land and power. Buthelezi, a legitimate heir of Shaka, is influenced by Shaka. However, he says he will only use violence if South Africa tries to make the Zulu homeland independent. This independence would deprive the Zulus of their South African citizenship. He preaches compromise and negotiation.

Nelson Mandela, the confined black leader, a Xhosa, uses Shaka as an inspiration. He has said that "Wars are fought in the defense of the Fatherland." He is willing to use military actions against the government. His followers want weapons since they don't have any alternatives against the military government. Shaka is a role model.

Shaka was defending his land and culture from the whites. He was right when he warned his people and all the different tribes about the whites. Shaka's name will be heard again. "In the grip of apartheid, today's Zulus cling to the pride that powered Shaka's legions." It is quite possible that Shaka's influence will be seen and felt again in African history.

[Editor's note: End notes, bibliography, maps, and charts deleted.]



BOOK REVIEWS

A History of World Societies

By John P. McKay, Bennett D. Hill, and John Buckler. Second Edition. Boston: Houghton Mifflin, 1988. 1,280 pp., \$27.87, illus. Chronological charts, bibliographies. One-volume hardcover, \$19.17; two-volume paperback (Vol. I: to 1715, \$19.17; Vol. II: since 1500, \$19.17); and three-volume paperback (Vol. A: \$14.87, From Antiquity Through the Middle Ages; Vol. B: \$14.87, From 1300 Through the French Revolution; Vol. C. \$14.87, From the French Revolution to the Present.) Ancillary materials: Study Guide (two volumes), Micro Study Plus, Instructor's Manual, Test Items, Micro Test, Map Transparencies.

Most world history teachers will be familiar with the first edition of the text by McKay, Hill, and Buckler. The second edition of *A History of World Societies* is joined by updated versions of the *Study Guide*, *Instructor's Manual*, and other ancillary materials which provide comprehensive support for use of the text in the classroom.

In its second edition *A History of World Societies* continues to be distinguished from its competitors by its emphasis on social history. The new version of the text has been altered primarily in its details. Much of it, especially the first part of the text, has been slightly condensed by simply cutting words, phrases, paragraphs, or sections. There has been a general tendency to reduce or eliminate quotations from primary sources and to condense political history. Most of the extended discussions of historiographical issues have been removed, leaving in doubt the claim which continues to be made in the preface that this text will help students understand "how historians actually work and think" (p. xxiii).

Another more significant revision has been effected by careful rewording of ethnocentric or incautious language which marred the first edition. For example, the "wild hunters" on page four of the first edition have become "nomadic hunters" this time around. Likewise the "primitive and warlike peoples" of the Arabian desert (p. 306) are now "nomadic peoples" (p. 256). The "Mongol scourge" (p. 342) of Genghis Khan has become merely "the Mongols" (p. 308). The second edition no longer calls Napoleon "the first of the modern madmen" (p. 972) or "the cunning first consul" (p. 974). And Nazi Germany is now merely a "frightening

ing totalitarian state" (p. 1,108), not a "frightening and horrible" one (p. 1,339). A cautious but perhaps unfortunate policy has been the removal of most of the comparative statements made in the first edition — for example, comparing Japanese and European feudalism. While such broad statements may be inherently controversial even when based on solid research, they are useful and interesting to students.

Since we are educating a generation for the future, it is unfortunate that this new edition fails to take advantage of the opportunity to introduce *pinyin* spellings of Chinese names at the inception of students' study of Chinese civilization. At least the *pinyin* equivalents should have been given as an alternative in the text. The Chodorow text's use of *pinyin* accompanied by Wade-Giles references at the first usage seems a sensible approach.¹ Consistent with its emphasis on description of social life, this edition adds new material on the institution of slavery wherever it was missing in the first edition. Students could produce a comprehensive comparative essay on the institution of slavery in traditional societies based on the information available in this edition. (The same could be said on the role of women, although that is not the consequence of revision.)

Like most of its competitors, the Houghton Mifflin entry in the world history sweepstakes remains primarily a Western civilization text with ancillary material. For example all of Asia from A.D. 320-1400 is allotted one chapter (thirty-three pages), while there are four chapters on the European Middle Ages (129 pages). However, this is less true in the sections prior to the Middle Ages than later. In two respects, however, this edition does move significantly in the direction of a truly global perspective. In the first place the treatment of early civilizations, through some revisions and some reorganization, has become more global. Changes in language — such as the explanation of the terms "Eastern" and "Western" on pages 11 and 12 are accompanied by new material and by reorganization which give the account of ancient civilizations a new balance. Particularly noteworthy are the inclusion of a new map of the full span of the Afro-Eurasian ecumene (p. 10) and the reorganization of material on China and India so that these primary civilizations are introduced early enough and in enough detail to balance the treatment of Sumer and Egypt. It is unfortunate that available information on the origins of agriculture in India parallel to that given for other civilizations has not been added to the account given in this edition.²

Another noteworthy change has been the nearly fourfold expansion of material on Islamic civilization. This account is rich in social history and full enough to give a picture of Islamic society and worldview. It will be more accessible to students than the lists of rulers, dynasties, and noteworthy thinkers which is common among some of McKay's major competitors. The final section of the chapter, "The Muslim View of the West," is a particularly useful vehicle for developing students' understanding of the place of the medieval West among Afro-Eurasian civilizations.

The second major reorganization of the text in the direction of a global perspective occurs in the section on the Industrial Revolution.

Partly by moving material on the origins of the Industrial Revolution and partly by revision, readers are given a much clearer picture of the global nature of the European industrial system than in the first edition. It is a major defect of this text, however, that no parallel picture of the social history of Japanese industrialization is presented. The treatment of modern Japan and China is so brief that it is necessarily superficial and incomplete. This is a high price to pay for the globalism of the excellent new section on "The Rise of Global Inequality."

Taken as a whole, the new edition of McKay, Hill, and Buckler is a conservative but welcome revision toward a true world history. The elimination of many unfortunately ethnocentric words and phrases from the first edition and the modest movements in the direction of globalism will appeal to many of those who are attracted to the emphasis of this text on social history .

¹Stanley Chodorow, Hans W. Gatzke, and Conrad Schirokauer, *A History of the World* (San Diego, 1986).

²See the discussion of pre-Harappan agriculture in Bridget and Raymond Allchin, *The Birth of Indian Civilization: India and Pakistan before 500 B.C.* (Harmondsworth, 1968).

Kathleen Greenfield
Albright College

The Heritage of World Civilizations

By Albert M. Craig, William A. Graham, Donald Kagan, Steven Ozment and Frank M. Turner. New York: Macmillan, 1986. Volume I, to 1600, 575 pp. \$18.50. Volume II, from 1500, 713 pp. \$18.50.



"Craig" is a text which contains many good things, but which overwhelms the student. Too many subtopics, too many learned digressions — even some scholarly quibbling — blur the focus. Possibly a world history course can utilize the encyclopedic volumes selectively, skipping over many sections. The era 1900-45 is well covered in Volume II of *The Heritage of World Civilizations* (chapters 33-35). The European bias of the text (it is expanded from Kagan, Ozment and Turner, *The Western Heritage*) is welcome here. Craig explains the background of World War I clearly, and in its aftermath the rise of power of Mussolini, Hitler, and Stalin. The latter pair are depicted in the classic David Low cartoon of late August 1939.

Illustrations with thorough captions are the best of any text. They are even a means, with supplementary lectures, to omit some of the overwritten text. The last century, with photography, is of course best illustrated. But for earlier times artistic achievements are better linked to the sociopolitical context via the illustrations than by the listing of names and works as in other texts.

Nineteenth century Europe receives too much detailed attention, even for those of us who accept the rationale stated in the preface for "Exemplary Treatment of Europe." Details of the confusion of 1830, 1848, and the early socialists should be reserved for specialized courses. "The Scramble for Africa" is redundant as it is described in the limited space for that continent as well as in the verbose, European section. Better are chapters on society, despite repetition on middle- and working-class political ideas.

Some lapidary statements, welcome in a survey course, are "Bread was the single most important foodstuff" and "war was the normal state for seventeenth-century rulers." These provide focus. On the other hand, Craig seems at times to avoid conventionality. MITI, PRI, the Greek Colonels, Kaiser Wilhelm, gunboat diplomacy, and realpolitik are all described without use of these commonplace references. Aren't these the sort of "cultural literacy" terms which the writers of alarmist best-sellers tell us we must be teaching in survey courses?

East Asia is the one region besides Europe which receives ample attention, too much in fact. Generalization is needed rather than scholarly analysis of small changes over time. The text seems to want to include the latest social and economic research. Yet the traditional forms of Chinese names are used. There must be some Taoist proverb indicating that "Less is more!"

Less can be less, too. India and the Islamic world share several chapters, with Africa added as well. While there are many worthy facets here, the juxtaposition does not do freshman students a favor. While the overall ideas of Islam and of the monsoon trade routes must lie behind the grouping, such themes are not developed.

Latin America, this reviewer's specialty, is well covered from 1500 to 1950. Pre-Columbian history is sketched belatedly in Volume II as background for the conquest. There is less on the Mayas, Aztecs, and Incas together than for prehistoric Japan alone, but enough to support more extended treatment by an interested professor. Both the colonial and independent eras have appropriate generalization supported by detail. The political histories would be helped by omitting Chile and explaining that the remaining three countries — Argentina, Brazil, and Mexico — studied closely constitute two-thirds of Latin America's area, population and production. As elsewhere, the instructor should act as editor to omit trivia and to provide emphasis.

Volume I is similar; Western civilization and East Asia are emphasized. Chapter Two draws praise from some for treating together "the four great revolutions in thought and religion." But it is difficult to get beyond this grandiose topic if any need is felt to cover a chapter a week. The fourth "Revolution," after China, India, and Hebrew, is that of the Greek philosophers, who appear before their civilization. Their Persian opposites are not described until after two full chapters each on Greece and Rome. Organizational dilemmas inherent in world history are not overcome in Craig.

Volume I might be omitted in a course which uses only the ample material in Volume II over two semesters. But there are many references back to Volume I for basic terms such as the pedantic "Qu'ran" (instead of simply Koran). The professor who selects Craig should be experienced and thus able to organize his class around those strengths of the bulky text that correspond to his own approach. Europe will always predominate in any such course.

An Invitation to Participate
from THE CONCORD REVIEW
A Quarterly Review of Essays by Students of History
Will Fitzhugh

Lynne V. Cheney, Chairman of the National Endowment for the Humanities, said in her September 1987 report, American Memory, that "An educational system that devalues knowledge of the past produces students who do not firmly grasp the facts of history.... In our schools we run the danger of unwittingly proscribing our own heritage." While history teachers well understand the difficulties of arguing the case for knowledge of the past, they also, from time to time, encounter a student who is willing to read, think, and write well about history. The work of these students can inspire other students to make more effort to experience the rewards that history can offer. It was in part the exemplary work of students like these that led to the founding of The Concord Review.

This quarterly journal was started in March 1987 to provide a place where the best students of history in the English-speaking world could have their work published for their peers across the United States and in Australia, Canada, and England. The goal was to demonstrate that there are fine papers being done which can not only serve to help educate other students about history through their use as readings in classes, but also can be used as examples of good writing for others to study.

During 1987/1988, a call for papers went to more than 17,000 high schools in the United States, 3,500 in Canada, and 2,500 in English-speaking countries overseas. The second academic year, 1988/1989, saw the publication of the first volume of four quarterly issues with eleven essays in each, from Alberta, California, Connecticut, Illinois, Maryland, Massachusetts, Nebraska, New Jersey, New Mexico, New York, Ohio, Ontario, Queensland, Rhode Island, South Australia, South Carolina, Surrey, Tangier, Tasmania, and Washington, D.C.. The fall 1989 issue (Volume Two, Number One) also has eleven essays, from British Columbia (2), California, New York (2), North Carolina, Texas (2), and Washington, D.C.(2), and one of three winners in the Senior Division of National History Day 1989.

A number of scholars and leading educators have been enthusiastic about these first issues. Chester E. Finn Jr., Assistant Secretary of Education from 1985-1988 and coauthor of *What Do Our 17-Year-Olds Know?*, has said that "The Concord Review is the kind of evidence we have needed that the revitalization of history in the schools is no pipe dream. Here you see what young men and women can achieve when they embark on the serious study of history." Theodore Sizer, Chairman of the Education Department at Brown University, and author of *Horace's Compromise*, said: "The Concord Review is, for the history-inclined high school student... a testing ground, and one of elegant style, taste, and standards." Stephen Graubard, Editor of DAEDALUS, the journal of the American Academy of Arts and Sciences, said, "In publishing the work of young students, who are clearly engaged by the subject, who are fired by its possibilities, the Review makes a contribution of no mean order." James O. Freedman, President of Dartmouth College, said, "I am greatly taken by your initiative in publishing a journal of essays by high school students. Few things could do more to encourage scholarship at an age when it matters most. Congratulations on a job well done."

