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**WORLD HISTORY ASSOCIATION, 1982 - 1992 — TENTH ANNIVERSARY**

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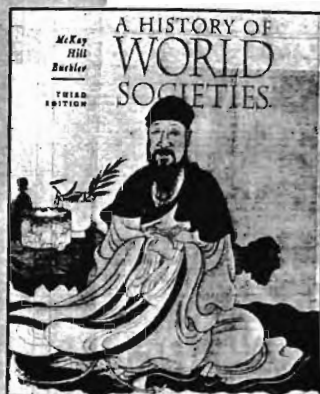
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## WORLD HISTORY BULLETIN

### Newsletter of the World History Association

#### THE FIRST NATIONAL CONFERENCE OF THE WORLD HISTORY ASSOCIATION

(Philadelphia, 24-27 June 1992)

Ray Lorantas, Kevin Reilly, and Dick Rosen, who were generally held responsible for the organizing and directing of the conference, extend a thanks to the many attendees who wrote and phoned their praise for the meeting's success. We three continue to say that plaudits should go primarily to those who were present: the ones who presented papers, the ones who made comments, and those who listened.

A number of members wrote pointed comments, and we carry those below along with some photos. (We were remiss in not enlisting a photographer, however — and again — David McComb of Colorado State unbeknownst to us filled the void. Our thanks to David!)

#### VIEWS and SCENES

1) I do not know how others judge the success of a conference, but I tend personally to react to three elements — interesting people, memorable events, and useful ideas. The first World History Association's National Conference produced all three for me. The conference itself was memorable — after all, it was the first one and it may be the beginning of a long and important series that will outlive all of us. Would it not have been worthwhile to attend the first meeting of the American Historical Association? I was privileged also to serve as the chair of a session on "The Global Impact of 1492 on Women."

The job of a chair, as many have experienced, is to grump if a prior session does not vacate the room, make sure the equipment and chairs are in the proper place, introduce presenters accurately, keep track of time so everyone gets a fair chance to speak, moderate questions from the floor, enforce Marquis of Queensbury rules if a fight breaks out, and to end on time. Meanwhile, if not distracted, the chair can listen to the papers, enjoy the session, and make some observations.

The papers, presented by Isa Tavares Maack, Eirlys Barker, and Sarah Hughes, were well-written, competently presented, and interesting. The comments of Judith Zinsser at the end were to the point, but there was not enough time for a reaction from the audience that loosely filled the room. I was the single male on the program of the session and that was only by happenstance. The audience was about thirty percent male. Is it true that mainly women are interested in women in history, or is that shifting? Would a male researcher in women's history be shunned or welcomed or teased? Can only females write women's history, or are they simply leading the way in an area that was previously ignored? Is there, or has there been, conscious male prejudice that suppressed women's history? I do not know the answers, but while listening and watching this session, I wondered.

Ideas that cling to listeners, of course, vary with the person, but Sarah Hughes gave me one to integrate into U.S. history lectures. She discussed the myths about slave women and the fact that few ran away, or participated in violent rebellion like the men. This has been interpreted in the past to mean that women accepted slavery, but Hughes pointed out that female slave resistance focused upon building a family and community as best as possible under the conditions. Runaway females fled to their parents, children, and family relations. This seems to be a logical, reasonable, and ennobling interpretation.

It was a useful idea, among others, that I gathered at the conference. I was also able to meet some interesting people, renew acquaintances, spend time with worthwhile friends, enjoy the hospitality of Drexel University, and experience a memorable event. That is the way conferences are supposed to be.

David McComb  
Colorado State University

\* \* \* \* \*



Coffee Break



Luncheon and Business Meeting



Judith Zinsser at Book Display

2) We can be justly proud of our first national conference. Our participation in 1492's commemoration appropriately presented the World History Association as one of the premier historical organizations committed to multiple perspectives and to a comparative approach to all histories. Kevin Reilly is to be particularly commended for his sensitivity to different constituencies within the WHA and for his efforts to balance the program in every way conceivable.

It is perhaps for this reason that I took offense at William Phillips' use of the word "balanced" in his lecture on "The Impact of 1492 on Columbus." Phillips meant "balanced" in the historian's sense of even-handed treatment of a subject. He initially used the adjective when referring to European and United States scholars work on the European background, the immediate events of 1492, and on the life of Columbus. Phillips then went on to praise a number of other projects by European and United States historians (the AHA pamphlet series, for example) as equally "balanced."

Yet, despite the numbers of works cited, Phillips failed to mention the work of Native American historians, Africanists, and Latin Americanists who have offered different perspectives on these events. Instead, he took time to deride the most publicized political gestures of Native American groups, thus implying that these peoples were incapable of either "balance" or scholarship.

It was this combination of omission and derision that called the use of the term "balanced" into question. For me, "balance," in the world history sense, would have meant acknowledgement of the considerable scholarly contribution on the encounter, the conquest, and its aftermath by many scholarly constituencies, including Native Americans, Latin Americans, and African specialists. Their efforts have produced a wealth of scholarly monographs and programs like the year-long series at New York University with many perspectives represented, not just the more traditional Eurocentric ones. "Balance" would have meant acknowledging the complexities of our task as world historians, and the blundering and subtle ways in which we make our own political

gestures. In the final analysis, our omissions and our clever use of humor have had as much, if not more, power than the angry gestures that Phillips mocked.

Judith Zinsser  
United Nations International School

\* \* \* \* \*

3) The first national conference of the WHA was, overall, a success. It was however, marred by an unfortunate incident of ethnic insensitivity. Banquet speaker William Phillips, in his lecture on "The Impact of 1492 on Columbus," several times criticized the Native Americans who have poured blood on statues of Columbus. Nowhere did he mention the 99% of Native Americans who are celebrating their survival of the invasion of 1492 in a variety of other ways; instead he mentioned only a few extreme cases. Nor did he give adequate mention as to why some indigenous people are moved to carry out symbolic actions such as this.

Professor Phillips spoke about the improved scholarship on Columbus at some length, but he made no mention of the important scholarship emerging on Native American history and culture. The issue for historians is to try to make the historical record more complete, less biased, and more accurate. But his lengthy bibliographic recitation of recent works on Columbus made no mention of the scholarship by and about Native Americans.

His remarks were offensive to the Native American scholar who was present, Ines Talamantez, and to many of us who work to understand more fully the tragic past and present of the indigenous people of this land. The incident underscores our need to learn the history of Native Americans. We regret that Professor Talamantez was made uncomfortable, and we call for an increased sensitivity on the part of all members of the World History Association to make balanced statements about ethnic issues.

Anne Barstow, John Grim, Sarah Hughes,  
Brady Hughes, Lynda Shaffer,  
and Mary Evelyn Tucker

WHA

## WORLD HISTORY BULLETIN

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## A MESSAGE FROM THE PRESIDENT

Raymond M. Lorantas

1992 has been a year of Commemoration — of what? We have been bombarded with events, conferences, books, articles, and more about the global impact of the "Columbian Exchange" — the quincentenary. But, 1992 is also the year of Commemoration of the World History Association (WHA) decennary. The planning meetings at "Wingspread" (Racine, Wisconsin), where those in attendance were so regally hosted by the Johnson Foundation under the direction of Henry Halstead, seem to be eons, not a decade in the past. The WHA has flourished far beyond the expectation of the dozen who helped frame the basics of the organization. There were preliminaries to these draftings held in Annapolis, at the U.S. Air Force Academy, in Cameroon (West Africa), and in New York City; Wingspread brought concrete definition — and off we trod.

Kevin Reilly led us as an interim president until we could hold an election. Ross Dunn took over the helm by virtue of the ballot to be followed by Reilly, Arnold Schrier, and Marilyn Hitchens. This makes me number five. I enjoyed the ceremony whereby I was informed that I now held the office of the president of the World History Association. In the lobby of a hotel in Chicago, Marilyn Hitchens laboriously handed me two enormous notebooks each weighing in excess of fifteen pounds and said, "Ray, it is now all yours." And so it seems to be. The odds are in my favor to do a job of high achievement, for as editor of the World History Bulletin from its start, I have had to keep very close contact with my four predecessors and with Joe Dixon, our first executive director, and with Richard Rosen, our current one. All six of these people had their own obligations. All had important similarities: they were dedicated, imaginative and real work-a-holics. With these associations and benefits, how can I miss?

Under their respective leaderships, the WHA has grown in numbers with members in all states in the U.S.A. and on all inhabited continents. The WHA has maintained its blend of pre-collegial and collegial association. The WHA has had many regional conferences as well as its first national conference. (A second national conference is in the offing for 24-27 June 1992 in Hawaii.) The WHA now has six affiliates, with two others much in the advanced planning stages. How might one add to what has been wrought in ten years! I hope I shall be able to use the odds in my favor to add at least a modicum of progress built on the solid foundation set by the "famous four," as one member recently called them.

Plans? 1) To continue to build the membership in the USA and in other parts of the globe, expanding publicity; 2) to continue to add to the WHA's affiliates in the U.S.A. and other countries, without which we shall not be able to advance as Marilyn

Hitchens so often reminded me during her leadership; 3) and to secure a stronger financial position for the WHA than the present when we are only able to pay our bills.

The odds in my favor are not enough to reach the goals. I invite all members to join in the effort. The WHA is a professional academic collection of educated members, and it has functioned in the spirit of camaraderie. Let us all keep the élan and continue to work together. Join a committee of interest, form an affiliate, enlighten those who are still unaware of the WHA's existence.

Write, FAX, phone your ideas and concerns. The famous four now rely on us to continue. Let us all direct ourselves toward the year 2002 when the cause for celebration will be even more dramatic than it was in 1992.

Raymond M. Lorantas, President  
World History Association  
Department of History and Politics  
Drexel University  
Philadelphia, PA 19104  
Phone (215) 895-2471  
FAX 215/895-6614

WHA

## WHA at the AHA

Washington, D.C., 27-30 December 1992

- 1) Monday, 28 December, 5-8 PM. Sheraton,  
Thomas Paine Room.  
WHA Executive Council Meeting.

- 2) Tuesday, 29 December, 9:30-11:30AM.  
Sheraton, Calvert Room.

Sessions Title: CONCEPTUALIZING  
WORLD HISTORY: THE PROBLEM  
OF PERIODIZATION

Chair: John A. Mears (Southern Methodist  
University)

Papers: Jerry H. Bentley (University of Hawaii):  
"Periodization in Pre-Modern World History"  
Lynda N. Shaffer (Tufts University): "Global  
Periodization: Classical Canons and Local  
Traditions, 300 B.C.-A.D. 1200"  
William A. Green (Holy Cross College):  
"Periodization in Western and World  
History: The Question of Modernity"

Commentator: John A. Mears

- 3) Tuesday, 29 December, 5-6PM. Shoreham  
Forum Room.  
WHA Business Meeting (Open membership  
meeting)
- 4) Tuesday, 29 December, 6-7:30PM. Shoreham  
Cabinet Room.  
WHA Reception.

WHA



## AN INVITATION TO THE FIRST INTERNATIONAL CONFERENCE ON ANCIENT WORLD HISTORY

We are happy to announce that Nankai University, Tianjin, China, will be hosting the First International Conference on Ancient World History of the Society of Ancient and Medieval World History in China (SAMWHC) on September 13-17, 1993.

The purpose of the Conference is to promote the academic contacts between Chinese and foreign ancient historians and to explore the ancient civilizations, including that in China, in a global context.

We welcome you to the Conference and sincerely invite you to present a paper. But your presence without a paper is also welcome. We ask that each presentation be limited to 15 minutes. The organizers will need an abstract of your paper and a copy of your 15 minute talk at the meeting by May 1993 to facilitate solving translation problems.

The Conference will last for five days and will include a one-day visit to the Eastern Tombs of the Qing Emperors. Following the Conference, and depending on interest, an academic tour of the ancient Chinese capitals or a tour of the ancient Silk Road will be organized by Nankai Tourism Company.

See the pre-registration form on the opposite page. Please return the registration form as early as possible. We hope to hear from you soon.

Yours sincerely,

Professor Mu Guoguang  
President  
Nankai University

Professor Wang Dunshu  
Department of History  
Nankai University &  
Secretary-General  
SAMWHC

**WHA**

### THE FIRST INTERNATIONAL CONFERENCE ON ANCIENT WORLD HISTORY

**13-17 September 1993**

**TIANJIN,**

**The People's Republic of China**

#### 1. DATE:

September 13-17, 1993 (Monday-Friday), with a duration of 5 days including one-day visit to the Eastern Qing Tombs.

#### 2. VENUE:

Nankai University, Tianjin, P.R. China

#### 3. SPONSORSHIP:

Nankai University, The Society of Ancient and Medieval World History in China, and the World History Association.

#### 4. TOPICS:

The main topics are as follows:

(1) The Rise of the State and City-State in Antiquity.

(2) The Ancient Civilizations: Cross-Cultural Perspectives.

Papers are also welcome on subjects relevant to any part of the ancient world.

#### 5. PAPERS:

Each presentation in the Conference is limited to 15 minutes. Participants are requested to send in the English abstracts of your papers and also the English copies of your 15 minute talk at the meeting before 30 May 1993; and to submit 5 copies of your full papers to the Conference on registration. Those who prefer to have their papers distributed can bring more copies with each of them to the Conference.

#### 6. LANGUAGES:

Chinese and English

#### 7. EXPENSES:

(1) Registration Rate: US \$150/ participant.

(2) Room Rate for Foreign Guest; House of Nankai University: US \$20/Single Room/Night; US \$24/Double Room/Night (including service fee).

Room Rate for Sheraton Tianjin Hotel: US \$60/Room/Night (including service fee).

(3) Board Rate: US \$15/Person/Day.

(4) Expenses for One-Day Visit to the Eastern Qing Tombs: US \$15/Person.

#### 8. POST-CONFERENCE TOURS:

This Conference entrusts Nankai Tourism Company to organize academic tours to some ancient Chinese capitals in Anyang, Zhengzhou, Luoyang, Xi'an and Beijing (Line A) and to Silk Road (Line B).

As to the two lines and relevant expenses as well as other travel services provided by the company, please refer to the Notice of Nankai Tourism Company.

#### 9. APPLICATION PROCEDURE:

Having received this announcement, the participant is requested to complete the enclosed pre-registration form and return it to the Coordinator of the Conference Preparatory Committee before the end of 1992.

#### 10. FOR ADDITIONAL INFORMATION, CONTACT THE COORDINATOR:

Professor Wang Dunshu, Department of History, Nankai University, Tianjin 300071, P.R. China. Telephone: 318825; 315960 ext. 661; FAX: 0086-22-344853

#### 11. POST-CONFERENCE EDUCATIONAL TOURS:

For detailed information on this activity, please contact Professor Wang Dunshu or Raymond Lorantas, President, World History Association, Department of History and Politics, Drexel University, Philadelphia, PA 19104. Telephone: (215) 895-2471; FAX: 215/895-6614.

**WHA**

# THE FIRST INTERNATIONAL CONFERENCE ON ANCIENT WORLD HISTORY

Department of History

Nankai University

Tianjin 300071

## PRE-REGISTRATION FORM AND CALL FOR PAPERS

Name: \_\_\_\_\_ Sex: \_\_\_\_\_

Position: \_\_\_\_\_

Institution: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_ Nationality: \_\_\_\_\_

Passport No. \_\_\_\_\_ Tel: \_\_\_\_\_ FAX: \_\_\_\_\_

Accompanied by: \_\_\_\_\_ Passport No.: \_\_\_\_\_

Arrival Time: \_\_\_\_\_ Flight No.: \_\_\_\_\_

Duration of Stay in China: \_\_\_\_\_ Days

Do you wish to present a paper? Yes \_\_\_\_\_ No \_\_\_\_\_

If "yes," the title of the paper is:

\_\_\_\_\_

\_\_\_\_\_

Please indicate your interest for the following by checking the appropriate spaces:

1. One-day visit during the Conference \_\_\_\_\_
2. Post-Conference Tour: Line A \_\_\_\_\_ Line B \_\_\_\_\_
3. Host Reservation:  
Nankai Guest House \_\_\_\_\_ Sheraton Tianjin Hotel \_\_\_\_\_
4. Sightseeing Trips in Tianjin for Accompanying Person: \_\_\_\_\_
5. Taiji Boxing Training Program \_\_\_\_\_
6. Lectures on Chinese Traditional Painting \_\_\_\_\_
7. Transportation between Tianjin Station and Nankai Campus \_\_\_\_\_  
     between Tianjin Airport and Nankai Campus \_\_\_\_\_  
     between Beijing Airport and Nankai Campus \_\_\_\_\_

# SHAANXI PROVINCE IN COMPARATIVE PERSPECTIVE: NOTES ON THE OPENING OF A NEW MUSEUM IN XI'AN

by  
Steven S. Gosch  
University of Wisconsin-Eau Claire

Like the "provinces" of Europe, every region of China...has its own history which is that of its population, and of the political entities which it has formed a part down [through] the centuries, and of the influences which it has received from the aboriginal inhabitants and from neighboring or distant peoples.

Steve Gosch and Han Wei, Museum  
Vice Director

Jacques Gernet  
*A History of Chinese Civilization*

In abundance of flowering plants and fruits it is the most fertile of the Nine Provinces. In natural barriers for protection and defense it is the most impregnable refuge in heaven and earth. That is why its influence has extended in six directions. This is why it has thrice become the seat of imperial power.

Pan Gu  
"Rhyme-prose on the Western Capital"

In June 1991 a new museum that contains much of interest to teachers of world history opened in Xi'an, the capital of China's Shaanxi Province. An attractive complex of buildings done in the style of the Tang dynasty (618-906), the National Museum of Shaanxi History has some 3,000 artifacts on display. The exhibits illustrate various aspects of Shaanxi's past from the Pleistocene Epoch to the beginning of the Opium War in 1840, with most of the space devoted to the two millennia from 100 B.C.E. to 900 C.E. when developments in Shaanxi had a major impact on the rest of China and, for a time, on the wider Eurasian world as well. What follows is a brief sketch of the museum's holdings together with an attempt —made by someone who is not a sinologist —to relate the exhibits to issues that are important to world historians.

\* \* \* \* \*

Somewhat larger than Greece and somewhat smaller than Rumania, Shaanxi Province is located in the loop of the Yellow River and is home to 33 million people, 80 percent of whom are villagers earning about \$100 a year. Shaanxi's borders embrace three very different ecological zones. South of the Qinling Mountains, the watershed which

divides northern China from southern China, the agriculturalists of the Han River valley produce rice (two crops annually), maize, rape, silk, tea, and tung oil. The economy of this part of Shaanxi has always been linked to Sichuan Province and the Yangzi River (Chang Jiang) to the south. North of the Qinling Mountains, the Wei River wends its way eastward across the Guanzhong Plain, the heart of ancient Shaanxi, on its way toward the Yellow River, which it meets at Shaanxi's eastern border. Millet planted in the loess soil of the Wei River Basin was one of the earliest forms of agriculture in China. Today the leading crops in this region are winter wheat, cotton, and maize. North of the Guanzhong Plain the land rises to form the Loess Plateau. Here the climate is drier; agriculture fades off into the grasslands of Mongolia and the Ordos Desert. This section of Shaanxi, bounded in the north by remnants of the Great Wall, is a part of what Owen Lattimore called China's "Inner Asian Frontier." Millet, tobacco, and sugar beets are grown here; animal husbandry, especially the raising of sheep, is also important in northern Shaanxi.

\* \* \* \* \*

Entering the museum's spacious and well-lighted foyer, one is reminded that before history there was myth. A huge stone lion stands center stage. Powerful and fierce-looking, the lion strides forward with its chest puffed out, its head held high, and its jaws open. Once the guardian of a Tang imperial tomb, the lion now stands before three striking photo-murals, two of which depict Shaanxi's loess terrain flanking a third which shows the Yellow River crashing through a series of rapids.

The sculpture and the murals are powerful illustrations of Chinese nationalist mythology. According to a member of the museum's staff, the lion was placed in the foyer in order to symbolize the Yellow Emperor (Huang Di), the legendary unifier of the Han Chinese people, whose "tomb" is in northern Shaanxi. The lion may also symbolize the long tradition of centralized autocratic rule in China.

The murals are compelling photography but their value as guides to the history of Shaanxi is doubtful. The scenes of the loess show the deep, barren, desert-like loess of extreme northern Shaanxi, a region which is very different from central Shaanxi's Wei River region, the core of the province. The soil of central Shaanxi is yellow, but it is covered with green vegetation for most of each year and has been for the past several millennia. Similarly, the view of the Yellow River rapids is engaging, but the Yellow River has never been of more than marginal importance to Shaanxi whose lifeblood has been the rather placid Wei River and its tributaries.



Steve Gosch and Han Wei, Museum  
Vice Director



Inside the museum proper the first section of exhibits moves from the important Homo erectus remains (ca. 1 million BP) discovered near Lantian, a town twenty kilometers southeast of Xi'an, through the Yangshao (5000-3000 B.C.E.) and Longshan (2900-2100 B.C.E.) Neolithic cultures. The Yangshao exhibits contain numerous examples of red and black pottery, some of which were found at the famous Banpo village site in Xi'an's eastern suburbs, one of the most complete and most thoroughly studied Neolithic assemblages in the world. Ping-ti Ho (1976) and Kwong-yue Cheung (in Keightley 1983: 323-91) have argued that the markings on some of the Yangshao bowls and shards are numerals which constitute the beginnings of the Chinese script. If these scholars are correct, then the Guanzhong Plain rather than Sumer is the home of the world's oldest written language.

---

*"If these scholars are correct, then the Guanzhong Plain rather than Sumer is the home of the world's oldest written language."*

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The Longshan pottery includes wine vessels, jars, cooking vessels, and urns. Some of these pieces provide evidence for the continuity between pottery making and the development of metallurgy in the Wei River region. A narrow concave wine vessel and a bulbous tripod cooking vessel are in shapes that, a millennium later, recur in bronze. In addition, a grouping of nine ritual objects carved in jade suggests the growth of new cosmological concerns during the third millennium B.C.E.

The "breakthrough to civilization" in Shaanxi occurred early in the second millennium B.C.E. The most striking evidence in the museum of this crucial transition is the large selection of bronze artifacts on display in the remaining sections of the first floor. These exhibits, which move from the Shang dynasty (18th-11th century B.C.E.) through the Zhou dynasty (11th-3rd century B.C.E.) to the Qin dynasty (221-206 B.C.E.), provide rich insight into Bronze Age Shaanxi and also enable one to view the decisive shift from bronze to iron on the Guanzhong Plain.

Although the Shang state was centered east of Shaanxi on the Yellow River Plain, its borders embraced the Wei River Basin. Among the Shang bronzes on display in the museum there are numerous ritual vessels, a group of six ritual masks, a selection of halberds, spears, and battle axes; and a variety of ornaments. Several of the vessels are noteworthy because they bear clear traces of the piece-mold process used in their manufacture, a method very different from the lost-wax process that was employed in ancient Mesopotamia and Egypt; here, as in the case of the Longshan pottery, is evidence of the indigenous development of bronze metallurgy in China.

In addition to the vessels, masks, weapons, and ornaments in the Shang section, there are four large, gracefully curved bronze sickles (each about

forty-five centimeters long), the only "tools" on display in this part of the museum. Were these beautiful blades actually used by peasants in the millet fields of ancient Shaanxi? It seems more likely that these ornate objects were produced for ceremonial use, perhaps to be used in harvest rituals. Although in recent years archaeologists working in China have discovered increasing numbers of bronze tools, especially in the lower Yangzi valley, there is general agreement among scholars that from the late Neolithic period (ca. 3000 B.C.E.) to the development of iron metallurgy (ca. 500 B.C.E.) most implements continued to be made of stone, bone, shell, and (presumably) wood.

One of the most interesting parts of the Shang exhibits is the section devoted to bronze vessels and weapons unearthed in northeastern Shaanxi, the region where the Wu Ding River joins the Yellow River on the latter's southward course. This region was part of Gui Fang, a Shang vassal state whose shifting borders embraced both steppe and sown farmland. The life-like heads of sheep, snakes, horses, and dragons on the Gui Fang vessels and weapons are quite different from the more stylized animal motifs characteristic of the Shang pieces and provide evidence for an idea often advanced by William H. McNeill, i.e. the zones where contrasting cultures intersect are often places of unusual creativity. One of the Gui Fang daggers is an example of the inward-curving type of blade characteristic of the culture which flourished at Seima (1600-1300 B.C.E.), near present-day Nizhni Novgorod in Russia, suggesting the existence of long-distance interchange between ancient Shaanxi and regions to the West.

Archaeologists trace the geographical origins of the Zhou dynasty to that portion of the Guanzhong Plain which lies north of the Wei River near present-day Baoji. For much of the second millennium B.C.E. the Zhou ruled this region as vassals of the Shang. The exhibits in the museum reveal that during this "proto-Zhou" period the future conquerors of the Shang had already attained an impressive level of civilization. Included in the "proto-Zhou" displays are a large oracle bone, a collection of palace roof tiles, and a variety of bronze ritual vessels and weapons.

After the Zhou overthrew the Shang, the new rulers moved their capital from the Baoji area to the banks of the Feng River, a small tributary of the Wei River located a few kilometers west of Xi'an. Haojing became the most enduring capital of the new Western Zhou dynasty (ca. 1100-771 B.C.E.) and has been the site of a great deal of archaeological work in recent years.

The Western Zhou displays in the museum feature a large number of beautiful bronzes, many of which are ritual vessels with calligraphic inscriptions. In addition, there is a selection of ceremonial bells, body ornaments, and chariot fixtures. Among the weapons in bronze, there are numerous halberds and axes, and

a single sword. One tool, a small chisel, perhaps used in the construction of a tomb rather than in ordinary woodworking, is also on exhibit. Insight into Western Zhou economic life is provided by the display of five tiny silkworms carved in jade, a collection of cowrie shell money, and a large jar, said to be an early form of porcelain.

During the eighth century B.C.E. the power of the Zhou kings began to unravel and in 771 Haojing was sacked. The Zhou fled 300 kilometers eastward, establishing their new capital at Luoyang on the Yellow River Plain. During the subsequent Eastern Zhou dynasty (770-256 B.C.E.) political authority was increasingly fragmented. It was in these circumstances that a new polity, Qin, in some ways the Prussia of ancient China, emerged on the Guanzhong Plain.

The rise of Qin is the focus of the exhibits in the remaining section of the first floor, one of the most interesting parts of the museum. The displays here make it possible to trace the development of Qin from its first appearance in the Wei River Basin during the Spring and Autumn period (770-476 B.C.E.) through Qin's drive to hegemony over its rivals during the Warring States period (476-221 B.C.E.) to the brief and pivotal reign of Qin Shi Huang (221-210 B.C.E.), the creator of centralized autocratic rule in China. The First Emperor made his capital on the Wei River at Xianyang, twenty-five kilometers northwest of Xi'an.

One of the most valuable features of the Qin exhibits is the light they throw on the economic development of the Guanzhong Plain. Especially noteworthy is a curved moldboard made of bronze, approximately forty centimeters long, which is paired with a plowshare, also in bronze, measuring about twenty-five centimeters long. Although Francesca Bray (in Needham 1984: 170-79) places the origins of the moldboard plow in the Western Han dynasty (206 B.C.E.-24 C.E.), the museum identifies these two pieces as having come from the Warring States period.

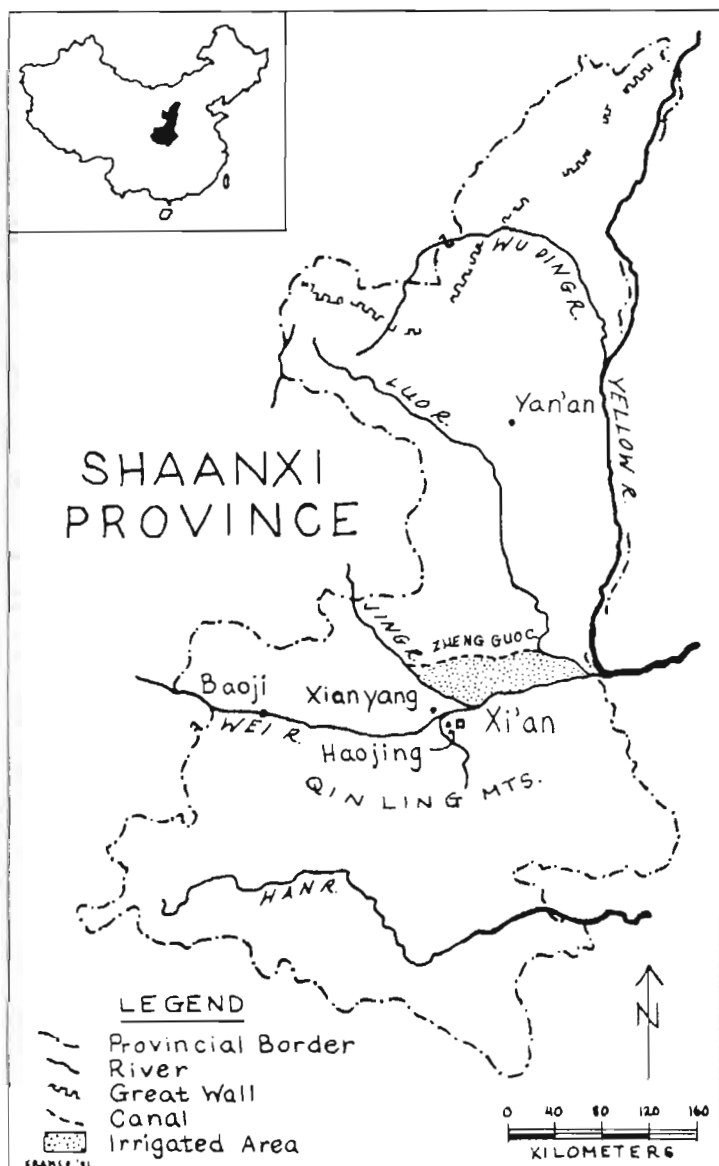
As in the case of the bronze sickles discussed earlier, the moldboard and plowshare were probably produced for ceremonial use, perhaps to turn the first furrow at the beginning of the planting season. Did the peasants of Qin have moldboard plows made of iron? The Qin exhibits include an iron shovel, three iron spades, and some standardized iron weights, all of which suggest the widespread use of the new metallurgy. Despite the absence of an iron plow in

*"Did the peasants of Qin have moldboard plows made of iron?"*

this section of the museum, the existence of the bronze "prototype" and the various iron artifacts suggest that the greatly enhanced efficiency of the iron moldboard plow was probably available to the agriculturalists of the Guanzhong Plain prior to the reign of the First Emperor, some 2,000 years before this was true for European cultivators.

What then of the central role of the moldboard plow in Europe's "agricultural revolution of the early Middle Ages" (White 1966: 39-78)? Bray (in Needham 1984: 553-87) believes that the moldboards used in medieval Europe were made of wood rather than iron and were straight rather than curved. These plows, while much more productive than Roman scratch plows, were far less efficient than the plows used on the Guanzhong Plain and other parts of northern China toward the end of the first millennium B.C.E. According to Bray, it was only after European missionaries and merchants began to travel to East Asia in early modern times that Europeans became aware of the existence and advantages of the curved iron moldboard. Bray thinks the Dutch may have been the first Europeans to copy and make use of this key device for producing increased crop yields, perhaps as late as the early eighteenth century.

The Qin section of the museum also has numerous metal coins of various types on display. Copper and bronze coins in China date from the fifth century B.C.E. and were initially cast in many shapes. Spade shapes predominated in northeastern China, knife shapes in the west, and cowrie shapes were most



common in the Huai River Basin, the region between the lower reaches of the Yellow and Yangzi rivers. Samples of these coins in the museum indicate that Qin was part of an extensive trade net. In addition, there is a fourth type of coin on exhibit, a circular piece with a square hole in the middle; this kind of coin became standard in China as a result of Qin Shi Huang's reforms.

Two well-drawn maps help to clarify other aspects of economic trends in Qin. One of the maps illustrates the course of what may have been the most advanced water conservancy project in the ancient world, the 150 kilometer-long Zheng Guo Canal. Completed in 230 B.C.E., the new waterway irrigated more than 200,000 hectares of agricultural land on the Guanzhong Plain, greatly increasing Qin's food supply. The opening of the Zheng Guo Canal (which, in modified form, is still in use) and the generalized use of iron tools combined to make the Wei River Basin China's "key economic area" (Chi 1963) for the next two centuries or so. A second map shows the standardized road system built during the reign of the First Emperor. This transportation network linked the Guanzhong Plain to the important economic zones to the East and South, creating a new potential for the growth of urban trade centers.

If Qin Shi Huang's new road system strengthened the trend toward economic growth in Shaanxi (and China) at the end of the third century, it also had important military implications. The Qin exhibits feature many bronze weapons, including some truly remarkable swords, a host of superbly crafted arrowheads, and a crossbow trigger. These weapons make clear the nature of Qin's military innovations. Whereas Shang and Zhou armies had been organized around the horsedrawn chariot and the bronze halberd attached to a long pole, Qin, while continuing to employ chariots and halberds, relied much more heavily upon massive peasant infantries whose members were armed with swords and, more significantly, crossbows.

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*"The connection between the rise of Qin and the use of iron in the 'arts of production and destruction' seems evident."*

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In 1974 several thousand life-size replicas of Qin soldiers, made of terracotta, were unearthed near the tomb of Qin Shi Huang, a few kilometers east of Xi'an. Four of them are on exhibit in the museum. One is wearing a padded jacket, a form of military dress that had long been used in China (and still is today). The other soldiers are wearing something new, chest armor made of iron mail. Although only one iron weapon, a sword, is on display, it is likely that many of the First Emperor's soldiers carried iron weapons. The connection between the rise of Qin and the use of iron in the "arts of production and destruction" seems evident.

One of the most eye-catching of the Qin exhibits is

the model of a bronze chariot drawn by four horses, about one-half of life-size. The original was discovered about a decade ago near the tomb of Qin Shi Huang and is important because it shows two of the horses attached to the chariot by means of a shaft and breast-strap harness. This type of harness made it possible to use the horse as an effective draft animal. The breast-strap harness was first developed in China during the fourth century B.C.E. and only appeared in Europe during the medieval period.

Most of the space on the second floor of the museum is divided between the Western Han and Tang dynasties. Chang'an (Lasting Peace), the Western Han capital, was built on a site twenty kilometers south of the Qin capital; sections of Han Chang'an's outer wall can be seen today in Xi'an's northwest suburbs. The artifacts on display in the Western Han section indicate a continuation of the economic advances that were already underway during the time of Qin Shi Huang. A large group of iron objects includes two moldboards, a plowshare, a hammer, a spade, a gear, a large hexagonal-shaped nut, a lamp, and a cauldron. Among the many artifacts made of pottery, there are numerous vessels, but also several water pipes, some coin molds, and a group of miniature silo-type granaries (which look very much like granaries that are in use in present-day China). Although the traditional date for the invention of paper is 105 C.E., the museum displays four small pieces of paper, perhaps made of hemp, which are attributed to the Western Han period. The bronzes in this section of the museum are interesting because many of them — lamps, jars, cooking vessels, belt ornaments, coin molds, a door knocker, a hinge, a ruler, a mortar and pestle — were produced for daily use.