Teachers have both predicted and reported its usefulness in the classroom. Dr. Robert Blew of Sylmar High School in Sylmar, California, writing in Sunburst, the newsletter of the California Council for the Social Studies, said, "for first efforts [the essays] demonstrate a degree of sophistication, writing ability, and insight that makes a teacher's heart glow with pleasure.... Here is a tool that would be useful to many teachers. It could serve as a model for research papers from classes.... Each teacher could find a multitude of ways to utilize this journal and the information it contains.... To me, The Concord Review represents a viable vehicle to give recognition to the best of our students." Broeck N. Oder, Head of History at the Santa Catalina School in Monterey, California, which has fifty-one subscriptions to the journal, says, "I am very pleased to be using class sets of the Review as a source of readings for both my standard and Advanced Placement classes, and the diversity of articles makes the Review useful in different areas and epochs of history." Ralph Nordlund, Head of History at Porter-Gaud School in Charleston, South Carolina, says, "Next year I am going to require that all of my ninth-graders read, analyze, and criticize one of the essays in the extant issues of the Review. I will use this as a means of discussing good writing, documentation, and use of sources. The Review has made me rethink the way I teach historical writing, and I am grateful for the publication." Dr. Marjorie Bingham, member of the Bradley Commission, said: "The Concord Review is a professional journal for a potentially major audience. From its first issues, teachers can see its usefulness in both recognizing student achievement and encouraging historical thought."

The essay topics are quite varied. There are papers on Glasnost, the War of 1812, the Harlem Renaissance, the Triangle Fire, Benjamin Franklin, Japanese Internment, the Tokyo War Crimes Trials, *Marbury v. Madison*, the Dartmouth College Case, Nationalism in South Africa, Woman Suffrage, the Elgin Marbles, the Spanish Civil War, the Cuban Missile Crisis, and Alexander the Great, to name a few. But what about their quality?

A few quotations will help to answer this question. Here is an excerpt from an essay on William Lloyd Garrison, by Josiah Brown, who is now in his second year at Yale: (end notes omitted)

....very few Americans spoke out against slavery until the 1850's. The great majority of northerners felt compelled to keep quiet about the issue: it was generally agreed that in the interest of sectional harmony, it was best to let the South have its slaves. Economic factors were partly responsible, for the northern manufacturers needed the southern markets, and the northern merchants wanted the cotton and tobacco that the South produced. The term "conspiracy of silence" has been widely used to describe the situation, because people were afraid that any discussion of the slavery question would disturb the already precarious North-South relations. So most northerners ignored slavery throughout the first half of the nineteenth century and tried to quiet the few abolitionists who protested the institution. Garrison was successful because he played on the nervousness, the doubts, the humanity of the northerners; he saw their underlying dissatisfaction with the existence of slavery that they tried to deny themselves, and, through his agitation, he aroused their consciences and brought this dissatisfaction out into the open.

The apathetic Americans of the 1830's and 1840's complained that Garrison was "disturbing the situation with

his abuse of anyone not firmly antislavery; his strong language made him controversial and turned people against the abolition movement. Garrison was undaunted. "Opposition and abuse and slander and prejudice and judicial tyranny add to the flame of my zeal.... I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—and I will be heard. The apathy of the people is enough to make every statue leap from its pedestal...." Many historians (Barnes being the most prominent among them) have used this attention that Garrison brought himself as evidence for their belief that Garrison's role in abolitionism was merely symbolic and that he actually damaged the cause. It is easy to take this view if one looks only at the northerners, one must see the relation between public opinion of Garrison in the 1830's and that of the 1850's and 1860's. When he said such things as, "I am sick of our unmeaning declamation in praise of liberty and equality; of our hypocritical cant about the unalienable rights of man," he stirred up the people. As James Ford Rhodes wrote, "It was mainly through Garrison and his associates that slavery became a topic of discussion at every northern fireside."

Even if they did not consider blacks equal to whites, many northerners began to wonder about the moral question of one group of people's enslaving another group. As northerners tried to protest Garrison, they found that there was little to find fault within his fundamental argument that the enslavement of anyone, white or black, was wrong. As Rhodes said, "Slavery could not bear examination. To describe it was to condemn it." A contemporary of Garrison, Lydia Maria Child, declared that he affected people "by pulling on the strings of conscience." Evidence of this aspect of Garrisonian influence is clear; the unwillingness the Compromise of 1850 and the northern uproar over the Kansas-Nebraska Act of 1854 are two excellent examples of the change in northerners' opinions of slavery. The generation of people who had been young when their parents were sharply critical of Garrison in the 1830's came of age in the 1850's, fiercely opposing slavery and joining the Republican party. Modern historian Russel Nye wrote that "Garrison, more than any other person, shattered the 'conspiracy of silence' about slavery." And in so doing, Garrison helped to cure the North of its apathy....

Again and again the best essays by these secondary students show reading, research, and good writing, but also compassion, concern, high standards for themselves and others in thought and in conduct, the belief that forming sound views is essential to a good life and a virtuous society, and the assumption that a knowledge of history can help. There is youthful indignation at times, but there is also admiration and curiosity, and over all, the faith that effort can make a difference. Here is an excerpt from an essay on the Triangle Fire, by Hadley Davis, who is in her first year at the University of Pennsylvania: (the 80 end notes, omitted here, contain 12 references to several chapters of the Laws of New York of 1911, 1912, and 1913).

The first step towards this bureau was a twenty-five member committee to improve safety in working places which was established immediately after the Met meeting. Its members included respected New Yorkers Anne Morgan, Frances Perkins, and Henry L. Stimson. The nine-member commission, chaired by state senators Robert W. Wagner and Alfred E. Smith, would from 1911 to 1919 serve not only as a bureau of fire prevention—investigating fire safety in factories and eventually getting legislation passed which would prevent fire-related disasters in the future—but also as a bureau on

the other kinds of factory safety—concerned with the health and welfare of workers in general. "It was the aim of the commission to devote itself to a consideration of measures that had for their purpose the conservation of human life." The commission took its job seriously. Within the first year of its work alone, it inspected 1,836 industrial establishments in New York and heard a total of 222 witnesses. Throughout this process, it held hearings before the New York legislature and proposed new laws or amendments. The legislature in turn enacted remedial legislation. The four-year term of the commission is, in fact, commonly acknowledged as "the golden era in remedial factory legislation." The labor laws passed between 1911 and 1919 correspond to the Commission's findings: when the commission discovered a problem, change ensued. The Commission was told of Triangle: "There is no question that the emergency exits from the building were foolishly inadequate." Fire Marshall Beers added, "I can show you 150 loft buildings far worse than this one." At least 14 industrial buildings in New York City were found with no fire escapes at all. Further, in the Triangle fire, the crowding on floors contributed to the number of lives lost. According to Fire Chief Crocker, "The overcrowding of these loft buildings is a menace to life..." Eventually, a series of corrective acts was passed. These laws specified that in factories there must be two exits per floor, one of these a staircase and another an interior or exterior enclosed fire escape. If the area of the floor exceeded 5,000 square feet, an extra exit was required (and for every additional 5,000 square feet beyond this number, another exit was ordered), and if the building's height was over 100 feet, there had to be at least one exterior enclosed fire escape accessible from every point in the building. The legislation also stated that all stairways must be fireproof (concrete or brick) and all fire escapes iron or steel, and if enclosed, enclosed by fireproof walls. Just as vital was the part of the act which limited the number of occupants per floor. As a result of the law, the number of workers allowed to work in factories was limited according to the number able to escape from the building.

Perhaps one last quote will round out an impression of the writing. Here is an excerpt from an essay on the Elgin Marbles, written when she was a sophomore at Groton School, by Maggie Sakaki Tucker, who is now in her first year at Harvard: (end notes omitted)

The Elgins, along with countless other detenus, were not allowed to leave the country until 1806. At that time, to obtain their release Lord Elgin had to agree to a parole that required him to return to France at any time the French government might request it. His agreement to this more or less ended his public career, as the British government could not appoint him to any more diplomatic posts with this liability.

Lord Elgin returned to England in 1806 to find his life in ruins. His wife had left him, his chances of a diplomatic career were gone as a result of the parole conditions, and he had lost his seat as one of the sixteen representative Scottish peers in the House of Lords. He now had no way of earning any money with which to pay the immense debts incurred by the expenditures of the embassy (far exceeding his small salary and expense allotment) and of the acquisition of the marbles, already £32,900; this sum increased monthly with the fees for their storage.

At last Elgin was forced by financial necessity to offer the marbles for sale to the British government. Their purchase with public money was controversial; as there was hardly enough money in the treasury to fund much-needed development and social welfare programs, many objected to spending money on "a lot of stones." Finally, in 1816, a Select Committee of Parlia-

ment was appointed to examine the question. The committee questioned numerous witnesses from both sides, including Elgin himself and his spiteful rival collector, Richard Payne Knight, who tried unsuccessfully to convince the committee that the marbles were completely worthless and probably not even authentic. The committee's report examined Elgin's claims in four parts: the authority by which he had acquired the marbles, the circumstances under which the authority was granted, the artistic merit of the marbles and their benefit to the fine arts in Great Britain, and finally their value as objects for sale. The report upheld Elgin's claims, entirely exonerating him from all attacks; however, Elgin was offered only £35,000 for the marbles, by then less than half of his total expenses for them. Although he was disappointed, Elgin had no choice but to accept — the money went directly to payment of his enormous debts, but still it was not enough, and he eventually fled to France to escape his creditors. He died in Paris on November 4, 1841 — his debts were not paid off by his family for another thirty years.

The point could be reinforced with examples from the other fifty-two essays published in the first five issues, but space is limited. The first forty-four essays are available on microfiche through ERIC/ChESS. Suffice it to say that these authors, who are now at Berkeley, Brown, Columbia, Duke, Harvard, Melbourne, Oxford, Princeton, Stanford, Wesleyan, Yale, and so on, demonstrate again and again that their work is worth both recognizing and reading. Their topics range over the centuries and over the world. They went to a variety of independent and public schools. But these authors share the belief that good history essays are worth doing, and they have enjoyed the encouragement and support of good teachers in setting and meeting high standards for their work.

Like any publication, *The Concord Review* needs subscribers to keep going — about 6,000 in fact. The publisher, a former history teacher at the high school in Concord, Massachusetts, has spent more than \$80,000 to get the journal started, and this has been supplemented by foundation grants of \$15,000. Schools and individuals from 41 states and Australia, Austria, Canada, England, Greece, Italy, and South Africa have subscribed, but many more subscribers are needed to meet expenses. Please send your best essays on any historical topic, about 4,000 words, with end notes, to *The Concord Review*, Post Office Box 661, Concord, MA 01742. Subscriptions are \$25 a year, \$30 foreign, and class sets of 26 or more receive a 20% discount. Orders or checks should be mailed to the subscription service: The Concord Review Business Office, Box 476, Canton, MA 02021. History is precedent, and we cannot afford to ignore it in considering how to meet current and future problems. Americans are no longer convinced, with Henry Ford, that "history is bunk," and we have begun to appreciate the value of history more as our position in the world has become less certain. We see that the next generation must know and use history well in its deliberations and decisions. By recognizing and distributing the work that is now being done by our finest history students, we will set examples for others. As excellent performances by young people in the Olympics and in the Westinghouse Science Talent Search inspire other students to work harder, the fine essays published each quarter in *The Concord Review* may be read with interest and profit in every high school history class in the country, where they will motivate students both to learn more about history and to make an effort to write about it well.

A Quarterly Review of Essays by Students of History

THE CONCORD REVIEW

Only that day dawns to which we are awake.
Henry David Thoreau, *Walden*

The October Crisis	Sara Paskall
Sir Winston Churchill High School, Calgary, Alberta	
Nicholas Biddle	Nora Henke
Bronx High School of Science, Bronx, New York	
Economic Sanctions	Christopher Lance Eden
Broadneck Senior High School, Annapolis, Maryland	
War and Revolution 1905	Chris Harris
Albuquerque Academy, Albuquerque, New Mexico	
Muhammad	Chadwick Van Vacas
The American School of Tangier, Morocco	
Benjamin Franklin	Robert Kurtz
The Columbus Academy, Cuyahoga, Ohio	
British Neutrality 1861-1865	W. R. Beckford
St. Mark's School, Southborough, Massachusetts	
Susan LaFlesche Picotte, M.D.	Teresa Lahmann
Walthill High School, Walthill, Nebraska	
Alexander the Great	Eric Tröels Wiberg
Saint George's School, Newport, Rhode Island	
Japanese Internment	Maggie Sakaki Tucker
Groton School, Groton, Massachusetts	
Thomas Jefferson: Architect	Rachel P. Vallo
Ashbury College, Ottawa, Ontario	

A Quarterly Review of Essays by Students of History

Volume One, Number Four \$7.50 Summer 1989

"*The Concord Review* is a professional journal for a potentially major audience. From its first issues, teachers can see its usefulness in both recognizing student achievement and encouraging historical thought. At a time when schools are under such criticism, it is good to show what potential is present. And student essays are often more readable for other students than ones with academic jargon!"