The Western Han section also contains some silk cloth and a map of the Silk Road, the great overland trade and communication network that connected Chang'an to the Mediterranean beginning about 100 B.C.E. The maps can be viewed as an introduction to the central theme of most of the exhibits on the second floor, especially those which move from the Western Han to the Tang. These displays indicate that for about a millennium, from 100 B.C.E. to 900 C.E., Shaanxi was an important part of the network of economic and cultural interchange which embraced much of the Eurasian world. For a thousand years life in Shaanxi was significantly shaped by what it received and contributed to this great "world-system."

For example, the Western Han exhibits reveal the emergence of a fascination with horses that runs through the Tang. The heightened interest in horses was both cause and consequence of the projection of Chinese power westward, by the Han and Tang emperors, into the Tarim Basin and the steppe regions west of the Pamirs and north of the Tianshan Mountains. The Han rulers purchased large numbers of high-stepping Central Asian horses from the nomads of the steppe and the Tang court continued

this policy. Huge pastures for these animals were created west of the Guanzhong Plain in present-day Gansu Province and in parts of Shaanxi.

The Western Han exhibits include a group of fifteen or so pottery horses and riders, part of a much larger collection excavated near Xianyang. These handsome animals, standing much taller than those which pull the Qin chariot discussed earlier, are examples of the new breeds which were being imported from the steppe. A molded pottery brick, one of the most beautiful objects in the museum, depicts a horse and rider galloping at high speed alongside a lightweight horse-drawn chariot carrying two passengers; these splendid horses seem to be air-borne. A bas-relief in stone (perhaps an art form imported from Persia or Rome) shows two chariots and a group of horses and riders chasing deer, foxes, and lions; this carving is an example of the "Scythian" or "Siberian" style of animal art which spread to the Guanzhong Plain at the end of the first millennium B.C.E. A piece of tax gold in the shape of a horse's hoof is further evidence of the importance of the horse to the Western Han.

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*"The end of the Western Han was a major turning point in the history of Shaanxi."*

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The end of the Western Han was a major turning point in the history of Shaanxi. During the subsequent Eastern Han dynasty (24-220) the imperial capital was again located at Luoyang. More important is that the Yellow River Plain supplanted the Wei River Basin as China's most economically advanced region. During the confused period following the collapse of the Eastern Han, the Guanzhong Plain was further marginalized. Nomads from the grasslands of Mongolia dominated the region north of the Wei River for several centuries. Chang'an was repeatedly destroyed and rebuilt.

However, the displays in the museum indicate that Shaanxi's difficulties during the post-Han centuries did not prevent the region from participating in cross-cultural interchange. The small section on the second floor devoted to this period features some beautiful examples of Buddhist sculpture in which the Indian imprint is clear. There is also a map of the route that the Buddhist monk, Fa Xian, took at the beginning of the fifth century when he journeyed west from Chang'an to India, returning to China by sea. A handsome pottery camel loaded with Silk Road cargo suggests the continuing importance of the trade routes across Central Asia during at least part of this period. This section of the museum also includes numerous pottery horses and riders. Interestingly, these horses resemble Mongol ponies rather than the "heavenly steeds" from Central Asia; their riders seem often to be nomads rather than Han Chinese.

During the Sui dynasty (581-618) China was reunified and the Guanzhong Plain once again became the pivot of political authority. Wen Di, the

first Sui emperor, had an entirely new capital built just southeast of Han Chang'an. First named Daxing (Great Awakening), the huge new city was completed during the early Tang and renamed Chang'an. From 650 to 750, when the Wei River Basin's integration into the network of Eurasian interchange reached its peak, Chang'an was probably the world's greatest urban center.

The Tang exhibits begin with a large map of Chang'an which shows the city at its best. Designed and planned by a group of architects and engineers with close ties to Central Asia, the city was built on a colossal scale. Its outer walls measured more than nine kilometers from east to west and more than eight kilometers from north to south. Inside the walls the palace and administrative complexes, each a great walled compound, dominated the north-central section of the city. More than a hundred residential wards, also walled enclosures, were built to house (and control) the city's one million inhabitants. The great West Market was the Tang capital's link to the trade routes across Central Asia; most of Chang'an's 25,000 foreign residents (Indians, Central Asians, Persians, Syrians, etc.) were merchants associated with the West Market.

The Tang displays are rich in artifacts which illustrate the importance of Shaanxi's cross-cultural ties. Among the many ceramic figures on exhibit, there are numerous Central Asian horses, some of which show saddles with stirrups. There are also many porcelain camels and a variety of human figures — camel drivers, grooms, musicians, and merchants — that are clearly not Han Chinese. Some of the most interesting ceramics are guardian deities from Buddhist temples; the posture, musculature, facial expressions, and garments of some of these figures reveal the influences of Hellenistic, Persian, and Indian models. A large exhibit devoted to the Silk Road includes three maps, one of which illustrates the route that Xuan Zang, China's most famous religious traveler, took when he traveled from Chang'an to India and back again early in the seventh century. A display of silver coins features two examples from Japan, one from Gaochang (Turfan) in the Tarim Basin, and two from Sassanid Persia.

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*"The great stone lion in the museum's foyer may serve as a final illustration of Shaanxi's ties to the wider Eurasian world during the Tang."*

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Forty Tang frescoes are on exhibit in a hall next to the museum's main building. Many of these paintings show riders on horseback, some of them in ceremonial processions and others hunting wild animals. Four of the frescoes show polo-playing, one of the many Tang imports from Persia. In the most widely publicized of these paintings, the one entitled "Receiving Foreign Guests," three Chinese officials are shown greeting three visitors, of whom one is Middle Eastern, one is Korean, while the third



remains unidentified. The great stone lion in the museum's foyer may serve as a final illustration of Shaanxi's ties to the wider Eurasian world during the Tang. The anonymous carver of this sculpture was probably inspired by the many tribute lions sent to the Tang court from Central Asia, Persia, and the Middle East. In *The Golden Peaches of Samarkand*, Edward H. Schafer (1863) tells us that during the Tang the lion was thought of as a Western animal.

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The collapse of the Tang marked the beginning of Shaanxi's permanent peripheralization in China. During the Song dynasty (960-1279) political power in China marched eastward, while the economic center of gravity continued its migration away from Shaanxi, shifting from the Yellow River Plain to the Yangzi River Basin and the cities of the coast. Traffic on the maritime route to the Indian Ocean from ports such as Yangzhou, Fuzhou, and Quanzhou greatly increased. Although the overland routes westward from the former Tang capital did not fade out completely, their heyday was over. The other side of China's spectacular rise to Eurasian primacy from 1000 to 1450 was the increasing marginality of Shaanxi within China, a condition that has endured to the present.

The last exhibits on the second floor of the museum reflect this pivotal turn in the fortunes of Shaanxi, if only indirectly. These displays move quickly from the Song period to the Yuan (1234-1368) and Ming (1368-1644) dynasties to the eve of the Opium War in the late Qing (1644-1911). This part of the museum is filled with examples of the exquisite porcelain that Ottoman sultans, French aristocrats, and British merchants longed to possess. In addition, there are other reminders of the new age that was dawning for Shaanxi. An iron plate for printing paper money is part of the small number of exhibits from the Jin dynasty (1115-1234), the regime founded by semi-nomads from Manchuria who succeeded in pushing the Song rulers out of northern China. The Yuan section includes an iron printing plate inscribed with the Arabic numerals 1 to 36, as well as a thick iron "fire tube," perhaps twenty centimeters long.

However, for reasons which are obvious, there is no maritime compass in this museum. Nor are there any counterparts of the splendid Song and post-Song ships that can be seen in museums in the port cities of Guangzhou, Xiamen, Quanzhou, and Fuzhou. Located far from the coast, Shaanxi was precluded from participation in the trade which flourished along Asia's southern shores after 1000. No longer significant in Eurasian interchange, Shaanxi's centrality in China had come to an end.

Note: I am grateful to Eileen Kramer who drew the map that appears on page 8 and to Wang Xingang and Edward Friedman who saved me from many pitfalls.

The following sources were also helpful: Kwang-chi Chang, *Early Chinese Civilization: Anthropological Perspectives* (Cambridge, Mass., 1976); idem, *The Archaeology of Ancient China*, 4th ed. (New Haven, 1986); Ch'ao-ting Chi, *Key Economic Areas in Chinese History*, 2nd ed. (New York, 1963); Arthur Cotterell, *China: A Cultural History* (New York, 1988); Herrlee G. Creel, "The Role of the Horse in Chinese History," *American Historical Review*, 70.3 (1965): 647-72; Jacques Gernet, *A History of Chinese Civilization*, trans. J.R. Foster (Cambridge, 1982); Ping-ti Ho, *The Cradle of the East*, (Chicago, 1976); Cho-yun Hsu and Kathryn M. Linduff, *Western Zhou Civilization* (New Haven, 1988); David N. Keightley, "Ping-ti Ho and the Origins of Chinese Civilization," *Harvard Journal of Asiatic Studies*, 37.2 (1977): 381-411; David N. Keightley, ed., *The Origins of Chinese Civilization* (Berkeley, 1983); Owen Lattimore, *Inner Asian Frontiers of China* (Boston, 1962); Xueqin Li, *Eastern Zhou and Qin Civilizations*, trans. K.C. Chang (New Haven, 1985); Joseph Needham, ed., *Science and Civilization in China*, Vol. 6, Part II, *Agriculture* by Francesca Bray (Cambridge, 1984); Michele Pirazzoli-t'Serstevens, *La Chine des Han: Histoire et Civilisation* (Paris, 1982); Friedrich von Richthofen, *Baron Richthofen's Letters, 1870-1872*, 2nd ed. (Shanghai, 1903); Edward H. Schafer, *The Golden Peaches of Samarkand* (Berkeley, 1963); Lynn White, Jr., *Medieval Technology and Social Change* (New York, 1966); Arthur F. Wright, "Symbolism and Function: Reflections on Changan and Other Great Cities," *Journal of Asian Studies*, 24.4 (1965): 667-79; idem, "The Sui dynasty," in Denis Twitchett and John Fairbank, eds., *The Cambridge History of China*, Vol. 3, *Sui and T'ang China, 589-906*, Part I, Denis Twitchett, ed. (Cambridge, 1979): 48-149.

WHA

## IN COMMEMORATION

Jay P. Anglin, who served the history profession for most of his professional career at the University of Southern Mississippi (22 years), died on 7 July 1992. Jay became a member of the World History Association soon after its founding in 1983 and was the Chair of the WHA's Publicity Committee for the past six years. He was instrumental in having a course in world history added to his departmental curriculum.

Taken from life before his time, Jay will be sorely missed by his students, by his colleagues, and by the members of the WHA.

Professor Orazio Ciccarelli, USM History Department chair, stated it all most succinctly, "His civility, thoughtfulness and gentleness touched us all. World history has lost a great advocate."



# SOME THOUGHTS ON THE HISTORIOGRAPHY OF WORLD HISTORY

Rosanna Ledbetter  
Western Illinois University

In many respects, the present determines the past. As William McNeill said, "Historians approach their subject from the moving platform of their own times."<sup>1</sup> Or to put it another way, what we as historians find of sufficient interest in the past such that we choose to research it meticulously and report our findings is often the result of the milieu in which we find ourselves living at any given moment in time. The demand in the nineteenth and for much of the twentieth centuries, for example, was for history which told the story of the development of nation-states. The vast majority of historical research and writing thus centered in that period on *national* politics, *national* economic developments, and *national* social issues.

In the second half of the twentieth century, however, we have found ourselves pummeled by conditions and events occurring throughout the world to an extent never before experienced. As the century draws to a close, therefore, some historians have determined that it is time to attempt to overcome the partitioned and somewhat provincial way in which we have approached the study of the world thus far. It is time to try, that is, for a global perspective in history. There is, of course, nothing new about a call for a study of the world as a whole. What I want to suggest, however, is that such a study is only now becoming possible.

There have been calls for the writing of world as opposed to local, regional, or national history for at least 400 years, if not more. In the seventeenth century, for example, Sir Walter Raleigh's six-volume *History of the World* was, as the editor of the 1971 edition of his tomes said, "one of the most popular works of the seventeenth century and the principal labour of the period's most widely venerated hero."<sup>2</sup>

The work was written for Princess Elizabeth, the eldest daughter of James I, and went through ten editions in the seventeenth century. It was, said editor Patrides, "the first serious attempt in England, and one of the first in modern Europe, at a history the scope of which should be universal in both time and space."<sup>3</sup> A cursory examination of the framework of the study, however, reveals a work cast in the tradition of Christian historiography which postulates that all of history is a linear, progressive manifestation of the Divine Will extending from the Creation to the Last Judgment. It is a view of "world" history as old as Christianity itself. Raleigh's *History* is divided into five books, each on an alleged global period: from the Creation to Abraham, from Abraham to the destruction of Solomon's temple, from the destruction of Jerusalem to the time of Philip of Macedon, from Philip to Antigonos, and from Alexander's successors until the Roman conquest of Asia and Macedon—thus including only events

clearly not universal in scope. Nevertheless, Oliver Cromwell advised his son to " 'recreate yourself with Sir Walter Raughleye's History; it's a body of history, and will add much more to your understanding than fragments of story,' " implying, indeed, that it was more of a universal history than was then available anywhere else.<sup>4</sup>

In the eighteenth century, the "prince of the philosophers," as François Marie Arouet de Voltaire has often been labeled, reflected in his writings the view that history should be truly a universal study of the past—not just a chronicle of political and religious events in Europe. As J.H. Brumfitt said, it is Voltaire who, "more than any other individual, brings about the Copernican revolution in historiography, displacing the Christian European from his comfortable seat at the centre of the universe."<sup>5</sup> Particularly in his *Essay on the Customs and the Spirit of Nations*, Voltaire included material on India, China, Islam, and the newly discovered Americas. Certainly there are immense gaps and major flaws in his work. His sources were, on the whole, second-hand and the bulk of his study was restricted to Western Europe for he had relatively little knowledge of the areas outside Europe. What is important is that he made the attempt and effected a transformation in the Western view of

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*"His skepticism peppered with a heavy dose of cynicism is most entertaining."*

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the past. He refuted the view that Christian historiography included the scope of the world. His facts were often wrong, but his work is still fun to read and can serve as a lesson in the development of the writing of history. His skepticism peppered with a heavy dose of cynicism is most entertaining. In describing some of the peoples of North America, for example, he said:

Among all the physical observations which can be made about this... part of our universe, which remained unknown for so long, the most curious, perhaps, is that there is only one people there that have beards; these are the Eskimos. They live in the North, around the fifty-second parallel, where it is colder than the sixty-sixth in our continent. Their neighbors are beardless. So here we have two races of men completely different, living side by side with each other; supposing, that is, that the Eskimos actually do have beards. But recent travelers say that Eskimos are beardless and that we have taken their dirty hair for beards. Whom is one to believe?<sup>6</sup>

One of Voltaire's major purposes was to show the inadequacy of alleged universal histories written by Christian writers such as Raleigh and Bishop Bossuet, who had also written what he entitled a *Universal History* (1681). His history, like Raleigh's, was in the line of standard Christian historiography with its

providential causation. It was based almost exclusively on the Bible and the usual classical authorities, and it thus dealt only with the ancient Near East and Europe. In spite of Voltaire's objections to providential history with its emphasis on divine causation, however, God also wielded a heavy hand in Voltaire's deistic world. God created people in different places throughout the universe, Voltaire said in his *Essay*: "Providence which has placed men in Norway has also placed them in America and without the Antarctic Circle, just as It has placed trees and grass there."<sup>7</sup> Voltaire was working with a very limited knowledge of areas of the world outside of Europe. We would perhaps be remiss then to criticize him too much for the errors in his writing. It is more important to stress the new tone which he set for writers of history—the challenge to go beyond the limits of the Christian interpretation of world history and beyond the boundaries of Europe. As Fritz Stern said of Voltaire in his *Varieties of History: from Voltaire to the Present*, he dealt "in a philosophical, interpretative manner with universal history, including not only some of the previously neglected aspects of western society but the progress of non-European peoples as well."<sup>8</sup>

Moving to the nineteenth century, for all we have criticized him in the twentieth century, there is probably no one who has been as influential in the development of the profession of history as Leopold von Ranke. As early as 1885, George Bancroft called him "the greatest living historian." (Ranke died in 1886 at the age of 91.) Aside from the methods he advocated for the education of future historians, Ranke is perhaps too often remembered, however, for his contributions to the development of German nationalism in the nineteenth century. In an age of national patriotism unleashed by the French Revolution and romanticism, it was undoubtedly difficult for any German scholar to evade the compulsion to ennoble and thus create a pride in the German past. Though he did indeed stress the need for detailed local and national studies and in his history of the Reformation made Luther a great German national hero, his vision for future inquiries far transcended the boundaries of the German states. In a literary fragment found among the miscellany of his prodigious outpouring of writings, he explained his position:

... Specialized study ... will always be related to a larger context; even local history will be related to the history of the whole country, a biography to the history of a major event in church and state, to an epoch of national or universal history. But all of these epochs themselves ... belong in turn to the entire whole which we call universal history. The study of these epochs in a wider context is of a correspondingly greater value. The final goal—not yet attained—always remains the conception and composition of a history of mankind. Given the course which historical studies have taken in recent times and which must be continued insofar as history is to produce studies

embodying thorough research and precise knowledge, there does exist the danger of losing sight of the universal, of the type of knowledge everyone desires.