Dr. Marjorie Bingham

St. Louis Park, Minnesota

Member of the Bradley Commission

First President, Organization of History Teachers

"All sorts of young Americans are capable of solid, imaginative scholarship, and they exhibit it for us when we give them both the opportunity and a clear measure of the standard expected. Presented with this opportunity, young folk respond. *The Concord Review* is such an opportunity, a place for fine scholarship to be exhibited, to be exposed to that most exquisite of scholarly tests, wide publication.... *The Concord Review* is, for the History-inclined high school student...a testing ground, and one of elegant style, taste and standards. The *Review* does not undersell students. It respects them. And in such respect is the fuel for excellence."

Theodore Sizer

Chair, Education Department, Brown University
Author of *Horace's Compromise*

Fine work inspires other students to work harder. We publish eleven History essays by students every quarter. Our authors are now at Berkeley, Brown, Columbia, Duke, Harvard, McGill, Melbourne, Ottawa, Oxford, Princeton, Stanford, and Yale. Subscribers in 35 states and Australia, Canada, England, Greece, South Africa and Turkey are using these essays as examples of good historical writing. The forty-four Volume One essays are available in microfiche through ERIC/ChESS. Volume Two is now in preparation.

Essays of around 4,000 words plus endnotes, on any historical topic, should be mailed, with the Form to Accompany Essays on the reverse side, to: Will Fitzhugh, Editor, *The Concord Review*, Post Office Box 661, Concord, Mass. 01742. U.S.A. (508) 443-0022.

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Biographical Information (for the Notes on Contributors if your essay is published): Background, academic honors, interests, career goals, community service, other activities and achievements. Seniors please include next school or job, so that if your essay is printed next year, we will have your location. Please let us know as soon as your college plans are firm.

THE CONCORD REVIEW

A Quarterly Review of Essays by Students of History

September 1989

Dear Department Head,

We believe that fine student work inspires other students to work harder. *The Concord Review* publishes eleven essays each quarter by students of History from all over the English-speaking world. Subscribers in 35 states and Australia, Austria, Canada, England, Greece, South Africa, and Turkey are using these essays as examples of good writing. They will be of interest to teachers of writing in both History and English classes, to students who are preparing papers for contests such as National History Day, and to many others.

We have published papers from authors in secondary schools in fifteen states, and Australia, Canada, England, and Morocco (The American School of Tangier). Some of these schools are famous, such as the Bronx High School of Science in New York, and Groton School in Massachusetts, but most are not so well known. In every school, there is a group of gifted students who are interested in writing well. *The Concord Review* can help them, and their teachers, in this endeavor.

Here are some excerpts from the Introduction to the Fall, 1989 issue by Chester E. Finn, Jr., (Assistant Secretary of Education, 1985–1988, Professor of Education and Public Policy at Vanderbilt University, Director of the Educational Excellence Network, and co-author of *What Do Our 17-Year-Olds Know?*): “*The Concord Review* is the kind of evidence we have needed that the revitalization of history in the schools is no pipe dream. Here you see what young men and women can achieve when they embark on the serious study of history, when they are assisted by outstanding teachers, and when they are given the opportunity – and the challenge – to immerse themselves in the enterprise of writing history.” Dr. Robert W. Blew, writing in *Sunburst*, the Newsletter of the California Council for the Social Studies, said: “Here is a tool that would be useful to many teachers...To me, *The Concord Review* represents a viable vehicle to give recognition to the best of our students...send your twenty-five dollar subscription to The Concord Review Business Office, Post Office Box 476, Canton, Massachusetts 02021. It will be an investment in the future of our discipline.”

I hope you will agree.

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"As a department, we are always eager to find new ways to recognize work which we believe particularly well done, and the prospect of publication in *The Concord Review* might provide just that extra incentive which would make the difference between a competent but lackluster performance and something truly first rate. It's a fine thing you are doing."

John W. Tyler, Ph.D., Head of History
Groton School, Groton, Massachusetts

"Enclosed are copies of the three winning junior papers and three winning senior papers at National History Day 1989...Thank you for your interest and again congratulations on your fine publication."

Lois Scharf, Ph.D.
Executive Director, National History Day

"I am greatly taken by your initiative in publishing a journal of essays by high school students. Few things could do more to encourage scholarship at an age when it matters most. Congratulations on a job well done."

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"In publishing the work of young students, who are clearly engaged by the subject, who are fired by its possibilities, the *Review* makes a contribution of no mean order."

Stephen R. Graubard, Editor of *DÆDALUS*
Journal of the American Academy of Arts and Sciences

"The idea of an equivalent to Westinghouse, except in the field of History, is well worth pursuing. There may be a direct link between your effort and our Advanced Placement (AP) courses in History."

Donald M. Stewart
President, The College Board

"You have gathered outstanding essays by students of History, and created a first-rate demonstration of the excitement that can be generated by historical studies."

Professor Diane Ravitch
Teachers College, Columbia University
Member of the Bradley Commission on History
Author of *The Troubled Crusade: American Education 1945-1980*,
The Schools We Deserve, and *The Great School Wars*,
and co-Author of *What Do Our 17 Year-Olds Know?*

University of Denver's Proposed M.A. in World History

1. Introduction

The Department of History of the University of Denver is in the process of planning and seeking higher administrative approvals for a new Master of Arts degree program in World History. It expects that decisions on whether and how to proceed with this program will be reached early in the autumn quarter, 1989, and that the program, if authorized, would be inaugurated in the summer quarter, 1990. Our aim is to make such contribution as we can toward the fulfilling of what we join with others in regarding as an important obligation of the historical profession--the finding of better ways to prepare teachers of this demanding and now widely taught subject. As we plan this fall, we would welcome suggestions and criticisms from others who are similarly concerned. What follows are excerpts from an internal memorandum which sets forth a sketch of our "first draft plan." Any ideas you are willing to share may be sent to Robert Roeder, Department of History, University of Denver, Denver, CO 80208. Telephone: (303) 871-2944.

2. To Whom Would the Degree be Offered?

It appears that a strong program can be devised which can readily be offered to several types of students:

- teachers already employed in instructing in world history in the schools or junior colleges, who are available for full-time study only during summer months
- new B.A.'s, preferably history majors, who wish to continue in the graduate study of history, some aspiring to the Ph.D., others uncertain or wishing only an M.A.
- those who, whether fresh graduates or persons changing careers, wish to gain both a subject-matter M.A. and a secondary certificate, the latter through the new program of our School of Education
- already employed teachers of world history who wish solid summer work in the field, though not a degree.

3. Major Features

The M.A. in World History should have five major components:

- 1. Careful and reasonable consideration of classic and current literature which examines or exemplifies World History as a distinct field of historical inquiry

[In the prepared program of study, the three quarters of the Seminar in World History have this as their primary responsibility.]

- 2. Explicit examination, in the context of world history, of Western civilization, of the history of the United States, and of at least one sustained attempt to develop a cross-cultural comparison, theme, or topic

[Three new courses (three quarter hours each) are the primary places in which this component is provided.]

- 3. A substantial introduction to the history of a major "non-Western" culture, civilization, or country

[Ten hours of graduate-level course work in one such field is required by the program. At least two hours of the articulated Research and Writing requirement will also contribute to this end.]

- 4. Experience in several of the units of thinking, searching for information, and writing in which a student of world history should seek to become adept

[The highly articulated Research and Writing requirement (ten quarter hours) provides for this.]

- 5. Explicit examination of the challenging task of making world history courses both intellectually worthy and intelligible to the students to whom they are addressed

[The workshop of strategies, tactics, and materials for teaching world history (two quarter hours), a portion (two-quarter hours) of the Research and Writing requirement and the Teaching Internship or Practice Teaching requirements provide for this.]

N.B. It is arguable that a world history M.A. should have a sixth required component--attainment of a reading knowledge of at least one foreign language, preferably one relevant to a student's "non-Western" field. Preference in admission should certainly be given to candidates who present such a qualification. There are, however, obvious practical difficulties in instituting and enforcing such a requirement, and the task of achieving familiarity with the English language literature in these fields is itself immense. It may therefore be wiser to give preference in admission, encourage attempts to develop such reading knowledge, and require such attainment for those who go on to a Ph.D., but not an M.A. This must be debated.

Jerry H. Bentley
Editor of the *Journal of World History*

Journal of World History

Primarily, through the efforts of Jerry H. Bentley, professor at the University of Hawaii, a scholarly journal on world history will make its first appearance in January 1990. Bentley has co-ordinated all operations between the World History Association

and the University of Hawaii Press, the publisher of the journal, to bring forth a publication that will provide a service to all who have any interest in world history and on all levels. Bentley received his advanced degrees at the University of Minnesota in Renaissance history and published many articles and books in that field. For nearly a decade, he has been ac-



Jerry Bentley, Editor

tive in the field of world history where he has also published in journals in the United States and abroad. Currently, he is working under contract from a major publisher on a textbook in world history and is writing a book on cross-cultural contacts in world history before Columbus.

In addition to his scholarly interests, Bentley has just as strong an interest in his students. In 1987, he was awarded a citation for excellence in teaching by the president of the University of Hawaii.

A Letter — with a remedy

I am only too aware of the complaints of authors from Dickens onward that if you wrote something and anyone on this continent read it, he thought he had a right to open a correspondence. But even so.

It is always remarkable how men from entirely different perspectives can reach the same conclusion. I spent my professional life at the rather pedestrian level of teaching or teaching teachers and could not agree more with Theodore Von Laue's observation:

*The academic history industry has transformed
the past into a vast mosaic of meaninglessness.*

What is a possible remedy? In classrooms that came under my direction, I insisted that all history classes — whether a movie or field trip or whatnot — end with five minutes kept open for the same question every day: So what? Why did they do what they did? If the students could see no purpose, then I required the teacher to teach the lesson all over again in another way or else strike it off examination material.

The remedy may have been crude but it was effective. And of course the practice hit teachers like a locomotive. It would appear that throughout university there has been no effort to discover the significance of what they were about. In fact, their experience had been much like the chorus of a song I heard some schoolboys repeating:

*Oh what a death to be talked to death
What a hell of a death to die!*

The British schoolboy is a savage animal. But he does have a sense of humor!

But all that is a tale that is told. When I retired, the university came to the conclusion I might know something and made me a professor emeritus. That being so remarkable, I cling to the prof. bit.

Prof. James P. Lovekin
3 King St. W., Box 189
Colborne, Ont.
CANADA KOK 1SO

CALL FOR PAPERS
**"Third International Conference on Marco Polo
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CALL FOR WORLD HISTORY SYLLABI
For publication in the Third Edition *World History: Selected reading Lists and Course Outlines from American Colleges and Universities.*

Again, Markus Wiener Publishing will give all royalties to the World History Association. Please send examples of syllabi for introductory and specialized world history courses to Kevin Reilly, Raritan Valley College, Box 3300, Somerville, NJ 08876. All reviews of the first two editions were not only positive, they were lauded as aids in the classroom.

GLOBAL LITERACY: A Suggested List

Darlene Fisher

*New Trier Township High School
Winnetka, Illinois*

Criteria For Global Literacy

1. Person(s), ideas, institutions, events or writings making an important contribution to its own culture/civilization — so important that one cannot understand the people it represents without it.
2. Turning points; battles, revolutions, etc. which made the world somehow significantly different as the result of their occurrence.
3. Person, idea or event stimulating the interaction of culture/civilization.
4. Concept needed to analyze humankind's relationships to each other and the physical world.
5. Locations important to understanding past interactions and current events.
6. Terms which place ideas, people and events in a time and space continuum.
7. A people or dynasty marking a unique place in time.

The goal is not necessarily what a globally literate person today might know as possibly there are too few. The goal is to suggest what might be useful to know to understand the human world in which we live.

ED. NOTE — *The list of Global Literacy appearing on the following pages is published as an aid in the classroom, and many ways might be devised as a tool to learning. It was compiled solely by Darlene Fisher of New Trier Township High School. Any additions, corrections, or comments should be sent to Darlene Fisher, 385 Winnetka Avenue, Winnetka, IL 60093.*

1. Abbasid Empire
 2. Abolitionism
 3. Aborigines
 4. Absolute Monarchy/Absolutism
 5. Abu Bakr
 6. Acropolis
 7. Adams, John
 8. Addams, Jane
 9. Adenauer, Konrad
 10. Adowa, Battle of
 11. Aegean Sea
 12. Afghanistan
 13. Afghanistan, Russian Invasion
 14. African National Congress
 15. Afrikaner
 16. Afrikans
 17. Agamemnon
 18. Agricultural Revolution
 19. Ahiman
 20. Ahura Mazda
 21. Ainu
 22. Akbar
 23. Akhenaton
 24. Akkadians
 25. Albania
 26. Alexander I, II, III, Russia
 27. Alexander the Great
 28. Alfred the Great
 29. Algeria
 30. Alhambra
 31. Ali, Muhammad
 32. Allah
 33. Allende, Salvador
 34. Allied Powers
 35. Alsace-Lorraine
 36. American Indian Movement
 37. American Revolution
 38. Amerindians
 39. Amin, Idi
 40. Amon Re
 41. Analects of Confucius
 42. Anarchism
 43. Angkor Wat
 44. Angola
 45. Annam
 46. Antarctica
 47. Anthony, Susan B.
 48. Anthropology
 49. Antony, Mark
 50. Apartheid
 51. Appeasement
 52. Appenine Mountains
 53. Aqaba, Gulf of
 54. Aquinas, St. Thomas
 55. Aquino, Corazon
 56. Arab League
 57. Arab-Israeli Conflict
 58. Aramaic
 59. Archaeology
 60. Arctic
 61. Argentina
 62. Aristocracy
 63. Aristotle
 64. Armada, Spanish
 65. Armenia
 66. Armenian Massacre
67. Arms Race
 68. Armstrong, Neil
 69. Arthur, King
 70. Asceticism
 71. Ashanti
 72. Askia Muhammad (Songhai)
 73. Asoka
 74. Assimilation
 75. Atahualpa
 76. Atheism
 77. Athens
 78. Atlas
 79. Atlas Mountains
 80. Atomic Power
 81. Attila
 82. Attlee, Clement
 83. Aurangzeb
 84. Australia
 85. Austria
 86. Austro-Hungarian Empire
 87. Autocracy
 88. Avesta
 89. Avicenna
 90. Axis Powers
 91. Ayatollah
 92. Aztecs
 93. Baber, The Tiger
 94. Babylonia
 95. Babylonian Captivity
 96. Bach, Johann Sebastian
 97. Bacon, Francis
 98. Bahamas
 99. Bahrain
 100. Bakunin, Michael
 101. Balance of Power
 102. Balance of Trade
 103. Balboa, Vasco Nunez de
 104. Balfour Declaration
 105. Balkan Peninsula
 106. Banana Republic
 107. Banda, Hastings
 108. Bangladesh
 109. Bantu
 110. Barbados
 111. Bastille
 112. Bataan Peninsula
 113. Bay of Bengal
 114. Becket, Thomas à
 115. Bede
 116. Bedouins
 117. Begin, Manachem
 118. Beirut
 119. Belgium
 120. Belize
 121. Benelux
 122. Bengal
 123. Benin
 124. Bering, Vitus
 125. Berlin
 126. Berlin Wall
 127. Berlin, Congress of, 1878, 84
 128. Bhagavad-Gita
 129. Bhutan
 130. Biafra
 131. Bible
 132. Biko, Steven
133. Bill of Rights
 134. Bismarck, Otto von
 135. Black Death
 136. Black Sea
 137. Blitzkrieg
 138. Boat People
 139. Boccaccio
 140. Bodhisattva
 141. Boer
 142. Boer War
 143. Boleyn, Anne
 144. Bolivar, Simon
 145. Bolivia
 146. Bolsheviks
 147. Bonaparte Family
 148. Borneo
 149. Botswana
 150. Bourgeoisie
 151. Boxer Rebellion
 152. Brahma
 153. Brahmins
 154. Braun, Werner Von
 155. Brazil
 156. Brest-Litovsk, Treaty of
 157. Brezhnev, Leonid
 158. Briand, Aristide
 159. British Commonwealth
 160. British East India Co.
 161. British Isles
 162. Brunei
 163. Buddha
 164. Buddhism
 165. Bulgaria
 166. Bulge, Battle of
 167. Burkina Faso
 168. Burma
 169. Burton, Sir Richard
 170. Burundi
 171. Bushido Code
 172. Bushman
 173. Caesar, Octavian (Augustus)
 174. Caesar, Julius
 175. Calvin, John
 176. Cambodia
 177. Cameroon
 178. Camp David Accords
 179. Canada
 180. Canterbury
 181. Cape of Good Hope
 182. Capitalism
 183. Carlsbad Decrees
 184. Carolingian Dynasty
 185. Carter, James Earl
 186. Carthage
 187. Cartier, Jacques
 188. Carver, George Washington
 189. Casas, Bartolome de las
 190. Caspian Sea
 191. Caste
 192. Castles
 193. Castro, Fidel
 194. Catherine the Great
 195. Caucasus Mountains
 196. Caudillos
 197. Cavour, Count Camillo
 198. Celestial Empire

199. Celts
 200. Central African Republic
 201. Central America
 202. Central Powers
 203. Chad
 204. Chamberlain, Neville
 205. Chandragupta Maurya
 206. Charlemagne
 207. Charles I, England
 208. Charles II, England
 209. Charles Martel
 210. Cheng Ho
 211. Cherokee Nation
 212. Chile
 213. China
 214. Chinese Civil Service
 215. Chippewa
 216. Chivalry
 217. Chou En-Lai
 218. Christianity
 219. Churchill, Winston
 220. Cicero, Marcus Tullius
 221. Cincinnatus
 222. Circus Maximus
 223. Civil Disobedience
 224. Civil War
 225. Class Struggle
 226. Cleisthenes
 227. Clemenceau
 228. Code of Manu
 229. Colbert, Jean Baptiste
 230. Cold War
 231. Collective Farms
 232. Colombia
 233. Colonialism
 234. Colonization
 235. Columbian Exchange
 236. Columbus, Christopher
 237. Commercial Revolution
 238. Common Law
 239. Common Market
 240. Commonwealth
 241. Commune
 242. Communism
 243. Communist Manifesto
 244. Confucius
 245. Congress
 246. Conservative
 247. Constantine
 248. Constitution
 249. Constitutional Monarchy
 250. Continental Drift
 251. Cook, Captain James
 252. Copernicus, Nicolaus
 253. Coptic Christianity
 254. Corporation
 255. Cortes, Hernando
 256. Cossack
 257. Costa Rica
 258. Counter Reformation
 259. Coup d'Etat
 260. Court of the Star Chamber
 261. Crazy Horse (Sioux)
 262. Creoles
 263. Crimean War
 264. Cro-Magnon People
 265. Cromwell, Oliver
 266. Crop Rotation
 267. Crow Indians
 268. Crusades
 269. Cuba
 270. Cuban Missile Crisis
 271. Cultural Diffusion
 272. Cultural Imperialism
 273. Cultural Revolution
 274. Culture Hearth
 275. Cuneiform
 276. Curacao
 277. Curie, Marie
 278. Cynics
 279. Cyrillic Alphabet
 280. Cyrus the Great
 281. Czechoslovakia
 282. D-Day
 283. Da Vinci, Leonardo
 284. Daimyo
 285. Dalai Lama
 286. Danton, Georges Jacques
 287. Dao
 288. Dao Te Ching
 289. Daoism
 290. Darius
 291. Dark Ages
 292. Darwin, Charles
 293. David
 294. David, Jacques Louis
 295. Dawes Plan
 296. Dead Sea
 297. Deccan Plateau
 298. Declaration of Independence
 299. Declaration of the Rights of Man and Citizen
 300. DeGaulle, Charles
 301. Deist
 302. Delhi Sultanate
 303. Delian League
 304. Delphic Oracle
 305. Delta
 306. Democracy
 307. Demography
 308. Denmark
 309. Depression, Great
 310. Descartes, René
 311. Desertification
 312. Determinism
 313. Detente
 314. Developing Nation
 315. Dewey, John
 316. Dialectical Materialism
 317. Dias, Bartholomeu
 318. Diaz, Porfirio
 319. Dictator
 320. Dictatorship of the Proletariat
 321. Diderot, Denis
 322. Dien Bien Phu
 323. Diet
 324. Diocletian
 325. Disraeli, Benjamin
 326. Divine Right
 327. Domesday Book
 328. Domestication of Animals
 329. Dominican Republic
 330. Domino Theory
 331. Douglass, Frederick W.
 332. Drake, Sir Francis
 333. Druids
 334. Durer, Albrecht
 335. Dubcek, Alexander
 336. Dunkirk
 337. Dutch East India Company
 338. Ecology
 339. Ecosystem
 340. Ecuador
 341. Ecumene
 342. Edict of Milan
 343. Edward VI, England
 344. Egypt
 345. Eight-Fold Path
 346. Eisenhower, Dwight D.
 347. El Salvador
 348. Eleanor of Aquitaine
 349. Electronic Age
 350. Elizabeth I, England
 351. Elizabeth II, England
 352. Emigration
 353. Ems Telegram
 354. Enclosure Movement
 355. Engels, Friedrich
 356. England
 357. Enlightenment
 358. Epicurus
 359. Equatorial Guinea
 360. Erasmus, Desiderius
 361. Ericson, Leif
 362. Estates, General
 363. Estonia
 364. Ethical Monotheism
 365. Ethiopia
 366. Ethnocentrism
 367. Etruscans
 368. Euclid
 369. Euripides
 370. Europe
 371. European Economic Community/Common Market
 372. Evolution
 373. Extraterritoriality
 374. Fa Xian
 375. Factors of Production
 376. Faisal, Prince
 377. Far East
 378. Farouk, King
 379. Fascism
 380. Fashoda
 381. Fatehpur Sikri
 382. Fatimid Dynasty
 383. Ferdinand and Isabella
 384. Feudalism
 385. Fief
 386. Fiji
 387. Finland
 388. Firðausi
 389. Flying Shuttle
 390. Footbinding
 391. Ford, Henry
 392. Four Noble Truths
 393. Fourier, Charles
 394. Fourteen Points

395. France
 396. Francis of Assisi, Saint
 397. Franco, Francisco
 398. Franco-Prussian War
 399. Franklin, Benjamin
 400. Franks
 401. Franz, Ferdinand
 402. Franz Joseph I, Austria
 403. Frederick William, Prussia
 404. Free Enterprise
 405. Free French
 406. Free Trade
 407. French and Indian War
 408. French Revolution
 409. Freud, Sigmund
 410. Frontier
 411. Gabon
 412. Gaddafi, Muammar
 413. Gagarin, Yuri
 414. Galileo
 415. Gallic Wars
 416. Gama, Vasco da
 417. Gambia
 418. Gandhi, Indira
 419. Gandhi, Mohandas
 420. Gandhi, Rajiv
 421. Ganges River
 422. Garibaldi, Giuseppe
 423. Gemayel, Bahsir
 424. Genghis Kahn
 425. Genji, Tale of
 426. Genocide
 427. Geography
 428. Germany: East and West
 429. Gestapo
 430. Ghana
 431. Ghaznavids
 432. Ghetto
 433. Gibraltar, Rock of
 434. Gilgamesh
 435. Giotto, di Bondone
 436. Gladstone, William
 437. Glasnost
 438. Glenn, John
 439. Glorious Revolution
 440. Gobi Desert
 441. Godwinson, Harold
 442. Gordon, Major Charles "Chinese"
 443. Gothic Style
 444. Graochi brothers
 445. Great Barrier Reef
 446. Great Britian
 447. Great Wall
 448. Greece
 449. Greek Orthodox Church
 450. Green Revolution
 451. Gross National Product
 452. Guam
 453. Guatemala
 454. Guerilla Warfare
 455. Guild System
 456. Guinea
 457. Guinea Bissau
 458. Gupta Empire
 459. Gutenberg, Johann
 460. Guyana
461. Habitat
 462. Hacienda
 463. Haiti
 464. Hajj, Omar
 465. Halley, Edmund
 466. Hammurabi
 467. Han Dynasty
 468. Handel, George Frederick
 469. Hannibal
 470. Hapsburgs
 471. Harappa
 472. Hargreaves, James
 473. Harris, Townsend
 474. Harvey, William
 475. Hastings, Battle of
 476. Hausa
 477. Hebrews
 478. Hegira
 479. Hellenistic Culture
 480. Helots
 481. Henry VII of England
 482. Henry VIII of England
 483. Henry, Prince, the Navigator
 484. Herodotus
 485. Hideyoshi
 486. Hieroglyphics
 487. Himalayas
 488. Hindenburg, Paul Von
 489. Hinsuam
 490. Hinyn Vusshiam
 491. Hippocrates
 492. Hirohito
 493. Hiroshima
 494. Hitler, Adolf
 495. Hittites
 496. Ho Chi Minh
 497. Hobbes, Thomas
 498. Hohenzollern family
 499. Holocaust
 500. Holy Roman Empire
 501. Homo Sapiens
 502. Honduras
 503. Hong Kong
 504. Hua Guo-Feng
 505. Huguenots
 506. Huk Movement
 507. Hulagu
 508. Humanism
 509. Humayun
 510. Hundred Years War
 511. Hungary
 512. Huns
 513. Hunter/Gatherer
 514. Husayn (Muhammad's Grandson)
 515. Hydrogen Bomb
 516. Hyksos
 517. I Ching
 518. Iberian Peninsula
 519. Ibn Battuta, Abu Abdullah
 520. Ibn Saud
 521. Ibo
 522. Ice Age
 523. Iceland
 524. Ideology
 525. Ignatius of Loyola
 526. Il-Khans
527. Iliad
 528. Imam
 529. Immigration
 530. Imperialism
 531. Impressionism
 532. Incas
 533. India
 534. Indian National Congress
 535. Indo-Aryan
 536. Indo-European
 537. Indonesia
 538. Indus Valley Civilization
 539. Industrial Revolution
 540. Inflation
 541. Inquisition
 542. International Law
 543. Iran
 544. Iraq
 545. Ireland
 546. Iron Age
 547. Iron Curtain
 548. Iroquois
 549. Isabella of Castille
 550. Islam
 551. Isma'il
 552. Isolationism
 553. Israel
 554. Israelites
 555. Istanbul
 556. Italy
 557. Ivan I, the Great
 558. Ivan IV, The Terrible
 559. Ivory Coast
 560. Izvestia
 561. Jacobins
 562. Jagatai Khanate
 563. Jainism
 564. Jamaica
 565. James I, England
 566. James II, England
 567. Janissaries
 568. Japan
 569. Java
 570. Java Man
 571. Jefferson, Thomas
 572. Jenner, Edward
 573. Jerusalem
 574. Jesuits
 575. Jesus
 576. Jews
 577. Jiang Jieshi (Chiang Kai-Shek)
 578. Jihad
 579. Jinnah, Mohammed Ali
 580. Joan of Arc
 581. Johanson, Donald
 582. Johnson, Lyndon B.
 583. Joint Stock Company
 584. Jordan
 585. Joseph, Chief (Nez Percé)
 586. Juarez, Benito
 587. Judaism
 588. Junkers
 589. Jury
 590. Justinian
 591. K'ang-Hsi
 592. K'ang Yu-Wei