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In my opinion, we must work in two directions: the investigation of the effective factors in historical events and the understanding of their universal relationship.<sup>9</sup>

In the nineteenth century, the nation-state system was still in the developmental stage. Researching and writing the history of emerging individual nations was a primary concern. For Ranke, John Barker tells us in *The Superhistorians*, "the professional investigation of the past had just begun, and the indispensable unit for study was the nation, its life fixed in laws and institutions."<sup>10</sup> Nevertheless, Ranke's sense of the unity of all humankind remained firm throughout his life. At the age of 83, he began his own seventeen-volume *History of the World*, again a Eurocentered work, but the vision was there.

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*"The desire to write world history was certainly present in the nineteenth century."*

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The desire to write world history was certainly present in the nineteenth century. We could give many examples. What was not available to Western historians, however, was adequate knowledge of other areas of the globe outside of the Western regions. Attempts in that century, even as now, tended to result in, on the pattern of Voltaire and Ranke, histories of Europe and the Near East, especially the *ancient* Near East, with smatterings of comments on other areas taken almost exclusively from secondary sources. Consider, for example, Lord Acton's *Cambridge Modern History*, which he labeled a global project. "By Universal History," he said, "I understand that which is distinct from the combined history of all countries, which is not a rope of sand, but a continuous development, and is not a burden on the memory, but an illumination of the soul. It moves in a succession to which the nations are subsidiary. Their story will be told, not for their own sake, but in reference and subordination to a higher series, according to the time and the degree in which they contribute to the common fortunes of mankind..."<sup>11</sup> Producing the series was a laudable project, but it could hardly be called a world history. Anyone who has read the list of books included in the twelve volumes is well aware that each is almost exclusively European history in the seventeenth, eighteenth, or nineteenth centuries.

Others in the nineteenth century purported to write world history but, again, always from the European viewpoint. Even Karl Marx invited the Workers of the World to unite—not the workers of Europe. It is obvious, however, that he was addressing his provocative remark to the industrial workers of the industrialized West—not to the agricultural peasants of European colonial possessions scattered throughout

the world. Marx, like a number of historical system builders in the twentieth century, was disturbed by the condition of Western civilization as he saw it. Unlike the twentieth-century writers, however, he saw a bright, unavoidable future.

Those who constructed "systems" of alleged world history in the twentieth century attempted to offer explanations of what was wrong with Western civilization and how, or whether, it could be saved. Oswald Spengler, Arnold Toynbee, H. G. Wells, and Hendrick Van Loon all wrote what they alleged to be world histories. Spengler entitled his work *The Decline of the West* but claimed to describe the life cycle of all civilizations, past and present. His view is very pessimistic. All civilizations are born in

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**"All civilizations are born in barbarism and must return to it."**

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barbarism and must return to it. For Spengler, there was no hope for Western culture. Just as other great civilizations had grown, thrived, decayed, and died, so would the West. Spengler proposed a biological conception of world history. His nine cultures were organisms which included Indian, Chinese, Aztec, and Mayan as well as the more familiar Egyptian, Classical, Byzantine, Arabian, and Western civilizations; but once again, it is apparent that Spengler's knowledge of the latter cultures far outweighed his knowledge of the former.

Toynbee's *Study of History* was cast on a much grander scale and filled nine volumes. His approach was similar to Spengler's in that he traced the rise and decline of civilizations throughout the world. Unlike Spengler, however, his civilizations originated, grew, flourished, and then declined not as organisms subject to the ills of a living being but of the interaction of humans and their respective environments. He described the emergence of twenty-one major civilizations and five lesser ones. Like Spengler, he included the Far East in his scheme but again the information contained therein was limited.

These attempts at presenting the history of the world as the story of a series of cyclical cultures have been generally discredited since World War II, but they have been very popular with the general public. In a century beset by "world" wars and worldwide economic problems, people have welcomed global explanations. Before we deal with the postwar period, however, I would first like to mention a work written in the 1930s not in the West but in Asia.

While in prison from 1930 to 1933, Jawaharlal Nehru wrote a series of letters to his daughter, Indira, which were gathered and published first in India in 1934 with the title *Glimpses of World History*. "It is quite impossible," Nehru said, "to have a separate history of nations. We have outgrown that stage, and only a single world history, connecting the different threads from all the nations, and seeking to find the real forces that move them, can now be written with

any useful purpose."<sup>12</sup> Nehru also wrote a history of India (*Discovery of India*, 1946) which was, says David Kopf in the Spring 1991 *Journal of World History*, Nehru's "most successful attempt at doing a history of the world."

It may seem ironic—though not surprising—that Nehru's only history of India was also a superb comparative history of India and the world.... [Nehru] took pride in classical India's achievements in mathematics and science, the arts and literature, philosophy, and religion. But he saw those achievements in terms of India's interdependence with Greece, Iran, China, the Islamic world, and Europe. *All this was written in such a way as to preclude even the slightest nationalist bigotry and distortion.*<sup>13</sup>

This is undoubtedly a somewhat slanted view written by someone who most apparently admired Nehru and approved of the gist of his writing. Even so, I think one would find a perusal of Nehru's work interesting if for no other reason than that we have in the West so few examples of global history written in other areas of the world in English.

Nehru's was not the only attempt at writing comparative history in the 1930s. Frederick J. Teggart at the University of California, Berkeley, undertook a detailed comparative analysis of all of the "known events, wars, and disturbances," such as the so-called barbarian invasions, in the 150-year period from 58 B.C. to A.D. 107 on the land mass of Eurasia. He sought to establish systematic evidence of a direct relationship between the wars "undertaken by the governments of China and Rome in pursuit of what were conceived to be important national aims" and the "conflicts among the peoples of northern Europe and to invasions of the Roman empire."<sup>14</sup> He was attempting to find what he called "correlations in historical events" by comparing the experiences of human beings in different parts of the world as opposed to local, regional, or national events. "The study of the past," he said, "can become effective only when it is fully realized that all peoples have histories, that these histories run concurrently and in the same world, and that the act of comparing is the beginning of knowledge."<sup>15</sup>

Teggart's book was first published in 1939 and received, not surprisingly, very little attention. The world busied itself with the events of World War II; but it is significant that the book was reprinted in 1969. By the 1960s, historians were ready at least to consider the possibility that studies of the world as a whole were perhaps worthwhile. In the 1963 edition of his *History of Historical Writing*, first published in 1937, Harry Elmer Barnes wrote:

Closely connected with the scientific and economic development of the last century has been the recent trend towards eliminating the insularity and provincialism of much historical writing in the past, and the substitution of a world point of view. It is becoming increasingly clear that even the internal political history of one state can scarcely be understood without reference to influences coming from without its boundaries. It is even more evident in

this age of easy and rapid contacts of peoples on a worldwide scale that all types of modern history must, in a real sense, be world history and must adopt an international point of view.<sup>16</sup>

He continued, saying that "from this day on, all adequate types of historical work *must have a world outlook*."<sup>17</sup> Barnes echoed a manifest change which was gradually altering the study of history, i.e., a growing emphasis on the need to study the world in terms of formerly neglected areas and as a whole.

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*"There were, of course, still doubters."*

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There were, of course, still doubters. Even as Barnes wrote the comments above in 1963, Hugh Trevor-Roper said, "We study ... history in order to discover how we have come to be where we are." We needn't study, he said, "the unrewarding gyrations of barbarous tribes in picturesque but irrelevant corners of the globe." He was referring to the growing field of African history.<sup>18</sup>

These two conflicting viewpoints reflected by Barnes and Trevor-Roper bring me to my major point here; namely, that though there were attempts to write some kind of universal history as early as the seventeenth century it was not really possible to write such a history at that time in view of the fact that the sources and knowledge were simply not available. There is a question as to whether we have enough now; but what I would like to suggest is that there is now at least hope that we are moving in the direction of securing that knowledge. Not until the 1960s were *all* regions of the world being investigated by historians or any other type of scholar for that matter. Area studies emerged in the West primarily in the 1950s and '60s. Latin American studies made some inroads during the nineteenth century and more specifically during the interwar years; but it was not until after World War II and, in fact, after the successes of decolonization, that a recognition of the need to study in depth other areas of the world really took root. In 1974, the American Historical Association reported that 13 percent of its members claimed a special interest in areas outside Europe and the United States: Latin America, 5 percent; East Asia, 3 percent; Africa, 2 percent; and the Middle East, Southeast Asia, and South Asia, each 1 percent. Not impressive numbers certainly but an improvement over the zero percent in some of those areas prior to World War II.

More important has been a shift in attitude toward other regions of the globe. The "world history" courses that have flourished in high schools since the 1930s and the Western civilization courses in the universities all tended to be directed to the question of how "we" came to be where we are, meaning by "we" twentieth-century Americans. Events and areas of the past were considered important in relation to the successful emergence of the United States. The early Greeks were important, for example, for their

contributions to the development of democracy. On the other hand, Islam was viewed as an "enemy" since it was the religion of the peoples who "attacked" Western Europe. Who of us has not taught that Charles "the Hammer" Martel "saved" the West from Muslim domination by winning the Battle of Tours in 732, thus building in a not-so-subtle hostility to the entire Middle East. These are the kinds of biases that we are only beginning to recognize.

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*"These are the kinds of biases that we are only beginning to recognize."*

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Ever since world history texts found a niche in the curriculum materials of schools in the United States, they have tended to be almost exclusively European oriented, that is, until a few pioneers began to try to break out of the mold. The lack of knowledge and the resultant inability of historians throughout the decades to write adequate world histories identified the whole enterprise with amateurism. Even Spengler's and Toynbee's somewhat metaphysical and abstract efforts created as much hostility among historians toward the study of world history as they heightened interest in history in general among the reading public. Their work was dismissed by historians as imagination, as philosophy, as prophecy, as pap for the general reader and hardened hostility toward the idea that it was even possible to write a credible world history.

This was the mood which confronted individuals such as Louis Gottschalk, Leften Stavrianos, and William McNeill when they set for themselves the task of promoting and indeed writing non-Eurocentric world history in the 1950s and '60s. In 1951, Louis Gottschalk, Professor of History at the University of Chicago, was appointed by the United Nations Educational, Scientific and Cultural Organization (UNESCO) to write a volume of world history on the period A.D. 1300 to 1775. UNESCO had undertaken a project to produce a six-volume *History of Mankind* which would provide "a source from which all peoples can take a vision of humanity as a whole." In order to accomplish the goal, what was required was "an objective unbiased treatment" of world history which would "further the cooperation of peoples thus made aware of their common bonds, of the harmony resulting from natural contacts, and of a unity asserting itself in spite of apparent differences."<sup>19</sup> The *Chicago Tribune* called the project "Globaloney." The idea behind the UNESCO project, however, was no less than world peace! It is exemplified in the opening lines of the UNESCO charter which reads, "Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed." What was needed, UNESCO leaders felt, was an understanding developed through the study of a world history designed to unite people much as national history had united them along national lines in the nineteenth



century, or so the designers of the plan thought.

It took Gottschalk, the only American in the original group of historians chosen to write the *History*, twelve years to produce his volume (Volume 4). He was instructed to treat all peoples equally. No one was to be offended. Above all, he was to avoid a Eurocentric interpretation. Gottschalk, a specialist in modern European history, hired others to help him with the non-European parts and sent sections of the work to 350 advisors around the world, most of whom returned scathing criticisms. By 1959, Gottschalk quit the project. He found it impossible to write a world history that was offensive to no one, but what he did retain was an appreciation of the need to get away from a European-centered view. It is no surprise, then, that subsequent efforts at writing world history have accepted, at least to some extent, the goal of de-Europeanizing so-called world history courses. In the 1960s, historians like Stavrianos and McNeill, born in Canada in the early twentieth century, attempted to write world histories with a global perspective.

In 1958, Stavrianos developed a World History Project at Northwestern University with Carnegie Foundation support with the intent of trying to reinvigorate the long discredited high school world history course. His efforts were part of the global studies movement which fed on the Cold War and, more specifically, on the sight of Sputnik in the skies over the United States in 1957. The movement died as other crises (oil, pollution, population) crowded it out, but Stavrianos persisted. What he was seeking may yet revolutionize the teaching of world history, that is, a truly global perspective. In his *Global History of Man*, published in 1962, Stavrianos tried to counter Eurocentrism by giving different cultural regions "equal time." The end result was a wealth of detail to which teachers responded, "There's too much material. I can't cover all of this." What was needed, Stavrianos himself admitted, was an integrating idea around which to select, omit, and organize material. Developing such an idea became the task of William McNeill, often called the "dean of world history writing." His 1963 publication, *The Rise of the West*, was the most successful attempt after World War II to develop a global perspective; but it too suffered from the old affliction, Eurocentrism. Even the title betrays its bias, said some critics. In 1990, McNeill criticized his own work in an article for the *Journal of World History*: "When the book was being written," he said, "the United States was, of course, passing through the apex of its postwar capacity to influence others thanks to its superior skills and wealth. It follows that my vision of the world's past can be dismissed as being no more than a rationalization of American hegemony, retrojecting the situation of post-World War II decades upon the whole of the world's past by claiming that analogous patterns of cultural dominance and diffusion had existed always."<sup>20</sup> Part

of his problem, he said, was lack of knowledge, especially of the history of China. "...My ignorance [and residual Eurocentrism] hid ...from me in 1963" the fact that China was a world power between A.D. 1000 and 1500. In addition, he said, "the scholarship of the past twenty-five years (especially in African history) has revealed a far more complex interplay of peoples and cultures than was accessible when I wrote *The Rise of the West*."<sup>21</sup> Nevertheless, whereas Gottschalk and Stavrianos had stressed the separateness and distinctiveness of each world culture, McNeill sought to show the interconnectedness of these cultures throughout the centuries. The validity of his thesis, based on the anthropological process of cultural diffusion, is still one of the hottest debated issues in the world history movement. The question of "What is world history?" is alive and well! As the Dutch historian, Andre Gunder Frank, said in a recent article for the *Journal of World History*, "The American leader of the UNESCO project, Louis Gottschalk, finally gave up this 'mission impossible' (that is, the attempt to produce a world history satisfactory to everyone). So should fools rush in the footsteps of the daring McNeill and Stavrianos where most angels fear to tread? Why not?"<sup>22</sup>

In summary then, calls for and attempts to write world history go at least as far back as the seventeenth century in Western civilization—perhaps farther, according to how one interprets the phrase "world history." The attempts were of necessity, however, basically histories of Europe and the ancient Near East. The knowledge with which to write global history was simply not yet available. A few diaries and notes of travelers and log books of ship captains were woefully inadequate for the task at hand.

Not until the first half of the twentieth century was anything which deserves the name of world history produced. These too were basically European history with snippets added about other areas. Only in very recent decades have we begun to accumulate the necessary knowledge with which to write a truly world history. "Data exist," said McNeill in 1990.

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***"The need for a world perspective is fast becoming an imperative."***

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What is needed is to gather and bring them to order and then construct a clear and elegant discourse with which to present the different facets and interacting flows of human history as we now understand them. [The ability] ... to provoke a portrait of the past in readers' minds ... is an art that historians have always cultivated, and we are now in a position to apply that art to the whole of the human past with a precision, richness, and accuracy beyond anything previously possible, simply because historical scholarship has explored the whole of the globe as never before, while the evolution of historical concepts has arrived at a level of sophistication that make older efforts at world history, even one as recent as mine, seem fundamentally outmoded and obviously in need of replacement.<sup>23</sup>



The material is becoming available. The need for a world perspective is fast becoming an imperative. The challenge of the twenty-first century for teachers and historians of world history will be to research, write, and devise a methodology whereby to evaluate material and subsequently teach an account of the past which is more balanced and more in keeping with the needs of the people of the world today. In his introduction to a series of essays on the American historical profession in the 1980s, Michael Kammen described two changes which he observed. He saw history becoming, one, "a discipline that is more responsive to the pluralistic and increasingly egalitarian society in which it functions" and two, "a more cosmopolitan discipline in a shrinking world—a world that is rapidly discovering just how interdependent its past, present, and future prospects are."<sup>24</sup>

The task before us is indeed formidable. It is beset with language problems, distance problems, and, above all, cultural problems. It is a project which will require the cooperation of historians and teachers throughout the world who share the goal of developing a perception of world history more appropriate for the needs of the twenty-first century. "Clio is a citizen of the world, and History is increasingly an international guild."<sup>25</sup>

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# WRITING ESSAYS WITH DOCUMENTS

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It is the task of the historian to work with documents and other primary sources. These documents, in whatever form they may appear, must be authenticated. Once authenticated, the historian is free to exploit the document for all it's worth.

The task of the history teacher is to present authenticated documents to students in such a way as to facilitate several goals and objectives. The most obvious goal is learning and understanding history. Others include the development of skills such as critical thinking and clear writing.

Giving students a group of documents revolving around a theme or topic, and having your students write an essay utilizing them, is one way to move toward those goals, but be careful! The teacher has some responsibilities here. Asking students to play detective or historian is fine, but don't expect much if you haven't provided your students with a solid foundation with which to work. This does not mean "spoon-feeding" data to your students; it does mean setting the pedagogical table in such a way that students can think about, analyze, synthesize, and write about the material.

In deciding what documents to use — many textbooks include primary source inserts, and many books of source readings are available — it is important to have a specific question in mind. That question must be well constructed. Questions that are awkwardly phrased, carelessly worded, unclear or vague in their directions make the students' task more difficult.

An essay based on a set of documents should require students to take a position relative to the issue presented in the material. The position that the student takes should be, by and large, irrelevant. What is relevant is how the student defends that position and how effectively the documents are used to support the thesis presented. The documents should not be "laundry-listed" nor should the essay deteriorate into a string of lengthy quotations from the documents. It is concepts and ideas and the flow of events that matter. Students should be taught to look for changes occurring over the time reflected in the documents. Students should also be taught to be aware of an author's bias. The bias or agenda of an author might or might not weaken the validity of the document, but it surely can and should effect the interpretation of a document and its use by a student. Here is a skill that transcends the history classroom. Anyone presuming to be an educated citizen in our society needs to be able to apply such critical skills as these to the daily barrage of information presented by political leaders, merchants, and journalists.

A good way to get your students to focus on the question and the material presented in a packet of

documents is to distribute the material but not the paper upon which to write. Have your students spend about ten minutes reading and thinking. At first, this may be painful for your students — they just want to dive in and write. In time, they will come to acquire the skill and discipline needed to read carefully, think critically and reflectively, and then write essays that will show continued improvement.

The students will have already been working on essays and will therefore know that there is a structure to be developed. There must be a beginning that includes a thesis statement and suggests the direction the essay will take. The body of the essay should contain ideas, arguments, and facts that are supported by as many of the documents as possible. It is here that change over time and bias, if they exist, should be presented. Students should be cautioned to stick to the question and be sure they are supporting the thesis presented in the introduction.

The conclusion should be just that — a conclusion, not a summary. Most students are content to end an essay by repeating key points and restating the thesis. That's a good summary but it's not a conclusion. The well-written essay, the one that shows thoughtfulness, will also reflect upon the significance, the meaning, the results, and the new questions raised by the documents, the question that has been addressed, and the essay that has evolved as a result of the entire process. In other words: a conclusion.

The issue of grading essays of any kind, but especially those requiring the use of documents, is a sensitive one. The keys are consistency and clarity. The grades should be consistent in that similar deficiencies are scored the same way all the time. It is axiomatic that if a teacher calls for clarity in writing, that the teacher has made clear the criteria upon which they will be graded. Questions such as: What is the thesis? Does the essay stick to the question? Are the documents presented in a logical and reasonable way? Are the special needs and concerns of writing with documents addressed? Should they be presented to the students prior to writing essays and kept in mind by the teacher when reading and grading them.

Discussions should always follow the speedy return of essays. The discussion should focus on both the content — arguments presented, interpretations of various documents, and the clarification of ideas and other pertinent material — and the quality of the writing. Discuss common errors and ways to improve. A word of caution: don't overdo it. Consider two or three items at a time to avoid overwhelming your students with weaknesses and deficiencies.

Stick with it! The essays will get better. Your students' thinking skills will improve. The study of history will become more meaningful and more interesting. If these results occur, you will have achieved the highest goal to which a social studies or history teacher can aspire. We can ask no more from ourselves, nor from our students.

## RUSSIA IN WORLD HISTORY

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It comes as a surprise to many of us who have labored for years in the history of a particular part of the globe, that "our history" is not a very important one in the scheme of world history. Such was my shock when I reviewed Roy Willis's *World Civilizations* textbook some years ago and found that out of 1,485 pages, there were a scant six pages on Russia and another eight pages on the Bolshevik Revolution. Many other references were only in passing. His later retort to my chiding on this matter was that Russia had been a relatively unimportant part of the "civilizational" history of the world. Of course, he was right. Equally distressing is the fact that Russia is likewise unimportant in the axial world history approach where trade, links and cultural diffusions are the major conceptual patterns. Russia has been a cultural importer, not a diffuser, and trade routes run thin in Russian history. Even the Mongols are given more play than Russia when it comes to this story. Philip Curtin's approach of identifying "relevant aggregates" of human relationships that define space-time boundaries of a historical problem (*American Historical Review*, 1984) may be the most appropriate way of fitting Russia into world history. This is because a major Russian story has been the fanning out of the Russian nationality from its central nexus in the Moscow area to envelop the north Asian land mass, thus bringing it into the scope of world history much as the Atlantic basin brought three continents together. Still, there is the lingering thought that Russia in world history is limited to its peripheral connections with Europe and its imperial relationships with a small ring of nationalities on its borders, neither of which are "major" stories. Even the communist era has its roots in Europe and its participation in World War era politics. And contemporary events in the former Soviet Union, decolonization and democratization, are peripheral reflections of world trends impacting Russia.

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*"How is one to integrate Russia into world history then?"*

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How is one to integrate Russia into world history then? At the macro level, Russia can be used as illustration of world trends. For example, by 3000 B.C. agriculture had spread to the southern part of Russia from the Middle East. By 1000 B.C. Indo-European invasions brought iron and caused the Slavic migrations splitting the slavs into three branches, Eastern (Russian, White Russian and Ukrainian), Southern (Yugoslav) and Eastern (Poles, Slovaks). This defined the major territorial and linguistic divisions of the slavic world for the future. From the seventh to third centuries B.C. Scythian and

Sarmatian nomadic warriors ruled the area of south Russia, and their trade links with the Greek and Persian world brought cultural and artistic influences which Russian historian Rostovtzeff identifies as the beginning of Russian civilizational history. During the Roman Empire, Germanic tribal movements influenced the development of regional kingdoms in the area. The movement of the Turkic peoples of the late Roman Empire including the Huns and Avars overcame Russia too and threatened Byzantium. The Khazar state of the seventh century A.D. in the lower Volga played a major role in bulwarking Russia from the spread of Islam and in founding the seminal trade towns which became part of the Kievan trade complex. The classic story of the founding of Kiev by Rurik A.D. 862 is connected with the migrations of the Norse and the later Kievan state became a supreme reflection of the spread of Byzantine Orthodoxy and its culture.

Russia, of course, becomes a major part of the Mongol invasions of the thirteenth century A.D. with establishment of the Golden Horde and Russia's 200-year subjugation under the "Mongol Yoke." With liberation from the Mongols and the establishment of the Russian state in the seventeenth century A.D., Russia like the European world became engaged in exploration and development of Russia's New World to the East, — the Volga Basin, Siberia, and finally the American west coast. Westernization and imperialism of eighteenth and nineteenth century Europe is reflected in Russian history as well, especially during the reigns of Peter, Catherine, and Alexander I. The origins of World War I involve Russia directly, and the story of twentieth century communism with its roots in German industrialization and Russian backwardness, its export to other countries, and its pivotal role in World War II bring Russia to its most important chapter in world history. In contemporary world history, Russia can be attached to many stories, among them the Wallersteinian paradigm in which Russia is a world hinterland, the modernization approach of Cyril Black in which Russia becomes a major illustration of other routes to industrialization, in the world politics of the Cold War, in the decolonization story in which new nationalisms emerge on the heels of empire, in the emerging story of industrial ecological wastelands, and in the ongoing spread of democratic secularism.

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*"Until the twentieth century... Russia is at the fringes...."*

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Until the twentieth century, at most connecting points with world history, Russia is at the fringes, like Africa. It becomes a question of the influence of worldwide trends on Russia and their particularization to a given Russian situation. Even in the twentieth century, while Russia is a central player, it is probably still not a contributor in the big picture. In fact, the Russian soul finds its uniqueness in this particular

historical situation—a soul characterized by xenophobia, isolation, and exceptionalism. More than one Russian thinker has pondered the peculiarities of Russian history, and many have found their explanations in geography. An enormous land mass, but beyond the hospitable climate zone, blessed with resources but beyond extraction capabilities, size which breeds unfulfilled dreams of greatness and encourages bureaucracy, Russia is neither East nor West according to these writers, a land in search of a place in the world. So it remains in world history at the macro level.

Besides the macro level, that is noting how world trends are played out in Russian history, it is possible also to approach Russia in world history from the micro level. That is, it is possible to think about how internal Russian history reflects world trends. In this respect, the conversion to Christianity by Vladimir can illustrate larger world trends connected with the spread of Christianity, the politics and trade of the Byzantine Empire, and the pressures of Islam on the Christian world. The tartarization of Russia during the Mongol yoke can illustrate how the internal politics of a country can be altered by conquest and destruction, creating a national liberation myth strong enough to justify autocracy. Westernization by Peter and Catherine can reflect how secular patterns in the West were incorporated into a system of state rather than pluralistic economic, political, and social control. Modernization by means of emancipation during the reign of Alexander II can tell a worldwide story of the leap from agrarian societies into industrial societies, with its consequential stillborn merchant phase. The application and interpretation of socialism in Russia by Lenin can reflect both the peculiarities of the Russian situation and the similarities with other twentieth century societies which have also adopted and adapted socialism to their situation. Finally, industrialization Russian style, whereby capital formation is made by collectivization, can serve as an interpretive model for other developing countries of the twentieth century world.

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*“A fertile approach might be comparative.”*

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Besides integrating Russian history by means of the macro or micro approach, that is, by taking world trends and mirroring them in Russia, or alternately, taking Russian trends and mirroring them in the world, there are other ways to do this. A fertile approach might be comparative. Some topics which might prove extremely beneficial to world history in general are: comparisons of slavery and serfdom and the path to emancipation and its consequences, exploration and discovery in its comparative context including motivation and consequences, comparative paths to modernization, comparative communism, comparative nationalism and rule of multinational states, comparative agrarian and imperial systems,

comparative religiously legitimized states and so on. Finally, it is possible to think in terms of topics and themes important to twenty-first century world history like the Green Revolution which could be told in terms of the Virgin Lands project, ecology and environment which could be related to the dessication of the Aral Sea and pollution in Lake Baikal, LDC (less developed country) and NIC (newly industrializing country) themes to which Russia relates in its retarded market system and infrastructure, regional trade networks now being developed within a republican political structure, world youth culture to which Russia is linked by music, video and clothes, telecommunications and space, and so on.

The methods and habits of thought pertinent to integrating Russia into world history can be useful generally in world history. Various particular histories can be used as illustration of world trends, as histories reflective of world trends, as comparative studies and as launch pads for future areas of research and study in world history. Particular histories remain important in world history as fundamental parts of the story, but as the world moves in its form from a nation-state world to a more global one, questions asked by national histories must become broader and research must no longer be tied to the boundaries of nation-states.

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## JOIN WORLDTEACH IN RUSSIA!

Teach in Kaliningrad as part of a new  
WorldTeach program in Russia  
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North American university graduates now have the exciting opportunity to volunteer as full-time teachers at schools, universities, and industries in Russia for one-year terms. If funding is secured, a pioneer group of WorldTeach/Russia volunteers will begin teaching in the Baltic port city of Kaliningrad in January 1993. These volunteers will teach conversational English skills at secondary and tertiary schools as well as assist with TOEFL preparation and the creation of teaching aids. At the industries, volunteers will teach English to upper level employees to enable them to undertake joint ventures with Western companies. We welcome you to join us in our efforts to improve English language education in this newly developing region of Russia. For more information, please write to Cherí Long, WORLDTEACH, Harvard Institute for International Development, One Eliot Street, Cambridge, MA 02138-5705, or call (617) 495-5527.

# CENTERED ON TEACHING

## INTRODUCTION

*CENTERED ON TEACHING* provides a forum for the exchange of good teaching ideas for world history. World history lessons and approaches to the curriculum are welcome here. Another column of this centerfold is tips on teaching which will include the latest technology, sources for good materials, anecdotes, quotations by world history figures, videotapes, field trip ideas, art, audio tapes and pedagogical tips. Special requests will receive special consideration.

The WHA committee for Centered on Teaching includes Simone Arias, Darlene Fisher, Marjorie George, Helen Grady, J.A. Hammonds, Marilyn Jo Hitchens, Jean Johnson, Bill Marshall, Kathy Nye, Dale Owens, Sue Robertson, Carlton Tucker, Ron Wiltse, Kathryn Wyndham, and Judith Zinsser.

Please send teaching tips, best lessons or special requests to the following address.

Heidi Roupp  
Centered on Teaching  
Box 816  
Aspen, CO 81612  
(303) 923-3661 - Evenings Only

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## EXPLORING AFRICA AS AN AMERICAN

### ANTHROPOLOGIST

Mauriel S. Holland  
Cheltenham High  
Wyncote, Pa 19095

**Introduction:** No anthropologist participated in the myriad European explorations into Africa, so each student will become an anthropologist accompanying an explorer. Stories about the geography, flora, and fauna of Africa in the nineteenth century reveal great hardships and wonderful adventures. Diaries and journals are interesting primary sources students should find easy to use in research and creative writing. The mapping of Africa depended on the data the explorers revealed, thus much knowledge of the geography of the continent grows out of an age of exploration. Since most high school students have little knowledge about the continent of Africa, this lesson is to help them gain knowledge painlessly, and it combines creative writing and research, perhaps inspiring a future writer of historical fiction.

### Integration into the Curriculum:

A unit on Africa would include the following before this lesson:

- Geography of Africa
- Peoples and Languages of Africa
- Ancient kingdoms of Africa
- European Trade and Slavery
- African culture in various traditional societies

This lesson introduces the arrival of explorers who are lured to Africa efforts by commercial, scientific, governmental, linguistic, and missionary groups or by their own curiosity. This lesson is followed by an analysis of the Congress of Berlin and the European takeover of most of the continent.

### Student Objectives:

1. Students will learn what an anthropologist does that is different from and dependent on the work of explorers. Richard Burton, the explorer and forerunner of anthropology, is a good case study.
2. Students will use primary sources to discover what selected explorers experienced in their African encounter.
3. Students will write a short story not to exceed five typed pages based on the research. The story is to show human understanding and imagination.
4. Students will also plot the exploration on an outline map of Africa. Rivers, vegetation zones, villages, mountains, lakes, and other landmarks will be labeled on the map.
5. Students will share their experiences as "anthropologists" in a class discussion after their stories are completed.

**Required Time:** (3 class periods, one week homework)  
One day in class to discuss briefly the explorations from David Bruce through Henry Morton Stanley (1785-1875).

One day in class to read a variety of selected documents by Mary Kingsley, David Livingstone, Richard Burton, Rene Caillie.

One day in the library for research.

One week to complete the writing assignment at home.

**Grade Levels:** 9th and 10th graders in World Cultures.

### Global Skills and Concepts:

1. Locating, labeling, and keying a map.
2. Learning how different cultures meet and react to new forces.
3. Discovering how terrain is mapped for the first time on the basis of what observers see or think they see along with the verification of reported data.
4. Discovering details on maps in the 20th century different from those of the late 19th century.
5. Analyzing the relationship between areas of exploration and the 20th-century colonial possessions in Africa and the overall impact the European exploration had on Africa's development.

### Teaching Strategies:

1. The class will review reasons leading Europeans to the Americas, 1492-1700.
2. The class will examine the globe and discuss



why the interior of America, not Africa, was explored first by Europeans.

3. Students will fill out a chart showing the names of the explorers we will study as the teacher briefly discusses the nationality, sponsor, goals and discoveries of the explorers.

4. The students will read selected primary documents and research in the library.

#### Materials Needed:

1. The chart handout prepared by the teacher.

2. Wall map of Africa.

3. Transparency map of Africa.

4. Sources:

Journals and diaries of explorers

Biographies

A. Moorehead,

The Blue Nile

The White Nile

R. Walker, Search for the Nile

K. Frank, "Mary Kingsley," MS, Feb. 1985

M. Kernan, "Richard Burton," Smithsonian,  
Feb. 1990

Africa: Selected Readings

Film, Mountains of the Moon, 1990, reviewed  
in New Yorker, March 12, 1990.

#### Procedure:

1. The teacher will introduce the topic and explain that each student, pretending to be an American anthropologist accompanying an explorer, is to research and write creatively a human interest story, based on accurate data. One of the following explorers is to be the subject.

Mungo Park

The Lander Brothers

Richard Burton

John Henning Speke

Mary Kingsley

Rene Caillie

Heinrich Barth

Samuel Baker

David Livingstone

Henry M. Stanley

James Grant

Pierre Brazza

2. The teacher should stimulate a class discussion reviewing exploration of the Americas, why Europeans go overseas, why there was interest in Africa in 19th century, and how one would prepare for exploration (securing funds, equipment, boats, etc.).

3. The teacher will distribute a handout chart for each to complete as class continues:

Explorer and nationality	Sponsor	Goals	Discoveries
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4. Library work will follow two days of discussions and readings.

5. An evaluation of the impact of exploration of Africa will follow discussion of the students' research.

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## THE WORLD IN 1492: APPRECIATING A GLOBAL COMMUNITY

Hickman Quincentenary Council

**LESSON:** Author: Dixie Grupe, Social Studies Teacher; Title: You Were There: A Voyage with Christopher Columbus; Audience: Elementary grades 1-6

Rationale: Though the voyages of Christopher Columbus have been written about extensively, frequently in children's literature those voyages have been romanticized to the point of total distortion. The purpose of this lesson is to stimulate what the actual voyage would have been like.

Materials: Attached readings, Masking tape, 15-20 empty packing boxes, Notecards, Hardtack and warm water in individual cups, Student pencils and markers

Time: 45 minutes - 2 hours depending on age and skills levels as well as teacher interest and variations.

Objectives: By the end of this lesson, students will be able to: A. summarize what the Europeans knew about the geography of the world in 1492, B. describe what Columbus's ship was like, C. explain what the journey to America was like.

Directions: The teacher should begin this lesson by

asking the kids if they have ever gone on a trip. Discuss their responses leading them to a point where they are talking about maps and packing.

The teacher passes out the world maps, or uses an overhead world map or a globe.

The teacher says, "Today we are going to take an imaginary trip. But at one time, 500 years ago it was a real trip.

We're going to pretend we are going on a trip with Christopher Columbus. Columbus, like you, had to begin his trip by using a map to find out how to get where he wanted to go. Listen as I read to you about what Columbus knew about the world and put your fingers on the places that we talk about."

The teacher then reads Reading #1 aloud to the students. (This reading could also be cut apart and distributed to the students to read aloud to the class.) Stop at the end of each section and have the students locate the places discussed in that section.

The teacher should then reinforce to the students that in 1492 the maps didn't show any land between Europe and Asia. A globe would be very helpful for

the teacher to use at this point in the lesson. The teacher should then show the students Map #1.

Then the teacher should say, "So now that you know where Columbus wanted to go, next, he had to plan how to get there."

Next, talk about the size of the ship.