593. Kaaba
 594. Kadar, Janos
 595. Kalahari Desert
 596. Kalidasa
 597. Kamikaze
 598. Kanishka
 599. Kant, Immanuel
 600. Karma
 601. Karmal, Babrak
 602. Kay, John
 603. Kellogg-Briand Pact
 604. Kemal, Mustapha Ataturk
 605. Kennedy, John
 606. Kenya
 607. Kenyatta, Jomo
 608. Kepler, Johannes
 609. Kerensky, Alexander
 610. Khadija
 611. Khayyam, Omar
 612. Khmer
 613. Khoisan
 614. Khomeini, Ayatollah Ruhollah
 615. Khrushchev, Nikita
 616. Kibbutz
 617. Kikuyu
 618. Kim Il Sung
 619. King, Martin Luther
 620. Kipling, Rudyard
 621. Kissinger, Henry
 622. Knox, John
 623. Kong Qiu (K'ung Ch'u, Confucius)
 624. Koran
 625. Korea
 626. Korean War
 627. Kossuth, Lajos
 628. Kosygin, Aleksei
 629. Kremlin
 630. Krishna
 631. Krueger, Paul
 632. Krupp Family
 633. Kublai Khan
 634. Kuymintang
 635. Kuwait
 636. Ky, Nguyen Cao
 637. L'Ouverture, Toussaint
 638. Labor Unions
 639. Lafayette, Marquis De
 640. Laissez Faire
 641. Lamumba, Patrice
 642. Laos
 643. Laozi (Laotzu)
 644. Lapanto, Battle of
 645. Latifundia
 646. Latin
 647. Latin America
 648. Latvia
 649. Lawrence of Arabia
 650. League of Nations
 651. Leakey, Richard
 652. Lebanon
 653. Left-Wing
 654. Legalism
 655. Lenin, Nikolai (Vladimir Ulyanov)
 656. Leonidas
 657. Leopold II, (Belgium)
658. Lesotho
 659. Levant, The
 660. Liberal
 661. Liberia
 662. Liberty, Equality, Fraternity
 663. Libya
 664. Lin Piao
 665. Lin Zesu (Commissioner Lin)
 666. Lincoln, Abraham
 667. Lithuania
 668. Little Bighorn, Battle of
 669. Livingstone, David
 670. Livy
 671. Lloyd-George, David
 672. Locke, John
 673. London, Great Fire of
 674. Long March
 675. Longitude
 676. Louis IX (France)
 677. Louis Napoleon
 678. Louis Philippe
 679. Louis XIV (France)
 680. Louis XVI (France)
 681. Louis XVIII (France)
 682. Luther, Martin
 683. Lutheranism
 684. Luxembourg
 685. MacArthur, Douglas
 686. Machiavelli, Niccolo
 687. Madagascar
 688. Magellan, Ferdinand
 689. Magna Carta
 690. Magyars
 691. Mahabharata
 692. Mahal, Mumtaz
 693. Maharaja
 694. Mahavira
 695. Mahayana Buddhism
 696. Mahdi
 697. Maimonides (Moses ben Maimon)
 698. Malawi
 699. Malaysia
 700. Mali
 701. Malthus, Thomas
 702. Mamluks
 703. Manchu
 704. Manchuria
 705. Mandate (League of Nations)
 706. Mandate of Heaven
 707. Mandela, Nelson
 708. Mandela, Winnie
 709. Manhattan Project
 710. Manifest Destiny
 711. Manorial System
 712. Mansa Musa
 713. Manzikert, Battle of
 714. Mao Zedong
 715. Maori
 716. Marathas
 717. Marathon, Battle of
 718. Marcos, Ferdinand
 719. Maria Theresa
 720. Marie Antoinette
 721. Marshall Islands
 722. Marshall Plan
723. Marshall, George
 724. Martinique
 725. Marx, Karl
 726. Marxism
 727. Marxism-Leninism
 728. Mary I (Tudor)
 729. Mary II (Stuart)
 730. Masai
 731. Mau Mau
 732. Mauritania
 733. Maximilian (Mexico)
 734. Mayans
 735. Mazarin, Cardinal
 736. Mazzini, Joseph
 737. Mboya, Tom
 738. McCormick, Cyrus
 739. Mecca
 740. Medici Family
 741. Medieval
 742. Mediterranean Sea
 743. Meiji Restoration
 744. Mein Kampf
 745. Meir, Golda
 746. Mekong River
 747. Melanesia
 748. Menes
 749. Menominee
 750. Mercantilism
 751. Merchant Guilds
 752. Meridian
 753. Mesolithic Age
 754. Mesopotamia
 755. Messiah
 756. Mestizos
 757. Metternich, Klemens Von
 758. Mexico
 759. Michelangelo
 760. Micronesia
 761. Middle Ages
 762. Middle East
 763. Middle Passage
 764. Middle Stone Age (Mesolithic)
 765. Milan, Edict of
 766. Ming Dynasty
 767. Minoan Civilization
 768. Missionaries
 769. Mississippian People
 770. Mitsubishi
 771. Mitterrand, Francois
 772. Mobutu, Joseph
 773. Moderate
 774. Moghul Empire
 775. Mohammed
 776. Mohawk
 778. Moi, Daniel Arap
 779. Monet, Claude
 780. Mongolia
 781. Monotheism
 782. Monsoon
 783. Montesquieu, Baron De
 784. Montezuma II
 785. Montgomery, General (Monty)
 786. Moors
 787. More, Sir Thomas
 788. Morocco

789. Morse, Samuel F. B.
 790. Moses
 791. Mosque
 792. Mound Builders
 793. Mount Vesuvius
 794. Mozambique
 795. Mozart, Wolfgang Amadeus
 796. Mubarak Hosni
 797. Muhammad
 798. Mulattos
 799. Mullah
 800. Murasaki Shikibu
 801. Muscovy Company
 802. Muslim
 803. Muslim League
 804. Mussolini, Benito
 805. Mycenaean
 806. Nagy, Imre
 807. Namibia
 808. Nanak
 809. Nantes, Edict of
 810. Napoleon Bonaparte
 811. Napoleon III
 812. Nasser, Abdel Gamal
 813. Nationalism
 814. Navigation Acts
 815. Nazi Party
 816. Neanderthals
 817. Near East
 818. Nefertiti
 819. Nehru, Jawaharlal
 820. Neocolonialism
 821. Neolithic
 822. Nepal
 823. Netherlands
 824. New World
 825. New Zealand
 826. Newton, Isaac
 827. Ngo Dinh Diem
 828. Nicaragua
 829. Nicene Creed
 830. Nicholas
 831. Niger
 832. Nigeria
 833. Nightingale, Florence
 834. Nile River
 835. Nirvana
 836. Nkomo, Joshua
 837. Nkrumah, Kwame
 838. Nobility
 839. Nomads
 840. Nonaligned Nations
 841. Normans
 842. Norsemen
 843. North Atlantic Treaty Organization
 844. Norway
 845. Nubia
 846. Nuclear Energy
 847. Nuremberg Trials
 848. Nyerere, Julius
 850. Obote, Milton
 851. Old World
 852. Olduvai Gorge
 853. Olmecs
 854. Olympic Games
 855. Oman
 856. Open Door Policy
 857. Opium War
 858. Organization of African Unity
 859. Organization of American States
 860. Organization of Oil Exporting Countries (OPEC)
 861. Orlando, Vittorio
 862. Orthodox Christianity
 863. Osei Tutu
 864. Oswald, Lee Harvey
 865. Ottoman Empire
 866. Owen, Robert
 867. Oyo Empire
 868. Pacific Rim
 869. Pacifism
 870. Pahlavi, Muhammad Reza, Shah
 871. Pakistan
 872. Paleolithic
 873. Palestine
 874. Palestine Liberation Organization
 875. Pan-Africanism
 876. Pan American
 877. Pan-Slavism
 878. Panama
 879. Pankhurst, Emmeline
 880. Papacy
 881. Paraguay
 882. Paris
 883. Paris Peace Conference
 884. Paris, Treaty of 1763
 885. Paris, Treaty of 1783
 886. Park Chung Hi
 887. Parks, Rosa
 888. Parliament
 889. Patrick, Saint
 890. Paul of Tarsus
 891. Pax Romana
 892. Pax Sinica
 893. Peace Corps
 894. Peasant
 895. Pedro I
 896. Peloponnesian War
 897. Perez, Shimon
 898. Pericles
 899. Peron, Juan
 900. Perry, Commodore Matthew
 901. Peru
 902. Peter the Great
 903. Petition of Right
 904. Pharaohs
 905. Philip II, Spain
 906. Philippines
 907. Phoenicians
 908. Pinochet, Ugarte Augusto, General
 909. Pizarro, Francisco
 910. Plato
 911. Pluralism
 912. Plutarch
 913. Plutocracy
 914. Pol Pot
 915. Poland
 916. Pollution
 917. Polo, Marco
 918. Polynesia
 919. Polytheism
 920. Pope Urban II
 921. Portugal
 922. Proletariat
 923. Protectorate
 924. Protestant
 925. Pueblo Indians
 926. Punic Wars
 927. Purdah
 928. Puritan
 929. Pyramids
 930. Pyrenees
 931. Qin (Ch'in) Dynasty
 932. Qing (Ch'ing) Dynasty
 933. Quebec
 934. Quetzalcoatl
 935. Quisling, Vidkun
 936. Quran
 937. Radical
 938. Radioactivity
 939. Rajput
 940. Ram Mohan Roy
 941. Rama
 942. Rama V
 943. Ramayana
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 980. Sadat, Anwar
 981. Safavid Empire
 982. Sahara Desert
 983. Saint-Simon, Claude de
 984. Saladin
 985. Salk, Jonas
 986. Samoa

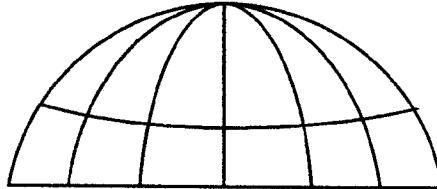
987. Samurai
 988. San Martin, Jose de
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 991. Sargon
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 1088. Sukarno, Achmed
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 1176. Victor Emmanuel III
 1177. Victoria, Queen
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 1179. Viet Cong
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| 1183. Villa, Pancho | 1204. Witchcraft | 1225. Yoruba |
| 1184. Virgil | 1205. Woodland Indians | 1226. Young Turks |
| 1185. Vishnu | 1206. World Bank | 1227. Yuan Dynasty |
| 1186. Visigoths | 1207. World Court | 1228. Yuan Shih-k'ai |
| 1187. Vo Nguyen Giap | 1208. World Health Organization | 1229. Yugoslavia |
| 1188. Voltaire | 1209. World War I | 1230. Zaibatsu |
| 1189. Wahhabi Movement | 1210. World War II | 1231. Zaire |
| 1190. Walesa, Lech | 1211. Worms, Diet of | 1232. Zambia |
| 1191. Walpole, Robert | 1212. Wounded Knee | 1233. Zapata, Emiliano |
| 1192. War of the Roses | 1213. Wright, Wilbur and Orville | 1234. Zen |
| 1193. Warsaw Treaty Organization | 1214. Wycliffe, John | 1235. Zeno |
| 1194. Washington Naval Conference | 1215. Xavier, St. Francis | 1236. Zhou Dynasty |
| 1195. Washington, George | 1216. Xerxes | 1237. Zhou En Lai |
| 1196. Waterloo, Battle of | 1217. Yahweh | 1238. Ziggurat |
| 1197. White Man's Burden | 1218. Yalta Conference | 1239. Zimbabwe |
| 1198. Whitney, Eli | 1219. Yamamoto, Admiral | 1240. Zimmermann Telegram |
| 1199. Wiemar Republic | 1220. Yamani, Sheik Ahmed Zaki | 1241. Zionism |
| 1200. Wilhelm II | 1221. Yamato Clan | 1242. Zoroastrianism |
| 1201. William of Orange | 1222. Yaroslav the Wise | 1243. Zulu |
| 1202. William the Conqueror | 1223. Yemen - North and South | 1244. Zwingli, Huldreich |
| 1203. Wilson, Woodrow | 1224. Yom Kippur War | |