The size of the ships measured about 75 feet by 30 feet. Show the pictures in Handout #1. (See examples on p. 28.)

All crew members shared about 30 x 20 feet of living space during the 60+ day journey. The teacher should have the students measure the space on the floor, mark the space with masking tape and then everyone should move into the space to sit together on the floor.

The space should measure approximately 30 x 20.

Have the kids lie down in the space and move around in the space to gain a sense of what the dimensions of the ship would be.

Now brainstorm a list of items which Columbus's crew would need to take on the journey. Have a student write the list on the board. Possibilities include:

Food: dried or salted meat, hardtack, nuts, raisins, onions, beans (remind the kids that the foods must be preserved for up to 3 months).

Fresh Water:

(stored in barrels and enough to serve 30 people a day for 60+ days)

Materials: Cloth, Rope, Coal or wood for fuel, Specific goods to trade, Limited medicines and herbs.

Once the students have generated a complete list, have them "pack" those goods in the ship, by putting the boxes in the masking tape space on the floor. Ask them what happened to their living space and how did that change effect their comfort level?

Now the teacher should read Handout #2 (See p. 24): Life on Board. (This can be divided up among students to read as well.) As the teacher is reading, have one student pass out the hardtack and sips of warm water. Students should be encouraged to eat the hardtack and drink the warm water. After the reading, the teacher should ask, "What problems would you have had, if you had been one of those sailors?"

Answers should include: cramped conditions, no privacy, bad food and water, homesickness, seasickness, illness, fears about the unknown etc.

Now the teacher should say, "After more than sixty days away from home, Columbus and his crew finally see land. Pretend you are a member of that crew, what would you be thinking, feeling, hoping, fearing,

and remembering as your ship approached the land?"

The teacher then should pass out some 4 x 6 notecards and ask the students to make a postcard to send back to their families in Spain describing the journey to this foreign land. Remind them that a postcard has a picture and a message. This activity may be done with a partner.

After the postcards are completed, the teacher should ask the students, "What did you learn today, that you didn't know when we started this lesson?" Their responses should provide the teacher a check for comprehension of lesson objectives and an opportunity to reteach, if necessary.

**Evaluation:** Informal evaluations can be made of the brainstorm lists the students generate. The postcards can be formally evaluated for application of knowledge gained from discussions and brainstorming lists.

**Explorations:** (Additional activities, adaptations, alternatives)

I've included the hardtack recipe, so the students could make it in class or the teacher could prepare it ahead of time.

This lesson could be expanded to include first encounters with Native Americans, unusual plants and animals, unknown terrain, etc.

The book, If You Were There in 1492 by Barbara Brenner, is a wonderful resource for elementary teachers looking for information to use with their students. Upper elementary students could read the book themselves or younger students could read excerpts or be read to from it. If you are searching for appropriate age-level information, I strongly suggest this book. It costs \$13.95.

**Sources:** Brenner, Barbara, If You Were There in 1492, Bradbury Press, New York, 1991.

Litvinoff, Barnet, Fourteen Ninety Two: The Decline of Medievalism and the Rise of the Modern Age. New York: Charles Scribner's Sons, 1991.

Handouts from the Center for Economic Education, University of Missouri-St. Louis

World Book Encyclopedia, Volume 4, 1989, pages 857-863.

READING #1: "THE WORLD IN 1492"  
EXCERPTED FROM If You Were There in 1492 by Barbara Brenner

(The teacher may read this excerpt to the students or divide it at each paragraph and have the students read it from notecards.)

27

Once upon a time it was 1492. At the beginning of that year, there may have been fewer than 400 million people in the whole world. (Today there are more than five billion people in the world.) In 1492, people lived crowded into cities and towns, and scattered in villages. They had no refrigerators, no electric lights, nor watches. On average, they were shorter than we are today. And they died earlier.

If you could step into a time capsule and be beamed back to 1492, the world would seem strange to you. And yet, some things would be the same. The size of the earth, for example. It was the same size then as now. Still, if you looked at a map made in 1492, it appears smaller. And a big chunk of it is missing. That's because mapmakers of those days had no idea that Australia and Antarctica even existed. No one knew how big Africa really was. (The teacher should stop here and have students locate and label Australia, Antarctica and Africa.)

But the most glaring mistake in those old maps is that big space between the west coast of Europe and Asia. It may be decorated with sea creatures, or mythical islands, but there are no North America and South America.

(The teacher should stop here and have the students locate and label Europe, Asia, North and South America.)

In Europe and Asia in 1492, the mapmakers didn't know that those two continents existed. They certainly didn't know that in some places there were large cities, where hundreds of thousands of people lived among huge stone building and pyramids richly ornamented with art and sculpture. They didn't have a clue.

So what did people know about geography in 1492? Most educated people did know that the world was round. Merchants and sailors had some idea where Egypt and Turkey were. The European mapmakers knew about North Africa and Greece and places in the Middle East. So people who had seen the maps knew a little bit about Asia.

(The teacher should have the students locate and label Egypt, Turkey, North Africa, Greece and the Middle East.)

But the average European certainly didn't know that in Asia there were civilizations that predated theirs by thousands of years. Even if they had seen the delicate blue and white porcelain dishes called "china," the average person didn't know that clocks, and the compass, gunpowder and an earthquake measuring device had been invented there.

(The teacher should then explain that Columbus was trying to find a sea route to Asia by sailing west to reach the east. The globe would be very important in explaining this concept to students.)

#### HANDOUT #2: Life on Board

Excerpted from the Center for Economic Education Materials and IBM in the classroom

The crew members of the Nina, the Pinta and the

Santa Maria had a difficult, dangerous, dirty and very uncomfortable life on board the three ships. The work literally never ended and the men lived with a superstitious fear of the unknown and a real fear of the ocean, which at any time could have killed them all.

A day aboard these ships began at 3 a.m. every day — even Saturday! Each day was divided into six four-hour shifts at 3, 7, and 11 a.m., and at 3, 7, and 11 p.m. It was the sailor's duty to maintain the course, to mark the time by turning over the hourglass, to keep a lookout for land, sudden weather changes or other hazards, to tend to ropes and rigging, and do whatever else might be required of them at day or night.

Also, the sailors had to mop the deck, check the sails, and grab whatever food was available. The only hot food of the day was prepared at 11:00. Cooked over a small firebox, it usually consisted of smoked meat or fish cooked in olive oil, the inevitable hardtack, onions or beans and then as a treat raisins, honey or nuts. Other times during the day they grabbed whatever food was available: hardtack, cheese, olives and lots of garlic. They drank four cups of water a day and a ration of wine. Food spoiling during the trip was a constant problem, but it didn't seem to bother the rats!

The sailors were a raggedy-looking group. They didn't shave and wore whatever clothes they could afford before being paid and whatever was comfortable given the changing weather. They took advantage of fair weather to bathe in the ocean, always keeping a lookout for sharks. The saltwater made their clothes stiff and uncomfortable and it is no wonder the sailors washed their clothes immediately upon reaching the fresh water of the New World.

The sailors slept wherever they could find space on board, usually on the top deck, because the air was clear and conditions less crowded — especially with the thriving rat population. Below deck, the compartments were damp, dark and smelly, but they did provide shelter from bad weather.

Finally, the men did a lot of praying. They prayed at the beginning and end of each watch and prayed at nightfall for fair weather and a safe journey.

#### HARDTACK

Hardtack was a plain water-and-flour biscuit about 3 inches by 2 1/2 inches. The daily ration was nine to ten biscuits per man. Some biscuits were so hard a man could not break them with his teeth. These had to be soaked to be eaten. If they got wet in shipment, they would be moldy or contain maggots. When a man broke his hardtack open, he often saw maggots squirming inside.

1 3/4 cups flour

1/4 tsp. salt

3/4 cup water

Mix flour, water and salt to make dough. Roll out

on a floured surface until it is about 1/2 inch thick. Cut into cracker-size rectangles with a knife. Place the crackers on a greased baking sheet, poke holes in the top with a fork and bake at 400 degrees F. for 20-25 minutes or until lightly browned. Makes 10 crackers.

Dixie Grupe, Teacher  
Hickman High School  
Columbia, MO 65202

A casual conversation, begun on a hot August afternoon in a teachers' parking lot in a Midwestern college town, is changing the way students and teachers in one high school look at the world.

Starting on October 12, 1992 students, faculty and staff at Hickman High School, Columbia, Missouri, will observe the five hundredth anniversary of the Columbian voyages in a week-long, interdisciplinary study of the historic and contemporary relevance of the "discovery, encounter, and invasion," begun in 1492.

How this project grew from a parking-lot conversation between two teachers, to a statewide conference involving 150 teachers, to a school-wide commemoration involving more than 1900 students, is a story of changing paradigms.

Linda Trogdon, a Spanish teacher and I, a world history teacher at Hickman, had just returned from summer educational experiences. Linda had attended a national conference for foreign language teachers and I had spent a wonderful month at the Woodrow Wilson Institute at Princeton University. She and I had previously worked together in a peer coaching program and we returned from the summer break recharged by our experiences and convinced that we needed to rethink our strict, traditional disciplines and develop an innovative, interdisciplinary commemoration of the Columbian Quincentenary, linking foreign languages, human and environmental sciences, art, music, language arts, science, mathematics, computers and technology and of course, social studies.

We talked about a lot of ideas standing on that hot asphalt and finally decided we needed advice from an experienced perspective, someone who worked with numerous cross-disciplinary projects. So we sought out Donna Loyd, our school district's Writing in the Content Area specialist. The three of us adjourned to a local "oasis" to continue our brainstorming and out of that discussion and many more like it, the Hickman Quincentenary Council was created.

The Hickman Quincentenary Council (HQC) was created with teachers from a range of content areas, who believe, as Linda, Donna and I do, that secondary schools, especially those with 1,900 students, have become too distinct, and parochial in their disciplines. If the mission of our school is to produce competent, capable, contributing citizens, then we must stop teaching them discreet, unrelated

facts and seek ways to integrate knowledge, skills and attitudes across disciplines which will enable them to live successfully in the twenty-first century. The Columbian Quincentenary offered an excellent way for us to begin that change.

The first hurdle, as it is for all public education today, was funding. Our district, while well-supported by our community, was experiencing a tight budget year at the hands of the state government. Therefore, we did not feel this was a program we could ask to be funded by district funds. Plus, we hoped that private funding would allow us the flexibility to change, grow and expand, without governmental bureaucracy. So we wrote an outreach grant to the Dewitt Wallace History Foundation as administered by the Woodrow Wilson Foundation, Princeton, NJ. The grant had four main goals: teachers would research and develop lessons based on the impact of the Quincentenary, these same teachers would facilitate a statewide conference to disseminate these lessons, the Quincentenary would be commemorated in a school-wide, interdisciplinary program, and our teachers would develop plans to continue further multicultural studies. In January, we were delighted to learn that our program had been funded.

Since then, the HQC has been involved in an ongoing, evolving program. On three spring Saturdays the council members worked together to research, plan, and write model lessons based on the implications of the Columbian voyages. Our school media specialist, who volunteered to serve on the HQC, provided valuable help in tracking down resources and channeling information to other HQC members: "treasures" would appear in our mailboxes to fan our enthusiasm and flame our search. One of the wonderful and unplanned results of this project was that teachers in our school came to see themselves as researchers and scholars: HQC members spent untold hours of their own time working on their lessons and helping other HQC members in their explorations. The spirit of academic quest and increased collegiality was an unplanned but wonderful outcome of the first phase of this project.

A second and equally gratifying outcome of this project has been the support from our school and district administrators. From its inception, this project has not fit any existing procedures. We needed a separate project checking account, we needed additional books, magazines and video resources, we needed time to talk with other teachers about their ideas and experiences, and we needed the freedom to explore, plan, falter, and begin again. Our principal, Dee Corn, a "visionary" herself, committed to the project right away. Her support and enthusiasm provided us with all those special needs. Our school district and school board were equally receptive. They invited us to present a summary of the project at a local school board meeting, featured this program in their public newsletter, and sponsored our

presentation at the Missouri School Board Conference and the National School Board Conference.

Despite all this administrative support, the critical element for success has been the desire of our teachers to be better teachers. Such professional dedication was evident in August when 150 teachers from across Missouri met in Columbia, to explore the contemporary relevance of 1492 and to begin educating themselves about their multicultural heritage. Professor John Heyl, director of the University of Missouri-Columbia International

Studies and Programs was the keynote speaker for the day-long symposium in which teachers met in small group sessions with “experts” in various fields: American Indian ethnography, African American history, Hispanic American impact, Jewish contributions, infectious disease and ethnic story telling. In addition to these “scholarly” sessions, teachers participated as students in the lessons prepared by the HQC members.

Topics for these HQC lessons included:

<u>LESSON TITLE</u>	<u>SUBJECT AREA</u>	<u>GRADE LEVEL</u>
“Searching the World Before 1492”	ESL, Social Studies Language Arts	4-12
“Creatures of the Land in 1491”	ESL, Social Studies Language Arts, Science	2-12
“Put Yourself in Columbus’s Shoes”	Language Arts Social Studies	7-12
“Checking Columbus for Ethnocentrism”	Social Studies	10-12
“The Naming of Missouri: The Multicultural Heritage”	Social Studies Language Arts	7-12
“Attitudes of Encounter”	Social Studies Language Arts	7-12
“Columbus: A Modern, Renaissance, and Medieval Man”	Social Studies Language Arts Classical Ideas Foreign Language	7-12
“New World Cowboys and Ranching”	Foreign Language Language Arts Social Studies	7-12
“Mythological Potpourri”	Foreign Language Language Arts Social Studies	7-12
“El Calendario Azteca”	Foreign Language Social Studies	7-12
“The Influence of Nahuatl on Spanish Language of the Conquerors”	Foreign Language Social Studies	2-12
“Isabella’s Sisters”	Language Arts Social Studies	7-12
“Isabella’s Choices”	Language Arts Social Studies	7-12
“Columbus and His Network of Female Support”	Language Arts Social Studies	7-12
“Valuing Cultural Diversity”	Social Studies Language Arts	2-12
“Exploration Without Destruction”	Social Studies Language Arts	2-12
“You Were There: A Voyage With Christopher Columbus”	Social Studies Language Arts	1-8
“Christopher Columbus: Good Guy or Bad Guy?”	Social Studies Language Arts	7-12



"Pasaron por Aqui: They Passed Here"	Foreign Language Social Studies Science	7-12
"Art in the Age of Exploration"	Social Studies Art, Language Arts	1-8
"Amazing Arithmetic"	Foreign Language Math, Social Studies	K-12
"The Great Food Exchange"	Science, Home Economics Social Studies	7-12
"The Origins of Present-Day Fast Food"	Home Economics Social Studies Language Arts	K-9
"The Great Disease Migration"	Science, Social Studies Language Arts	7-12
"Music of the Columbian Age"	Music, Social Studies	7-12
"The Indian Paradox"	Social Studies Language Arts	7-12
"Native Americans: Breaking Common Stereotypes"	Language Arts Social Studies	7-12
"An Awakening of Social Conscience and the Native American "	Social Studies Language Arts Film	7-12
"Twentieth Century American Indian Poetry: A Glimpse Into America's Soul"	Language Arts Social Studies Science, Humanities	4-12
"Poetic Science: The Art of Scientific Revolution Limericks"	Social Studies Science	4-12
"Worlds Lost and Found: Examining Columbus's Log to Understand His Legacy"	Social Studies Language Arts Science, Art	7-12
"Southwest American Indian Art: Exploring Symbols, Motifs, and Patterns"	Art, Language Arts	7-12

Finally, these lessons will form the curricular base for our school's examination of the contemporary relevance of 1492 during the week of October 12-16, 1992. In addition to class time, extracurricular activities that week will revolve around the themes of "exploration and discovery." We will sponsor poster, essay and cooking contests, a multicultural film festival and intramural sports events. The week will culminate on Friday, October 16, 1992 at an all-school assembly featuring Jaimie Escalante, a Hispanic American teacher, whose life story and philosophy are portrayed in the movie, Stand and Deliver. Mr. Escalante's message of hope, perseverance and success seems an appropriate conclusion for a project dedicated to dreams: dreams that 1,900 students helped by 150 teachers and staff can find contemporary meaning in a five hundred-year-old event; dreams that discussions of important ecological, social and economic issues will overshadow irrelevant discussions of "fame or blame," and dreams that out of this intensive,

interdisciplinary project, our school will emerge more aware of our multicultural heritage and ready to travel in some uncharted waters, in search of a dream.

**WHA**

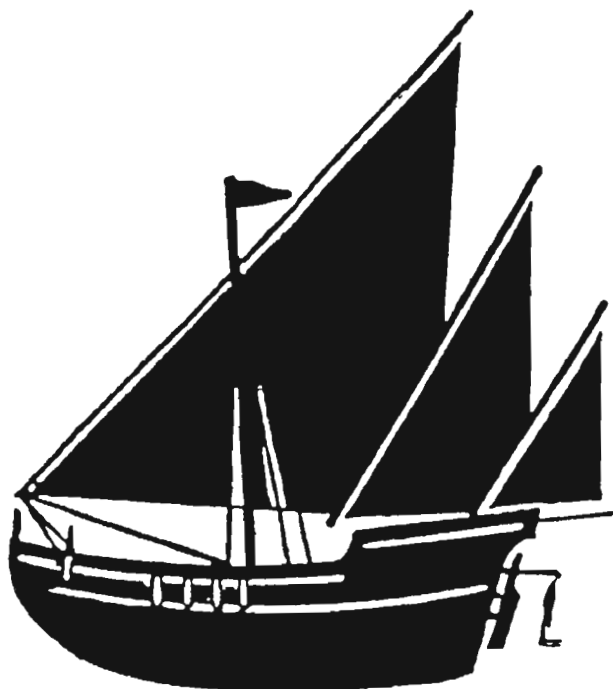
### **AWARD FOR WOMEN HISTORIANS AT ABD STATUS**

**The Coordinating Committee on Women in the Historical Profession**, The Conference Group on Women's History, and the Berkshire Conference of Women Historians announce the third annual competition for a \$500 Graduate Student Award. Applicants must be female graduate student historians in U.S. institutions who have passed to ABD status by the time of application. Deadline for submissions is December 1, 1992. For applications and information contact: Elizabeth Colwill, Department of History, San Diego State University, San Diego, CA 92182-0380, phone (619) 594-2715

## Carracks and Caravels

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The CARRACK has a deep hull and can carry a lot of supplies on a long journey. It has three large masts to support large, square sails. The square sails make the ship stable and propel the ship quickly through the water. It may have a lateen sail on the aft (rear) mast to help steer the ship.