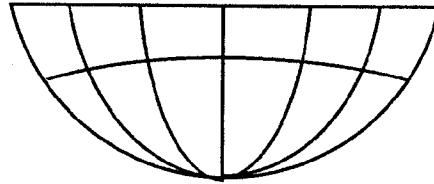
Call for Papers Religion in World History

The Rocky Mountain Region World History Association will host a conference at Provo, Utah on June 7-9, 1990, with a theme of religion in world history. Suggested session topics include teaching of religions, leaders, missionary work, secularism, and modernity, rural religions in urban settings. You may have ideas of your own. Please send a statement about your proposal by February 1, 1990, to:

David McComb
Department of History
Colorado State University



World History Association



Rocky Mountain Region

WHA PRESIDENT IN MOSCOW

President Arnold Schrier was a member of the American delegation to the US-USSR Textbook Study Commission which met in Moscow, June 22-27, 1989. On June 23 he made the following short presentation on "New Developments in the Field of World History in the USA."

New developments in the field of world history have taken various forms, but in the brief time that I have let me describe four that I consider to be among the most significant. One has to do with new conceptual trends and among them, two in particular stand out. One is the gradual growth of a true global approach to world history. The first major breakthrough came more than twenty-five years ago with the publication of William H. McNeill's *The Rise of the West* (University of Chicago Press, 1963), in which Professor McNeill dealt with the rise of the human community from earliest times to the present. His main focus was on the connections among civilizations from earliest times, and the gradual growth of global interaction among the world's peoples speeded and altered by changing means of trans-

port and communication. Various scholars have been seeking to apply McNeill's concept through investigations of broad regions in particular historical epochs. One recent example is the book by Philip Curtin, *Cross Cultural Trade in World History* (Cambridge University Press, 1984).

A second major intellectual trend in the field of world history has been the growth of the concept of global interdependence. The main idea here is that in the last 500 years there has been an accelerating movement toward economic integration on a global scale which, in the post-World War II period, has been transformed into global interdependence. But at the same time, the drive to assert and maintain cultural and political autonomy has also accelerated. American scholars have been debating how to reconcile these two trends within a genuinely global framework. A good example of that ongoing debate is the lead article in the Spring/Summer 1989 issue of the *World History Association Bulletin*.

Meanwhile, William McNeill's concept, as well as the movement toward economic integration and global interdependence, are beginning to be used as organizing principles by American text-

book authors. Two recent examples are Ross Dunn, et al., *A World History: Links Across Time and Space* (McDougal, Litell, 1988) and Arnold Schrier, et al., *History and Life: The World and Its People* (Scott, Foresman and Company, 1990).

A second form in which developments in world history have expressed themselves is in the creation of a new professional organization in 1982 called the World History Association. Already our membership has grown to 700, about 10 percent of whom are people from foreign countries. As President of the World History Association, I wish to invite all interested Soviet scholars and teachers to join the World History Association. I have brought application forms to this conference. The World History Association sponsors a number of activities to promote the teaching and study of world history. One is the publication of a newsletter, our *Bulletin*, which provides information on the latest research and teaching methodologies in world history. I have brought copies of the latest issue for you to keep. The *Bulletin* appears two times a year and is sent to all members.

Another activity that the World History Association sponsors are annual conferences every summer and winter on various topics in world history. Just two weeks ago, June 8-10, the World History Association held a conference in Aspen, Colorado, to commemorate the 200th anniversary of the French Revolution. The theme of the conference was "Revolutions in World History." Copies of the brochure are available for you to have. As you can see, one of the distinguished speakers was Dr. Vladimir Buldakov of the USSR Academy of Sciences, who spoke about "Marxist Revolutions in World History."

A third activity of the World History Association will be the publication of a new scholarly journal beginning in 1990, entitled *The Journal of World History*. The *Journal* will publish scholarly articles on all aspects of world history and will be distributed to all members of the World History Association. We welcome articles from our Soviet colleagues and invite them to submit articles to the Editor, Professor Jerry Bentley, Department of History, University of Hawaii, Honolulu, Hawaii.

A third form in which developments in world history have manifested themselves is in the growing number of courses being offered in world history at American colleges and universities. While these courses are open to all interested college students, many students who are training to be high school history teachers are also enrolling in them. It is a reflection of the need to train teachers to be more competent in world history than has been the case in the past.

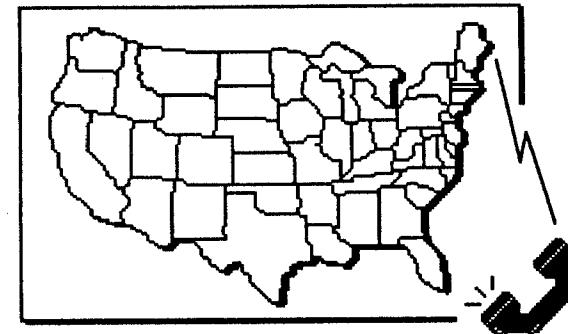
Finally, a fourth development in the field of world history has been the production of an increasing variety of audiovisual materials as aids in the teaching of world history. A particularly good example is a twenty-six-part series called *The World; A Television History*, which covers all of world history in twenty-six separate cassettes. Each cassette is about one-half hour in length. Such materials offer students a visual dimension, as well as an audio description, of the many different civilizations that have contributed to the collective experience of the human community.

All four of the developments in the field of world history are manifestations of a growing recognition that the need to promote understanding between peoples in an increasingly crowded and interdependent human community has become absolutely critical. The teaching of world history is one step toward achieving that understanding.

International Baccalaureate History of the Americas: A Comparative Approach*

Maurice Godsey
Princeton High School
Cincinnati, Ohio

When Samuel Morse threw the switch activating the first telegraphic message, someone was purported to have remarked, "Now Maine can talk to Florida."¹ Ralph Waldo Emerson, observing from Boston, caustically commented, "Yes, but does Maine have anything to say to Florida?" Exactly my reaction when approached about taking part in this panel. What does a secondary school United States history teacher have to say to a



meeting of primarily college level historians, and particularly on a panel addressing the place of United States history in world history?

The recent Bradley Commission Report suggests that we U.S. history teachers should be getting our own house in order in the secondary schools. The report concluded that history in our schools is in trouble. Executive Director of the American Historical Association Samuel Gammon was quoted in the *Cincinnati Enquirer* concerning the commission report as saying, "Our citizens are in danger of becoming amnesiacs if you maintain that history is collective memory."² I would not disagree with those conclusions generally, but I have been involved in several activities in recent years that give me some hope about the future for students in American history classes.

First, for the last two years I have been a reader for the Advanced Placement Testing. The number of students taking advanced placement courses is steadily increasing. Approximately 85,000 students took the American history exam this past year. I would interpret this growth as indicating an increased seriousness about learning on the part of the student and an increased emphasis on advanced courses by the schools.

Second, my participating in a National Endowment for the Humanities Institute this past summer acquainted me with thirty Fellows selected from across the United States. If those teachers are indicative of the history teaching going on in some of our high schools, I would say that efforts are being made to rectify the crisis in history classrooms. Admittedly, these advanced courses may not be reaching all secondary students but usually where tough, rigorous courses are offered, the entire curriculum tends to be upgraded in a trickle-down effect.

* A paper presented at the AHA's session on "The Role of U.S. History in World History," Cincinnati, December 28, 1988.

Third, as a secondary school teacher for twenty-eight years, attending local, state, and national conventions, workshops, etc., I have talked to many teachers and conclude that valuable things are happening in history classrooms. For example, I do think that many teachers are stressing "broad themes" rather than rote memorization, that many teachers are using history as a "learning process" rather than just teaching content, and that many teachers are requiring a high degree of verbal and written expression. Some teachers do attempt to teach U.S. history in a "global setting," and, as Paul Gagnon observed in the November issue of *Atlantic Monthly*, it has become extremely difficult with time constraints in the traditional U.S. history course to put the U.S. in a global setting. Gagnon insists we should try, emphasizing that we must know what has been "our impact on other societies and theirs on ours." We must develop a "global consciousness."

That need to develop a "global consciousness" is the fourth area in which I have had recent experience and is primarily what brings me to this panel. I am here today to discuss a relatively new academic program called the International Baccalaureate.³ Although new in the United States, this program, which has been in Europe since the mid-1960s, is one of the fastest growing pre-university curricula in the world. The International Baccalaureate, a two-year curriculum offered to students in the eleventh and twelfth grades, is designed to prepare them for the intellectual demands of university study in nearly every country in the world. The concept of an international university entrance examination which could be taken and recognized in any country was initiated by educators in the International School in Geneva, Switzerland, in conjunction with other international schools in Wales, New York, Teheran, Copenhagen, Paris, Frankfurt, and Montevideo.

Among the concerns of the founders were the unfortunate ever-increasing emphasis on education as the mere delivery of information, the related fragmentation of knowledge, the crowding out of the aesthetic and creative experience, and the need to provide for expatriate students to return to their country for university study.

"Assessment procedures are designed to emphasize process as well as content."

Since 1971, approximately 13,000 International Baccalaureate students have been awarded diplomas and gained entrance to over 1,700 universities and colleges in nearly 70 countries. In the United States, 375 leading colleges and universities have recognized International Baccalaureate diplomas for advanced placement and course credit. Presently 118 schools are offering this program in the United States, three in Ohio. From my high school, graduates of our program are currently enrolled in such national universities as MIT, Harvard, Cornell, Stanford, Northwestern, Vanderbilt, Dartmouth, Georgetown, California Institute of Technology, University of Pennsylvania, as well as many good local and regional colleges and universities. In most cases these students have received advanced placement or college credit.

The objectives in the International Baccalaureate program focus on the development of thinking skills rather than on accumulation of facts. Assessment procedures are designed to emphasize process as well as content. The syllabi and examinations are prepared and administered under the directions of a multinational ca-

dre of examiners and seek to incorporate the best aspects of traditions in several national secondary school systems.⁴

Now that you have a brief history of the program, its objectives, and the assessment system, let me tell you specifically about my role as an American history teacher and my efforts to integrate U.S. and world history. One of the six areas of study required by the International Baccalaureate program is called the Study of Man, with history being one of the options in the category. Schools have several regions from which to select to satisfy their history requirements: Africa, Europe, including the USSR; West and South Asia, including India and North Africa; East and South Asia and Australia; and the Americas. Americas in this context includes not only the United States but Canada and Latin America as well. This option was chosen at Princeton because it will satisfy the Ohio state requirement for U.S. history.

Studying history with the concentration on a "region" rather than on a country forces the student to expand his/her horizons and to view his own country's history from another perspective. In the case of the Western Hemisphere history, one must not only think in terms of traditional east to west, but also north to south, and constantly observe the impact of neighboring societies on each other.

In the traditional United States history course at the secondary level, students often study U.S. history in isolation. The only mention of Canada might be as it relates to the French and Indian War, the War of 1812 and the burning of Toronto, the boundary settlement, runaway slaves seeking refuge, and maybe cooperative efforts in building the St. Lawrence Seaway. Students generally form the vague notion that we ought to like Canadians because they are like us. Canadians celebrate Christmas and Easter, speak both English and French, have an interesting group of natives living in their north called Eskimos, and often travel down Interstate 75 past Princeton High School to winter in Florida. Naturally we accept their money. Recently students may have heard something concerning a trade agreement.

About Latin America, they learn that Columbus landed somewhere in the Caribbean, that Latinos have heroes named Bolivar and San Martin, that the Monroe Doctrine protected their independence, that the Spanish-American War ended Spanish colonialism in the Western Hemisphere, that Pershing pursued Pancho Villa into Mexico, and that Wilson adopted a policy of "watchful waiting." From this study, students often infer that Latin Americans speak Spanish, are Catholic, have frequent revolutions, and want to come to the U.S. illegally. Thus we have border guards. Students form the vague notion that Latins have a harder time vacationing in the U.S. than do the Canadians.

"On major topics, the students study divergent views held by professional historians."

Concerning the rest of the world, they learn that explorers and colonizers came from Europe, that blacks came from Africa, that we fought two world wars — one in Europe and one in Europe and the Pacific — that Russia and China are Communists nations, that Eastern Europe is an area of Communist satellites, and sometimes at the end of the year they may hear that we fought wars in faroff Korea and Vietnam. So they conclude many times that the U.S. is Lake Wobegon — "a place where all the women are good-looking and the children are above average." On the other hand, the International Baccalaureate history of the

Americas course seeks to expand the students' horizons. A study of the Western Hemisphere over a two-year period, it provides students with a dual perspective: in the eleventh grade, a chronological study in depth of this region of the world and in the twelfth grade, a broad comparative analysis of many countries' response to the forces and personalities of the twentieth century. One of the main emphases of the International Baccalaureate history course (in addition to the course content) is "how to learn." Students are expected to acquire historical skills, show an understanding of history as a distinctive form of inquiry, develop independent research skills, analyze events, and present ideas clearly and logically in written and verbal form. Students use primary and secondary sources in a critical manner, compile bibliography, recognize and formulate significant historical questions, analyze, synthesize, and make historical judgments. On major topics, the students study divergent views held by professional historians. Texts that we chose for this course emphasize the conflicting opinions of historians. An attempt to compare and contrast the social, cultural, economic, and ideological structures of the United States, Canada, and Latin America is the heart of the course. In the eleventh grade, the course revolves around a group of chronological units, after a unit entitled, "The Historian's Task," a title borrowed from Robert Kelly. Here the students are introduced to the tools of the historian: major guides to historical materials, documentary works, and the importance of related disciplines such as archaeology and anthropology. Students examine works for biases, differences between fact and opinion, author motives, and fallacies of reasoning that may occur in history. In addition, they learn the concept that history is not static but that new discoveries may lead to new interpretations about the past. In a geography unit the major physiographic and climatic regions of the Americas are studied. Students are encouraged to speculate on the connection between the natural environment of the Western Hemisphere and historical development. They investigate physical conditions that have contributed to international cooperation among some countries and those conditions which have led to rivalries and fragmentation among them. They learn that we share with our neighbors common geographic features. In the pre-Columbian era a study of the origin of native Americans, their dispersement, and evolution of distinct cultures enables students to understand the effects of the natural surroundings. Through a comparative study of selected cultures such as the Pueblos of the dry Southwest, the Iroquois of the humid eastern woodlands, the Eskimo of the cold Canadian north, and the Arawak in the warm Caribbean one learns that those characteristics that comprise "cultures" are many times a result of man adjusting to nature. Here is an opportunity to dispel the stereotype of American Indians — that all lived in tepees, rode horses, wore headdresses, hunted buffalo, and were warlike... no one set of characteristics will serve to define all Native Americans.

"The role of religion is another very important basis for comparing national policy."

In addition, the clash of cultures upon the arrival of the European further expands the concept of "culture." The differences between native and intruder that led to an acrimonious relationship can be traced to such cultural traits as concepts of land ownership where one believed that land, like air, clouds, and rain could not be possessed while the other came from a culture where land could be

owned, fenced, and jealously guarded, with all being supported by civil codes. Further, the use of land in which one stressed an ecological balance and the other perceived nature as a storehouse in which needs could be met by stripping without replenishing led to conflict.

In the era of exploration and colonization, in addition to the traditional examination of the motive of the major colonizers, the areas colonized, and the famous explorers from each, the International Baccalaureate course further seeks a world context and to consider what world conditions led to that era. The methods of financing colonization, the theories of empire, the different administrative policies of the mother countries, and the varied political institutions that evolved in the French, Spanish, and British colonies are compared. Students, for example, compare the House of Burgesses and other units of local government in the English colonies, the Cabildo in New Spain, and the Sovereign Council of New France, and the relative constraints they might have had from the homeland. A comparison of the Royal Governor, the Intendant, and the Viceroy gives the student another dimension for analysis. The role of religion is another very important basis for comparing national policy. One can see that in both France and Spain propagation of the Catholic doctrine was important, but each went about it differently, while the diversity of religion in the English Colonies is in sharp contrast to New France and New Spain.

Studying the revolutionary eras in Latin America and the British colonies enables students to view revolutions from several comparative positions; to analyze the influence of European philosophers by reading both the Declaration of Independence and the Declaration of the Rights of Man and the Citizen, to evaluate the relative amounts of outside aid and the impact of forceful leaders. We expand this study to a world setting by attempting to apply Crane Brinton's model for revolution to see if selected twentieth century revolutions are similar.

Concerning Canada's relation to the American Revolution one traditionally learns that there was a feeble attempt to invade Canada in the opening phase of the war and that after the war many loyalists fled to Canada. But International Baccalaureate students learn that New Brunswick, Prince Edward Island, and Nova Scotia became the home of so many exiles that, long after the Revolution, the political leanings of the area influenced American-Canadian relations and that constant threat of the neighbors to the south did more to unify Canadians and create a sense of nationalism than did similarities in heritage which they might have possessed. In addition IB students consider the worldwide effect of the American Revolution by its precedent-setting break with a mother country that will cause Great Britain to reconsider her imperialistic scheme and will eventually lead Canada on a march toward confederation rather than revolution. Further, the International Baccalaureate history class examines the reasons why the thirteen colonies united after independence but the Latin American colonies fragmented and developed into several autonomous states. Other comparisons in the mid-1800s are in relation to the westward movements in both the United States and Canada, the subduing of the natives, and the binding of the people with subsidized railroad building programs.

A common theme that runs through the eleventh grade year is the development of minority and racial conflicts. In International Baccalaureate, students are able to see that minority problems are not confined to the United States but that a comparison with

Canada shows they have similar problems with the métis and French population. The comparison with Latin America indicates that the pureza de sangre (purity of blood) has continued the class-consciousness from the days of the Peninsulares, Crioles, and Mestizos to the present. Further, the various roles of women throughout the hemisphere and the emergence of women as an intellectual force are examined. Concerning slavery, a comparison of the North American "peculiar" institution with its Latin American counterpart is an area for analysis. Why did the institution not become as rigid or harsh in South America? Several research papers of my students concluded that the view of the slave by the Catholic Church in Latin America, as well as the views brought from Iberia, made the difference. In comparison with Canada students ponder why the U.S. had a civil war and Canada did not, even though both struggled with minority problems.

Politically, in Latin America the rise of the caudillo, caudillismo, and the cult of the personality as a generally accepted governmental system since the days of the conquistadores is contrasted with the constitutional systems that evolved in the U.S. and with the confederation movement in Canada, culminating with the British North American Act in 1867. Students understand the ready acceptance of strong man rule and frequent changes in government in Latin America as compared with elections and freely elected leaders based on a document that has existed for over two hundred years. In addition, they deduce that some political problems are the same regardless of the area of the Western Hemisphere. The development of political parties based on differences of economic philosophy, states, or provincial rights versus the power of the central government are common to all areas. We see that the terms "liberal" and "conservative" may have different meanings depending on where one is in the Western Hemisphere.

"Five themes are emphasized as the twentieth century proceeds."

The rise of industrialization in the nineteenth century is another common theme of many high school history programs. However, in the International Baccalaureate we expand it to include an examination of the dissimilarities of the nations of the Western Hemisphere. One question posed is why North America became a highly industrialized area in the post-Civil War era while Latin America remained primarily a supplier of raw materials and an area of developing mono-cultures. An emerging economy encouraged by a sympathetic central government is contrasted with a region fragmented in politics and dominated by an agrarian elite which has perpetuated its power and only recently has made an alliance with industrialists. Students discover that the expansion of technology in the United States led to a growing imperialism, even to the dominance of the U.S. over our neighbors' economies — even to the point of being labeled "neo-colonial" and our foreign policy labeled "Dollar Diplomacy" in Latin America.

In the area of reform, comparison may also be made. The problem created by a rapidly expanding industrial society that led to the Populist and Progressive movements in the U.S. may be compared with similar movements in Latin America where the aspirations of a growing middle class near the turn of the twentieth century led to a cry for removal of ruling oligarchies in many countries. Here is an opportunity to compare some of the

social and political theories arising in world thought: Marxism, Social Darwinism, Positivism, and Evolutionary Socialism.

In the twelfth grade, the International Baccalaureate history course takes on two dimensions — one, a continued chronological survey of the Americas from World War I to Vietnam. The other dimension is thematic, covering of some of the major world events, personalities, and forces of the twentieth century. I don't believe that this thematic approach is used in many U.S. high schools.

Five themes are emphasized as the twentieth century proceeds. First is one entitled, "Causes, Practices, and Effects of Wars." Some aspects of this topic are "total war," causes and consequences, technical developments, the difference between international and civil wars, and localized war generated by political, ideological, and economic problems of a regional nature. Wars included here are the First and Second World Wars, the Spanish Civil War, the Chinese Civil War, wars of decolonization such as in Algeria and Vietnam, the Korean War, and non-systematized war such as guerrilla war. And when applicable, we look at particular effects of war on social issues such as the rights of women and minorities. Much of this topic is covered with individual student research projects and oral reporting to class on their research.

A second theme of the twentieth century is "Decolonization and the Rise of New Nations." Under this topic the student studies the many factors which provoked the changes in the former colonial empires and the different series of events which led to independence. The class examines the impact of the two world wars on the relationship between the colonial peoples and the colonial powers. Other major inquiries here are the causes of the dislocation of colonial empires; the growth of nationalism; methods of liberation, both peaceful and violent; and the emergence and problems of new nation states. Ghana and India are studied in some detail as representative nations that broke with the same mother country on two continents. Students speculate on the differences here and the relationship that Great Britain had with Canada. Nkrumah and Gandhi become the focal individuals of this theme.

The third motif emphasized is the "Rise and Rule of Single-Party Dictatorships." We investigate why single-party governments usually appear in the wake of crises such as the Great Depression, and how they may vary in ideology, in social composition, in structure, and in their means of attaining goals. Also evaluated is the efficacy of the single-party state in solving the principal political, economic, and social problems of the twentieth century. Major leaders and their regimes studied here are Castro, Franco, Hitler, Mao Tse Tung, Mussolini, Stalin, and closer to home, Peron and Vargas. Here the question of where F.D.R. belongs in this trend toward centralization and executive control in the 1920s and 1930s is raised. Here also is a time to have students respond to the question, "Do the times make the man, or does the man make the times?"

"Evaluation is rarely based on objective tests...."

A fourth theme stressed in the twentieth century is the "Establishment and Work of International Organizations." The emphasis here is on the search for collective solutions to socioeconomic as well as political problems. We look at the philosophical bases as well as the historical origins of international organiza-

tions ranging from the global to the regional here. The League of Nations and the United Nations are the focal points of this unit. A comparison of the evolution, structure, and relative successes of these two organizations becomes a major class project. In addition, a brief look at some other global and regional agencies such as the OAS, OAU, European Community, ILO, and UNESCO, gives students an opportunity to see international cooperation at work and speculate about the future of international organizations.

The fifth and final theme of the twentieth century is "East-West Relations after 1945." Beginning with the division of Europe after World War II, this topic seeks to explore the global implications of that division and the failure of any nation to escape the power rearrangement that evolved. Included in this is a look at the breakdown of the wartime alliances against Nazi Germany, the emergence of superpower blocs, the development of nuclear weapons, and arms control problems. In addition the students trace the course and conduct of the Cold War in Europe, including the emergence of NATO and the Warsaw Pact as well as the United States rivalries beyond Europe as seen in Korea and Cuba, and the emergence of China as an independent superpower. Although some of these may be studied in advanced placement or regular classrooms, the world view is much more emphasized in the International Baccalaureate. Other differences include methods of presentation and evaluation. Instead of "dishing out information," the teacher encourages inquiry and critical thinking. Evaluation is rarely based on objective tests, instead the student is judged on his ability to comprehend and express the concepts studied through essays, oral presentations, panel discussions, debates, response journals on reading assignments, written reactions to films such as "The Mission" or "Matewan." The small class size and the two-year program allow time for much that cannot be incorporated into ordinary classrooms. The textbook becomes a minor resource and there is time for Mark Lytle's After the Fact, Alan Bullocks' biography of Hitler, cartoon analysis of the New Deal, a presentation by Congressman Mike DeWine concerning his participation in the Iran-Contra investigation, a discussion with two alumni of the CCC camps, or a talk by a Holocaust survivor.



Cartoon Analysis of the New Deal

In May of the senior year, the international assessment procedure is put into place to evaluate the students' work over the two-year period. The exam, sent under seal from the International Baccalaureate Office in Geneva, is administered over a two-day period. Part One is a "document based" exam in which the documents and major question center around one of the five major themes of the twentieth century. Student answers must incorporate their knowledge of the topic plus interpret the documents provided for inclusion into the answer. Part Two of the exam is composed of forty questions from the major twentieth century themes. These are broad based, non-documentary, and somewhat open-ended in nature. Students choose two of these. The third part of the exam covers the region of the Americas. Twenty questions are set that encompass regional history from the 1750s to the present. Candidates answer three of these questions.