This is a CARAVEL. It has lateen sails which are triangular in shape and are very tall. The masts on a caravel are not as strong as those on a carrack. The caravel has a shallow hull which makes it safer for traveling shorelines where there might be reefs and rocks under the water. This type of caravel has a single rudder in the back, called a stern rudder. Its operation only requires one crew member, but if it breaks, the boat becomes very difficult to steer.

This type of caravel has two rudders, one on each side, called lateral rudders. Each rudder requires one crew member. They are very sturdy and don't break easily. In every other respect, the caravels are similar.



## **DeWitt Wallace-Reader's Digest Fund World History Institute**

July 4-30, 1993

Administered by  
The Woodrow Wilson National Fellowship  
Foundation  
Princeton, New Jersey

### **GLOBAL CONNECTIONS IN AN AGE OF EUROPEAN POWER, 1750-1900**

Applications will be available in September for the third in a series of four-week, residential institutes in World History supported by the DeWitt Wallace-Reader's Digest Fund. The 1993 institute will continue the world-scale approach of the 1991 and 1992 institutes, now carrying the story forward to the age when the "balance of power" among complex societies of the world shifted decidedly in favor of Europe. The Age of Western Dominance, extending from the late eighteenth century to World War I, has in some ways come to an end and in other ways continued. Whatever the future holds for the power and influence of Europe and the United States on the world scene, American history students should understand how Europe, a region of competing kingdoms and tumultuous change in the sixteenth century, achieved hegemony around the globe in the course of the nineteenth century. They also need a greater understanding of how the interrelations of peoples around the world changed as European economic, military, and political dominance grew. The focus of the institute will be emphatically comparative and world-historical, the most appropriate approach to the problem of explaining this strange and unprecedented development in world history: the rise to dominance of one region of the globe over the whole.

Major secondary themes will include 1) Enlightenment and revolutions in the "Atlantic world" — the United States, France, and Haiti — emphasizing the cross-fertilization of ideas and social movements among peoples of North America, Western Europe, and Latin America; 2) the origins and development of mass production and the factory system in global context; 3) the remarkable development of technical, economic, and organizing power in Europe in the nineteenth century in comparative perspective with other regions such as the Ottoman Empire or Manchu China; 4) the impact of European economic power and political ideas on peoples of Asia, Latin America, and Africa; 5) the "New Imperialism" of Europeans abroad and the creation of "neo-Europes" in North America, Eastern Russia and Central Asia, South Africa, Algeria, and Australia.

Applications may be obtained by writing to:  
History Institutes  
Woodrow Wilson National Fellowship Foundation  
P.O. Box 642, Princeton, NJ 08542

## **Fellowships In Military History**

The United States Army Center of Military History offers two fellowships each academic year to civilian graduate students preparing dissertations on subjects relating to the history of warfare on land, especially the history of the U.S. Army. Possible topics include military biography, campaigns, military organization and administration, policy, strategy, tactics, training, technology, logistics, and civil-military-social relations. Each fellow receives an \$8,000 stipend and access to the Center's facilities and technical expertise. Applicants must be American citizens and have completed by September 1992 all requirements for the Ph.D. except the dissertation. Interested candidates should contact Dr. Clayton Laurie, Executive Secretary, CMH Dissertation Fellowship Committee, U.S. Army Center of Military History, Franklin Court Building, 1099 14th Street, N.W., Washington, D.C. 20005-3402, tel. (202) 504-5364, FAX (202) 504-5390. The deadline for applications and supporting documents is 1 February 1993. EOE

## **Opportunities From The National Archives**

### **1) Editing Fellowships**

The National Historical Publications and Records Commission (NHPRC) will offer three historical editing fellowships in 1993. Partial funding will be provided by The Andrew W. Mellon Foundation. Successful candidates will receive a stipend of \$27,500 and spend 10 months at a documentary publication project beginning in the summer of 1993. Participating projects are *The Papers of Ulysses S. Grant* (Southern Illinois University, Carbondale), *The Papers of Dwight David Eisenhower* (James Hopkins University), and either *The Papers of James Madison* or *The Papers of George Washington* (both at the University of Virginia). Applicants should hold a Ph.D. or have completed all requirements for the doctorate except the dissertation. Further information and application forms are available from the NHPRC (NP), National Archives Building, Washington, DC 20408 (Phone 202/501-5605). Application deadline is March 1, 1993.

### **2) Institute For Editing Documents**

The twenty-second annual Institute for the Editing of Historical Documents is scheduled for June 21-July 1, 1993, in Madison, Wisconsin. Jointly sponsored by the National Historical Publications and Records Commission (NHPRC), the State Historical Society of Wisconsin, and the University of Wisconsin, the institute will provide detailed theoretical and practical instruction in documentary editing and publication. Further information and application forms are available from the NHPRC (NP), National Archives Building, Washington, DC 20408 (Phone 202/501-5605). Application deadline is March 5, 1993.

## THE MIDDLE EAST IN WORLD HISTORY\*

Julia Clancy-Smith  
University of Virginia

If our own past is for us a foreign country, then the past of other civilizations is, perhaps, doubly foreign and thus all the more difficult to comprehend. Teaching about the Cultural Other is a daunting task. And teaching about the History of Others on a global scale may appear all the more formidable. Nevertheless, by localizing, in a sense, the past experience of non-Western peoples and regions, we can arrive at a global big picture. And paradoxically, the end result may be a more satisfactory understanding of what the problematic term the "West" itself means.

Let me use as an example of this, the area known, for want of more precise nomenclature, as the Middle East in the era prior to 1500. The "middle periods" — roughly from the eighth century on — are usually given short shrift in introductory history texts, despite the fact that these centuries are, in many ways, the most instructive from a world historical viewpoint. In considering the middle periods of the Islamic ecumene, Andalusia or Muslim Spain would constitute one geocultural pole with perhaps the trans-Oxus and the Indo-Iranian worlds forming the opposite poles.

Ironically, the culture or set of cultures closest in proximity, geopolitical and historical, to Western Europe are those whose pasts have been rendered the most foreign, strange, exotic, and thus remote. Simply stated, we do not know what to do with the Middle East — or those lands on or adjoining the eastern and southern edges of the Mediterranean. This is particularly true after the so called rise of Islam. Despite propinquity — or perhaps because of it — many people are uncertain as to where the Middle East is and, therefore, what it is.

I have heard even globally minded scholars state the following: "Asia, Africa, AND the Middle East." In strictly geographical terms, this is redundant. What is usually understood by the term Middle East today IS Southwest Asia and northern or Mediterranean Africa, plus Iran. Although, if three specialists on the region were asked to define its precise limits, three different answers might be forthcoming.

But there is more at stake here than mere geographic confusion or spatial disarray. In addition to making that which is geographically near remote, we have also rendered the Middle East culturally and historically distant through patterns of discourse. The words "exotic" and "fanatic" have become virtually synonymous for the Middle East and/or for Islam or

Muslims; this is true both in scholarly and popular speech and writing. Both words create intellectual distance. What is remote and alien thereby becomes also monolithic, unchanging, and by extension unintelligible.<sup>1</sup>

To provide an illustration. Pick up any general treatment of the Crusades and you will read that the "crusaders developed a taste for Eastern spices, precious gems, silks, and satins, and other exotic attractions." Another example pertains to the use of the terms "occupation" and "invaders/invasion" for regions once under Islamic rule. These words also work to substitute intellectual remoteness for what was in fact historical propinquity. Let me provide an illustration of this.

The history of Islamic Spain spanned more than seven centuries — from the early 700s until 1492. It was an epoch that witnessed major advances in agriculture, science, philosophy, medicine, literature, etc. Yet these 700 years are reduced in scholarly discourse to naught but an occupation. Most texts ignore Andalusia in the main. When Muslim Spain is dealt with, we often find that in "1492, the Moorish invaders were expelled." Significantly, the Roman interlude in Iberia is never described as a mere invasion nor are the Visigoths portrayed as "occupiers." Looking at Andalusian history in the *longue durée*, we find that Spain was under Islamic rule for approximately the same number of centuries that it was under both Roman and Visigothic domination taken together.

This summer a Moroccan historian published a revealing study of historical memory and forgetfulness regarding Andalusia in the literary supplement to the Moroccan daily newspaper, *Le Matin du Sahara et du Maghreb* (Sunday, 23 June, 1991). According to the study, Spanish history textbooks for high school students still claim that Andalusia's more than 700-year existence was once again no more than an occupation. Thus, the past of one of the most brilliant and tolerant civilizations for its time is reduced to a moment, a short-term foreign residency without historical meaning.<sup>2</sup>

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*"Thus, the past of one of the most brilliant and tolerant civilizations for its time is reduced to a moment..."*

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This despite the fact that Muslim Spain — and not the Crusades — was the main cultural conveyor belt between the rest of Western Europe and the Mediterranean/Southwest Asian Islamic ecumene. The knowledge and learning of the ancients, along with the tremendous advances made by Middle Eastern, North African, and Spanish scholars, literati, and scientists — of whatever religious persuasion — found their way to Europe via Andalusia and to a lesser extent via Islamic Sicily. This process however, is usually neatly excised from the West's

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\* A paper read at the conference with the theme of "Rethinking World History..." 7-9 November 1991 at the University of Virginia.



collective historical memory and along with it a vast number of connections and relationships between Western Europe and the Islamic world in the middle periods.<sup>3</sup>

Why then this historical amnesia when it comes to our cultural neighbors who, of course, were also the West's long-time rivals and opponents for Eurasian supremacy?

One major difficulty in teaching the history of the Middle East has to do with how we conceive of, and teach, our own history. The Western civilization approach has erected artificial and arbitrary boundaries around something called the WEST. The West is implicitly or explicitly built around a historical and cultural antithesis—the EAST. It is instructive to consider those elements which distinguish a Western civilization from a European civilization or history course. Paradoxically, what makes the former “Western” is the inclusion of the Near East. Simply stated, the Orient makes the West, the West, but only for selected periods.

All survey textbooks—whether for secondary schools or college level courses—include the ancient Near East as part of the Western heritage. Indeed, Mesopotamia, Pharaonic Egypt, and to a lesser degree Persia, are eagerly and eternally claimed as part of the West's heritage. The Near East then disappears, for the most part, from intellectual horizons and historical narrative only to reappear briefly centuries, if not millennia, later.

Let's take a college-level text — the Burns, Lerner, and Meacham book — entitled *Western Civilizations: Their History and Their Culture* as a representative illustration.<sup>4</sup> Most of part I (four chapters out of five) deals with the Near East. Nothing more is heard from this part of the Western heritage, except for a brief discussion of the birth of Islam and Islamic Empires. Then 800 pages and many centuries later a few paragraphs are devoted to the region in the World War II aftermath in a section entitled “From Muhammad to Khomeini” — we find largely blank pages, with one exception.

But perhaps blank pages are preferable to what we find on page 264: “For those who approach Islamic civilization with modern preconceptions, the greatest surprise is to realize that from the time of Muhammad until at least about the year 1500, Islamic culture and society was extraordinarily cosmopolitan and dynamic.” After allowing that Jewish culture flourished in Muslim Spain, the authors felt compelled to modify this apparently too favorable picture by launching into a dark discussion of women in Islam (page 265), which is not only largely inaccurate but also anachronistic. Finally, the single paragraph devoted to the half millennium of the Abbasid Caliphate reads thus: “This is the world described in the Arabian Nights, a collection of stories of dazzling Oriental splendor written in Baghdad under the Abbasids. The dominating presence in those stories, Harun al-Rashid ... behaved

as extravagantly as he was described” (page 263). I use this example not to denigrate the Burns, Lerner, and Meacham text but only to suggest that it represents a deeply embedded pattern of both scholarly and popular thinking and discourse about our—the West's—cultural next-door neighbors.

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*“Are there any solutions to the intellectual challenges posed by the Middle East?”*

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What is to be done?? Are there any solutions to the intellectual challenges posed by the Middle East? One modest proposal will sound at first paradoxical. In order to globalize history, in this case the history of the Middle East in the middle periods, we might think about localizing it. That is, to de-exoticize what has been seen as remote and hopelessly alien, and rediscover historical, cultural, and intellectual links which, in many cases, have always been there. In order to see linkages—to relearn what has been forgotten—we have to disconnect the presumed intrinsic link between romantic exoticism and the Middle East.

Mercifully, the world history or world civilization texts for secondary education are frequently more sophisticated than the college Western civilization texts in striving to re-think and thus re-link the Western historical experience with the Afro-Asian.

The *History and Life* textbook written by Wallbank, Schrier, Maier, and Gutierrez-Smith, gives extended and systematic coverage to the Middle East—Southwest Asia and northern Africa—as does the text by Dunn and McNeill, *Links Across Time and Place*.<sup>5</sup> Neither work falls into what I would call the exoticist trap; the word “exotic” appears, as far as I can tell, nowhere in the many pages devoted to this part of the globe. Moreover, each text seeks integration rather than mere juxtaposition. Unit three of the Wallbank text is entitled “The era of regional civilizations, Christendom and Islam to A.D. 1500.” This is clearly an attempt to establish parallels — historical and intellectual proximity — between two worlds hitherto portrayed as apart, distant, and hostile.

However, I do have at least one quarrel with the Wallbank text, one which further illustrates my point regarding the fact that we still do not know what exactly to do with Islam and the Middle East. While the authors' characterization of Christendom as a regional civilization in this period is probably accurate, one could argue that Islam was a tri-continental civilization soon after 700; by 1500 the Islamic ecumene was a hemispheric phenomenon, and no longer just a regional civilization.

The hemispheric approach is what distinguishes the Dunn and McNeill text from the others; for the authors have gone the farthest in employing that perspective to restitch the various historical strands making up Afro-Eurasia. Rather than dealing with

Islam and the Middle East in separate discussions, we find provocative titles for chapters 12 through 14, for example: "Asia and Europe Develop, 750-1000"; "Power Centers in Asia and Europe, 1000-1200"; and "Eurasian Sea Trade Exchanges, 1000-1400." And here "Asia" does indeed include the Middle East.

Secondary school world history texts such as the two just cited represent a much needed counterpoise to the Arabian Nights fable of the Middle East. Moreover, the various Quincentenary celebrations are creating an auspicious environment, a felicitous climate, in which to rethink not only the past, but more significantly our images of the past and of Others. Nevertheless, much remains to be done. Obviously some sort of sustained dialogue has to be initiated between the authors and audiences of the Western civilization approach to history and those of the world history school.

Allow me to offer three modest suggestions for localizing global history as it pertains to the Middle East in the era immediately prior to the Columbian encounters and exchanges. By avoiding the Oriental exoticist paradigm—and the cultural distance it imposes—we can proceed along more useful paths to reconnecting Middle Eastern history with both world and Western history. But what should we substitute for that paradigm? Three methods can provide alternatives: 1) using specific examples of direct interconnections between the West and the Middle East to rediscover historical processes which have been erased from Western historical memory; 2) employing unsuspected historical parallels between the two regions to demonstrate similar historical patterns and paths; and 3) greater use of biography in which the life stories of individuals serve as metaphors for larger relationships and complexities.

I am not opposed to talking about the 1,001 Nights, the lovely Scheherazade, or the resplendent court of Harun al-Rashid. Nevertheless, if the Arabian Nights are used as a device to study another culture in another age, why not discuss instead the stories of Sinbad the Sailor? In the Sinbad cycle of tales, the sophisticated maritime knowledge of the Middle Eastern sea captains about the Indian Ocean is clearly reflected, although within the conventions of literature. Undergirding the European voyages of discovery were earlier voyages and vast knowledge of the earth, seas, and heavens accumulated by Middle Easterners. It was no accident that the region formerly known as Andalusia was in the vanguard of European overseas explorations due to the superior science and learning characterizing Muslim Spain. In this respect, the American Historical Association's newsletter, *Perspectives*, of November 1991, endorsed the Quincentenary manifesto on teaching the Columbian encounter. Statement number six has direct bearing for what we are considering:

"Columbus's voyages were not just a European phenomenon but rather were a facet of Europe's millennia-long history of interaction with Asia and

Africa. The discovery of America was an unintended outcome of Iberian Europe's search for an all-sea route to the Indies...Technology critical to Columbus's voyages, such as the compass, the sternpost rudder, gunpowder, and paper originated in China. The lateen sail, along with much of the geographical knowledge on which Columbus relied, originated with or was transmitted by the Arabs."

This is an improvement over previous treatments of seafaring technology and science which inevitably claimed that the voyages of discovery were due to NEW navigational aids, such as the compass, astrolabe, quadrant, and sailing charts. These technologies were new to Europeans but in no way new to the Middle East or other parts of Asia. Nevertheless, the last part of the AHA statement contains several problematic assertions which illustrate once more what I am saying.