In addition to the two years of study and the exam session, each student must submit a "Guided Coursework Project" done in the senior year. This entails a major piece of investigative work chosen and completed under the direction of the instructor. In addition to researching and writing the paper, the candidate must prepare a twenty-minute oral presentation of his/her work to the class. The student must be able to defend major points made in the paper. This entire oral process is recorded and along with the paper is sent to International Baccalaureate headquarters for evaluation. Twenty percent of the candidate's grade is based on this one project.

So this is, in essence, the International Baccalaureate history of the Americas which seeks to place the United States in a larger perspective both regionally and globally. It is hoped the students realize the interdependency of the world community. Even as they pause during their exam, they must think of the international implications and realize that thousands of students are taking this same test in many countries of the world at the same time.

Paul Gagnon said it best in his Atlantic Monthly article about how most American history courses reflect "our faith in our exceptionalism." He asserts, "John Donne's admonition 'No man

Events early and elsewhere have directed our national life. The American history course should make plain that the bell tolled for us when the Portuguese began African slave trading in 1444, when the French bombed Saigon in 1859, when the Japanese humiliated Nicholas II in 1905, when Franz Ferdinand was assassinated in 1914, when the Weimar Republic fell in 1933, when Mao took the Long March to Shensi the year after. And now it tolls for us in the investment banks of Tokyo, the sweatshops of Seoul and Hong Kong, the drug depots of Colombia, and the killing grounds of the Middle East. To know and understand all this is both the birthright and the duty of citizens, but it is an enormous burden for a single textbook to bear."⁵

I would like to leave you with two thoughts today that have resulted from my connection with this approach to history. One is that we need textbooks with such an approach as I have described here. There are many "regional studies" out there but most are superficial and "cultural areas"-oriented. One of my problems has been acquiring materials to fit this approach. I use a multiplicity of resources. Over the two-year period my students will be issued a dozen different texts and countless reproductions. Second, I think that you should talk to your admissions officers about their position on the International Baccalaureate Program.

Most national universities have a policy in place but many smaller colleges do not. It is to your advantage to see that students who have International Baccalaureate credentials are admitted to your campus. It has been proven that they are very successful academically and make major contributions to the college community.

END NOTES

1. Alistair Cooke, America (New York: Alfred Knopf, 1975), p. 253.
2. Cincinnati Enquirer, September 30, 1988, p. 3
3. Much of the information for this paper came from the various pieces of promotional literature from either the International Baccalaureate of North America in New York City, or the International Baccalaureate Office in Geneva, Switzerland.
4. Judith Zinsser of the United Nations International School in New York City deserves much credit for helping to develop the curriculum guide for "History of the Americas."
5. Paul Gagnon, "Why Study History?" The Atlantic Monthly, (November, 1988), p. 46.

Major Points to be Considered in Teaching World History*

Theodore H. Von Laue
Clark University

1) As all practitioners of expanding historical perspectives know, the study of world history, and the place of the United States in it, is still a highly experimental undertaking; we are merely in the formative stages. No paradigm, no widely accepted model exists. We have at our disposal an overabundance of raw materials. The problem is: how to organize them? We need constructive generalizations and simplifications geared to our present and foreseeable needs in an interdependent world.

In the experimental search for a suitable organization of world history we face the special problem of finding a proper place for our own country, the United States — a challenging task. We may have to redefine our national identity — which has troublesome political connotations. A global perspective may also promote the cultural relativism deplored by conservatives like Allan Bloom. And the search for overall perspectives common to all humanity is bound to downgrade the separate histories of women or ethnic minorities currently so popular, another fact likely to provoke controversy. Assessing the place of American history in world history is a daring experiment indeed.

As for advancing this experiment, I feel prompted to go beyond the views of my distinguished colleagues, suggesting that what we need foremost is a unifying framework adequate for the needs of our times — or put more to the point: adequate for the needs of the historical condition in which we find ourselves. We must start with the realization that we live in an entirely new age in all human experience. Never before have all the peoples of the earth, now risen to unprecedented numbers, been compressed into such inescapably tight interdependence despite the immense dif-

ferences in their cultural conditioning. Never before, we should add, have they possessed the physical means of self-destruction directly through war or indirectly through mismanagement of their earthly habitat. These facts add up to an utterly novel condition yet barely understood. People everywhere still live in a pre-global frame-of-mind (including, it seems to me, most historians at this convention).

- 2) In this novel and treacherous framework of human existence we have to develop appropriate historical perspectives which will give us better control over our fate. National histories interpreted in terms of national conditions alone are outdated. All peoples, all countries, are set into larger contexts which, in many cases already for centuries, and certainly for all in the contemporary age, have determined their actions. To explain, for instance, Hitler merely as a German, Stalin merely as a Soviet, or Mao merely as a Chinese phenomenon (as is commonly done), does not help us understand their actions. Their deeds were conceived in a global context barely understood even now. Likewise, the dynamics of American history can be understood only in the global framework.
- 3) National histories in the global framework call for a comparative approach, another subject yet poorly understood. The existing methodologies of transnational — or intercultural — comparison, as for instance practiced by members of the International Society for the Comparative Study of Civilizations, are too narrow. What is needed is holistic comparison, drawing on all the factors which in their complex interaction shape sociopolitical evolution. The factors commonly omitted or downgraded include the physical setting (geography, climate, natural communications, etc.), the degree of exposure to external aggression, and religion in all its subtle workings. Even more important in any comparative analysis (and commonly overlooked by those most powerful) is the power factor. Who forces whom to change their ways while remaining unchanged? The varieties of power and their constituent ingredients likewise remain largely unanalyzed in our comparative studies.
- Comparison between different cultures — or nations — is a tricky business in any case. On whose terms does it proceed, those of the comparer or those of the compared? Comparison inevitably draws on the cognitive equipment of the comparer and thereby distorts reality as viewed by the compared. We cannot help practicing "cognitive imperialism," imposing our cultural conditioning upon peoples conditioned differently. Only the most determined holistic comparison can offset the comparer's cultural bias, and even then only partially.
- 4) As these contentions indicate: in trying to develop suitable perspectives for world history we also need to refine our moral sensibilities. Does there exist a truly universal moral code? Or have different cultural experiences around the world developed different variants of moral sensibility? In any case, we deal with human beings and are therefore morally obliged to counteract the moral indifference (or obtuseness?) of our customary "scientific" historical method. Do we treat the world's peoples, most of whom live under conditions that remain experientially inconceivable to us, with the proper moral insight? Do we understand and respect the totality of the conditions under which they operate?
- 5) Considering the problems posed by experimenting with global history, we need to return throughout our endeavors to the basic question: Why put the American experience into the global context? In answer, we have to keep the present and foreseeable

*Comment at the session "The Place of U.S. History in World History," AHA Conference, Cincinnati, December 28, 1988.

ble condition of the entire world in our own minds and those of our students. The present intense global interdependence is not part of the past. Arthur Crosby's fine book, mentioned by Paul Adams, is useful for background; it does not open our eyes wide enough toward the novelty of the present and foreseeable future. We must keep the demands of our unprecedented age in the foreground of our attention, redesigning our historical analyses accordingly.

History, we cannot state too often, is for the living generation. Especially in the fragile times of moving, nationally and internationally, into an unprecedented age, the present and foreseeable future have precedence over the past; we must let our current needs guide our historical explorations. It is a wise move, therefore (to expand a suggestion by Peter Stearns), to draw a chronological distinction in our history surveys between the era before the global confluence and the present; the latter deserves more detailed attention. Considering in addition the extreme complexity of the new globalism, we need more than ever to simplify and abstract the past, separating the essential from the inessential and reducing the mind-cluttering detail to comprehensive and awareness-raising patterns. Global perspectives, alas, require advanced abstractions.

5) And finally, the place of the United States in world history. From the perspectives here outlined, and in the light of holistic comparison, it would seem necessary to stress, even more than Stavrianos has done, the exceptionality of the American experience. I would underline the interaction of the following unique aspects: the almost unlimited opportunities of a highly favorable frontier setting; the influx of human beings from the most dynamic parts of Europe; the unprecedented freedom from threats of external aggression (at least until after World War II); the American success in offering the run of people a better life than could be achieved even in the favored European countries (not to mention the rest of the world).

I would further point out that as a result of its exceptionality the United States has been the most successful expansionist country in all history. It has been less so perhaps in territorial aggrandizement, although even that aspect has been impressive considering the post-1945 placement of U.S. military bases around the

world. What counts above all is the cultural outreach. American standards politically, economically, and culturally now shape the lives of people individually and collectively around the world. No other country ever has risen to such worldwide dominance as a global model forcing, crudely as well as subtly, all others into a submissive conformity utterly incompatible with their inherited ways (except, partially, in the unique case of Japan). The new age of intense global interaction is, for better or worse, mainly an American achievement — an achievement which admittedly now reduces American exceptionality by submerging the country in the dependencies of our highly competitive worldwide interdependence.

These realities, in my assessment, are to be hammered into the minds of our students and fellow citizens as part of a "global consciousness" that can rationally integrate our country into the course of human events worldwide. Such integration requires that we try to put ourselves into the minds of the other peoples around the world, looking at ourselves through their eyes, critically and realistically, aware of the unique advantages we as a people have enjoyed in our past and cognizant of the moral obligations thereby imposed upon us in dealing with peoples saddled with adversities unknown to us.

Let me say in conclusion that I offer these considerations, stated here in barest outline, as a debatable contribution to the experiment of evolving a suitable pattern of world history and the place of our country in it. What is at stake is no less than a redefinition of our identity in an age in which the majority of people have been forced, drastically for the most part, to recast their traditional identities. Maybe it is time for creating a new American identity, suited to the conditions and obligations of our tightly interdependent world.

To sum up. Caught in the uncertainties of an unprecedented era in human experience we are conducting an intellectual and moral experiment as crucial for us as a nation as for the world as a whole. In devising an updated worldwide historical frame for our country's past and present circumstances we can help in shaping a better future. Let us, as historians and members of the World History Association, be aware of both our opportunities and responsibilities.

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— William H. McNeill, University of Chicago, emeritus

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CALL FOR ARTICLES — URBAN HISTORY

The OAH's Magazine of History will publish an issue on urban history. At least one article or column will be on a non-U.S. city (or cities). The article can deal with an urban-oriented issue or problem. One idea could be to do a biography of such a city. Illustrative material should be included. The article should be written for secondary school teachers and students. Perhaps the author of such an article would want to deal with the architectural and cultural aspects of the city or formulate a content-oriented lesson plan that would serve to guide the teacher in her/his teaching about that particular non-U.S. city or cities.

Interested authors should write to Bernard Hirschhorn, 301 East 21st Street, New York, NY 10010 for additional information if needed.

Deadline for completed articles: February 15, 1990.

WHA AT AHA

San Francisco, 28-30 December, 1989

<u>28 December 1989</u>	12 noon - 2:00 p.m.	WHA Executive Council Meeting Executive Board Room
	2:30 - 4:30 p.m.	WHA Panel: "Toynbee Centennial: Evaluation of a World Historical Vision" Balboa Room
	5:00 - 6:00 p.m.	WHA Business Meeting Balboa Room
	6:00 - 7:00 p.m.	WHA Reception Anza Room (near Balboa Room)
<u>29 December 1989</u>	2:30 - 4:30 p.m.	WHA Panel: "Civilization and the Transmission of the Heritage: India, Europe and Andean America"

Panelists: Achla Chib Eccles, Riverdale Country School, New York City; **The Ancient Indian Vedas and the Evolution of Classical Tradition**

O. B. Harbison, Georgetown University; **European Medieval Education: The Trivium**
John V. Murra, Institute of Andean Research; **Early European Recognition of Andean Superiority**
Comment: Marc Gilbert, North Georgia College

Organized by Dorothy Goodman, Friends of International Education, Washington, D. C.

Balboa Room

<u>30 December 1989</u>	9:30 - 11:30 a.m.	WHA Panel: "World History Curricula for the 21st Century" Balboa Room
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All sessions will be held at the San Francisco Hilton.

ITEMS FOR THE BULLETIN

Submissions for publication in the newsletter formed by laser printing or by a high-quality word-processor would help to save time and money. Not essential, for we shall even handle the hand-written if it is readable!

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Papers are invited on these themes especially, but the conference is not limited to them.

Deadline for abstracts: November 15, 1989. Send inquiries and abstracts (1 page maximum) to:

Professor Midori Rynn, Program Chair
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The ISCSC seeks to provide a forum for scholarly inquiry and exchange of ideas along a number of lines: the comparison of whole civilizations; the development of theories or methods especially useful in comparative civilizational studies; significant issues in the humanities or the social sciences studied from a comparative civilizational perspective; specific comparisons across cultural axes; interdisciplinary and other approaches to issues in civilizational studies.

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