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*"The term 'Arab' is, as always, deceptive."*

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The term "Arab" is, as always, deceptive. A large number of leading scientists and scholars from the middle periods were not Arabs at all but employed the lingua franca of the age—Arabic, and to a lesser extent Persian—to communicate with other members of the intelligentsia found in multiple urban centers from Andalusia to India. Moreover, the notion of transmission is also misleading since it implies that knowledge, whether from antiquity or from other regions of Eurasia, was merely passed on, conveyed, or passed down—that these shadowy "Arabs" were but the passive bearers—an archive or lending library — of someone else's wisdom. Thus, the idea of transmission of knowledge — as opposed to increasing the fund of global learning — is part of the process of Western historical excision, upon which the myth of innate Western culture superiority vis a vis the rest of the globe depends.

If we take a careful, historically specific look at the astrolabe, for example, we find a somewhat different story from that broadbrush statement by the AHA. An astronomical instrument of ancient Greek invention, the astrolabe was improved by the Egyptian geographer Ptolemy, and subsequently perfected by Middle Eastern scientists in the early centuries of Islam. Sometime in the tenth century,

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*"Sometime in the tenth century, the astrolabe came to Europe."*

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the astrolabe came to Europe. However the earliest dated instrument extant today was made in 984 by two masters, Ahmad and Mahmud, sons of Ibrahim, a Persian astrolabist of Ispahan—not Arabs by any stretch of the imagination and certainly not mere transmitters of knowledge. Let us return to the Indian Ocean and Persian Gulf trade and the themes of distance and remoteness as opposed to propinquity

and interconnections.

After his circumnavigation of Africa in 1498, Vasco de Gama reached Malindi on the east coast of Africa. Yet it was an Arab pilot, possessed of a very good sea map and of refined maritime instruments, who showed the Europeans the way to southwest India. Both Portuguese and Arabic sources name the pilot — Ahmed b. Majid — although the Arabic sources claim that the hapless pilot was only induced to direct the Portuguese further east after having been made drunk. While this part of the story is probably fictitious, it reveals that Muslim and other traders realized the full import of the Europeans' arrival in the Indian Ocean.

When Vasco de Gama finally reached Calicut on the Malabar coast in 1498, an individual from his landing party was greeted in one of the Italian dialects — Genoese — as well as in Castilian by two Tunisian merchants. The Tunisians were part of the large resident Arab trading community or diaspora in the Indian Ocean Basin, one which had been established there for many centuries. "May the Devil take thee!! What brings you hither??" exclaimed the Tunisians, astonished — and perhaps dismayed — to see their neighbors from just across the Mediterranean this far from home and trading in territory that had long been their commercial bailiwick.

While this anecdote may seem just too anecdotal — too local — for a global curriculum it can illustrate a number of significant points for students of world history at whatever level. First, Middle Eastern navigators prior to the late fifteenth century possessed adequate maritime knowledge, perhaps, to discover the Americas. Yet, they had no reason or impetus to do so since they already were there — in the Indian Ocean trade zone — and had long dominated international commerce in that part of the globe. Moreover, the Islamic Mediterranean world had for centuries been integrated with the Indian Ocean system due to the activities of resident merchant communities from places like Tunisia. If the Columbian voyages eventually created an Atlantic world by linking continents, the advent of the Europeans in the Indian Ocean also linked parts of Eurasia previously distinct — Western Europe with South Asia. Finally, and ironically, the maritime technologies developed by Middle Eastern peoples — once in the hands of Europeans who further advanced that technology—ultimately was employed to establish Western commercial hegemony in a region that had previously been a "Muslim Ocean."

A second example — a historical parallel — might also localize yet globalize; this one is related to another dimension of the Columbian legacy.

The *Seeds of Change* exhibition is a luxuriant celebration of exchange, diffusion, and borrowing across continents and oceans. The discussion of the transcontinental agricultural transactions triggered after 1492 would do well to consider another, much earlier green revolution which spanned three

continents. I am referring to the agrarian revolution set in motion by the establishment of the Abbasid common market, centered in Baghdad after 750. This common market — the product of an Islamic commonwealth — stretched by the ninth century to the trans-Oxus region, the Indus Valley, the Indian Ocean, and as far west as the Spanish Umayyad Caliphate—to the gateway of Europe. Middle Eastern and North African-Spanish geographers, authors of farming manuals, and scholars working in the natural sciences wrote from the tenth century on of tremendous changes already underway in the countryside.<sup>6</sup>

Most notably, new crops, or ennobled types of old crops, were grown from Spain to India, and new techniques of cultivating both old and new crops had been introduced. These profound transformations began shortly after the Arab-Muslim conquests of the seventh and early eighth centuries and were largely completed by the eleventh century. By 1400, a writer by the name of Ansari stated that in the immediate vicinity of a small town on the North African coast, sixty-five kinds of grapes, thirty-six kinds of pears, and twenty-eight types of figs were cultivated. The range and variety of useful plants had increased astronomically in the previous centuries.

Here we find an instructive historical parallel to slightly later and larger global transformations so beautifully dealt with in the *Seeds of Change* catalog. A parallel such as this one renders the Middle East and Islam less extrinsic and distant in their relationships to both Western and global histories. Moreover, this may be more than mere parallel. It could be argued that the agrarian revolutions sparked by the Columbian exchanges succeeded to the extent that they did because of the prior green revolution occurring in Spain, Mediterranean Africa, and Southwest Asia from the eighth century on.

A third even more specific method for "localizing the global" is the use of biography in world history, something which may at first blush appear contradictory to the philosophy of world studies. Ross Dunn's work on a globe-trotting Moroccan scholar, Ibn Batuta who lived in the fourteenth century, employs the biography of an individual to explore an entire cultural universe and in fact much of Afro-Eurasia itself.<sup>7</sup> Ibn Batuta's life then becomes a metaphor for a whole class of itinerant scholars, pilgrims, and merchants who moved between one pole of the Islamic eucume and the other, creating a common Islamic world order. Our Moroccan friend's biography gives a face and a voice to the Middle Eastern "Other," veiled until now by Oriental exoticism. By presenting Ibn Batuta as the Muslim equivalent of Marco Polo, foreign peoples and places previously viewed as intrinsically different become less so.

One caveat should be issued, however, in our search for historical parallels, cases of direct linkages between East and West, or for individuals whose lives

offer metaphors for larger sets of phenomena or more familiar cultural landscapes. We should not commit the error that Antoine de Saint-Exupéry cites in his elegant little parable, *Le Petit Prince*, when describing the discovery of Asteroid B 612. This asteroid was first detected in 1909 by an Ottoman Turkish astronomer. When the Turkish scientist presented his findings to the International Congress of Astronomy, no one believed him since he wore his traditional Oriental garb. In 1920, when Western clothing became mandatory in the astronomer's country, he presented his same discovery, this time wearing a European suit; everyone believed him. The point is not to make the diverse peoples of the Middle East — or any non-Western peoples — “just like us” in order to understand the cultural Other. While World History and the Quincentenary explore the processes of joining and coming together, both also celebrate humankind's diversity.

### ENDNOTES

1. Endless examples from scholarly and popular literature could be provided, such as this piece written while France and Algeria confronted each other in one of Africa's cruelest colonial wars: “In the eyes of most Americans, Algeria used to be a far-off desert where Foreign Legion types defend Beau Geste forts against howling Arabs on camels. Then there was the Casbah...dark ladies, exotic music...Last week (1960), however, Americans were beginning to realize that Algeria could easily become another Korea.” (*Newsweek*, November 1960).
2. The marvelous exhibit put together by the National Gallery of Art, Washington, D.C., *Circa 1492: Art in the Age of Exploration*, devotes no attention to Andalusia, save to note that the Nasrid dynasty of southern Spain was nothing but “an Islamic outpost.”
3. The French historian, Jacques Attali, notes this process of excision whereby Western Europe denied its intellectual and scientific indebtedness to the Middle East in his *1492* (Paris: Fayard, 1991).
4. Edward McNall Burns, Robert E. Lerner, and Standish Meacham, *Western Civilizations: Their History and Their Culture*, 10th edition (New York: W.W. Norton, 1984).
5. T. Walter Wallbank, Arnold Schrier, Donna Maier, and Patricia Gutierrez-Smith, *History and Life* 4th ed. (Glenview, Illinois: Scott, Foresman and Company, 1990); and Ross E. Dunn and William H. McNeill, *Links Across Time and Place: A World History* (Evanston, Illinois: McDougal, Littell & Company, 1990).
6. Andrew M. Watson, *Agricultural Innovation in the Early Islamic World: The Diffusion of Crops and Farming Techniques, 700-1000* (Cambridge: Cambridge University Press, 1983); and his “A Medieval Green Revolution: New Crops and Farming Techniques in the Early Islamic World,” in *The Islamic Middle*

*East, 700-1900: Studies in Economic and Social History*, ed. A.L. Udovitch (Princeton: The Darwin Press, 1981), 29-58.

7. Ross E. Dunn, *The Adventures of Ibn Battuta: A Muslim Traveller of the 14th Century* (London: Croom Helm, 1986).

**WHA**

### An Invitation to WHA Members

The Organization of American Historians publishes a quarterly teaching magazine called *Magazine of History*. As past president of the World History Association, I was asked to sit on the editorial board in order to bring a worldly perspective to the topics which each edition addresses. One of the past issues dealt with drugs, and regrettably, there was not one article which took the topic outside the boundaries of the U.S.

Therefore, I invite any of our membership to help the OAH make their magazine more “wordly.” Informational or teaching articles on the following topics are welcome: History of Geography, copy date February 1, 1993; African American History/Multiculturalism, copy date November 1, 1993. The magazine is also looking for an institutional home should any of your universities or school systems wish to support such an enterprise. The magazine is attractive and useful, and I urge you to take a look at it if you have not done so. Please contact me, Marilynn Hitchens, for further information at 720 Josephine, Denver, CO 80206 (303)321-1615 or contact the magazine editor directly with your ideas. Mike Regoli, *Magazine of History*, 112 N. Bryan Street, Bloomington, Indiana 47408, (812) 855-7311.

### CALL FOR PAPERS

**New England American Studies  
Association Call for Papers**

**The New England American Studies  
Association Annual Conference:  
“The Cultures of Technology: Science,  
Media, and the Arts”**

**April 30-May 2, 1993, Brandeis University.**

NEASA invites proposals for panels, papers, round table discussions, teaching and curriculum workshops for secondary and university faculty, performances, and alternative methods of presentation, with a broadly interdisciplinary focus. Send abstract of 300-500 words to Lois Rudnick, Director of American Studies Program, University of Massachusetts/Boston, 100 Morrissey Blvd., Boston, MA 02125. Proposals Deadline: January 25, 1993.



# WHA NATIONAL HISTORY DAY AWARD\*

## RESULTS OF AMERICAN ENCOUNTERS WITH NATIVE AMERICANS

Senior Group Performance  
by Grade 11 Students from Sacred Hearts Academy,  
Honolulu, Hawaii  
Christella Guzman  
Jennifer Watarai  
Michelle Yuen  
Advisor: Claire McCaffery Griffen

Throughout history, Native Americans have been faced with numerous encounters with foreign cultures, but none quite as devastating as those with the English and later, the "Americans." Since the 17th century, the Indians have had to defend their land and, likewise their entire way of life. From the Puritans to the present day, Native Americans have been challenged by the cruelties of racism, relocation, and confinement on reservations. Even today, the Native Americans have not received the full compensation that they rightfully deserve as human beings.

This project began as a term paper assignment for our AP US History class, with the intention that it would be further developed for the History Day Competition. Since last November our group has been individually researching the colonial encounters with the Native Americans and the 19th century encounters, focusing on the Cherokee relocation.

It was difficult to find resources on the colonial characters, but we had more access to information on the Cherokees. For the character of Mary Rowlandson, it was difficult to find information other than her private journal. This also applies to the character of Mary Jemison; however, the information was even more limited. Because Mary Jemison had assimilated into the Indian colonies, the resources were few for the simple reason that society has not accepted the possibility that Native Americans

can achieve an equilibrium with Americans. However, we have obtained numerous resources on the Cherokee culture, especially with reference towards the Trail of Tears. We had access to objective materials both for and against the entire relocation movement of the 19th century.

Change is an inevitable result of human relationships. What began as the seed of friendly encounters, soon grew into a violent clash of cultures. With time, we have seen how the growth of such an encounter can be suffocated by the changes in human relationships. Through racism, wars, and relocation, the entire Native American culture withered and almost perished. No longer do these people possess the freedom to roam this vast land of America. No longer do they have their rich and strong culture. They have lost their individuality, their sense of security, and any opportunity for advancement. They lead a stolid and stagnant life as a result of the seeds of change.

### Script

JEN: Two cultures: One — settlers searching for a new life in a new world, the other — indigenous inhabitants struggling for their land and culture. One — unaware of the thriving societies already present in this land, and the other — trying desperately to preserve their legacy. Mary Rowlandson — a Puritan who was captured by the Indians in February 1675 during King Phillip's colonial war. A nameless Cherokee Indian — who struggled through the Trail of Tears in 1838. And Mary Jemison — a Puritan who was accepted in an Indian tribe in 1745. Is it possible for these cultures to live in peace and harmony?

MIMI: How can you expect civilized and chosen children of God to live amongst these barbaric savages who have not received the grace of the Lord? For eleven weeks and five days, I was with the enemy, I was with those barbarous creatures,

with our bodies wounded and bleeding, our hearts no less than our bodies. Because of this bloody crew of pagans, I watched my family taken captive and separated from me. I watched my family suffer and die. In my arms I held the picture of death as my sweet babe like a lamb departed from this life. Oh the roaring, and singing, and dancing, and yelling of those black creatures in the night have made the place a lively resemblance of hell. They triumphed and rejoiced in their inhumane and devilish cruelty toward English.



Left to right: Claire McCaffery Griffen, Jennifer Watarai, Michelle Yuen, Christella Guzman

\* Each year the WHA awards a prize of \$250.00 to the best presentation of papers, performances, or films at National History Day at the University of Maryland.

The WHA is fortunate in having Dorothy Goodman as the representative at this important event. A stalwart WHAer, she is also Chair of the Friends of International Education.

CHRIS: No! This is what true cruelty and suffering is: being forced to leave your home and land. The one thing that I cherished and honored, the essence of our entire way of life.

MIMI: I have seen the extreme vanity of your world: One hour I was in health and wealth, and wanting nothing. But the next hour was in sickness, wounds, and death, and having nothing but sorrow and affliction.

JEN: I have experienced the cruelties towards their enemies — cruelties I have witnessed to prisoners and which I painfully remembered inflicted on my family and friends. Cruelties that have been inflicted upon their enemies, it was their idea of justice. The recollection of parting with my tender mother kept me awake, while tears constantly flowed from my eyes, but in the course of that night they made me to understand that they should not have killed my family if the whites had not pursued them.

CHRIS: You white people say that I am uncivilized and barbaric, yet, in merely ten years we have created our own newspaper. We had plantations successful enough to compete with your cotton and tobacco. As a woman of my tribe, I own the land that we farmed on. The men could not fight in battle without my approval. Yet, you tried to convert us into your way of life, where women are not respected as an equal. You praise a President who does not obey the laws that your own forefathers set forth. Your Supreme Court, your highest court of the land, declared it wrong for you to take my land. Yet, in the middle of a violent winter storm, you forced my people to take all that we could and move to a barren and desolate land, foreign to both you and me. One-quarter of Cherokee men, women, and children died from malnutrition, cholera, and the physical hardships of such a journey.

MIMI: Don't you realize that your entire exodus was merely for your own benefit? The Lord hath shown us the vanity and vexation of your spirit. We are here to show you the way of God to a more civilized and peaceful life.

CHRIS: The great spirit is the same God you speak of. You preach of religious freedom, yet you continue to deny us our very own.

JEN: You want me to go back to a white society and leave these Indians? My memories of the white society and of my beloved family have only been precious. There were many times after my capture when I wanted so desperately to return to the Puritan way of life, they are good people. You must realize, that in my Indian family there were no jealousies, quarrels, or revengeful battles between families and individuals. When I consider the complete revolution of my life, from a civilized to a savage state, I hope that this tragical medley will never be repeated. But I have been blessed in as great a degree as any other person to be accepted in the Indian way of life. It is a fact that they are naturally kind, tender, peaceable, and strictly honest towards their friends. I was made

welcomed as a sister to two squaws who treated me the same as though I had been born of their mother. They called me Dickawamis, which being interpreted signifies a pretty girl, a handsome girl, or a pleasant, good thing. That is the name by which I have ever since been called by the Indians.

MIMI: You are a person of European descent and Puritan way of life. Are you not proud of your heritage? Do you not feel any respect for your own forefathers, for you've betrayed your own people by living here amongst these savages.

CHRIS: You expect her to live in your hypocritical world, where you reject and ignore the rules that you cherish so much. You show no respect for your own people, why should she?

JEN: My old family could not even live your way of life. They could not tolerate your intensive divisions, civil wars, and ecclesiastical rigidity and domination that prevailed.

MIMI: Wars and divisions are natural human behavior. It is one's faith in the Lord that proves their worthiness. My captivity among these black savages was a grueling and painful test of endurance, a trial of my faith in the Lord. Affliction I wanted, and affliction I received pressed down upon me in full measure. Have I not proven my worthiness, my everlasting faith in God, the Almighty?

CHRIS: There is more to human life than faith. One needs a sense of security, a legacy of their way of life, and a strong and binding nation of love. I have no security, no hope for the future generation, no nation. When will the day come when my people will achieve the respect and dignity which we deserve as human beings. With the seeds of change continuously flourishing and spreading, will I ever be able to return to the life of my ancestors?

WHA

## INDIGENOUS PEOPLES — A CALL FOR PAPERS

Conference on Indigenous Peoples (New World)

**Rocky Mountain Regional  
World History Association**

June 17-19, 1993

Submit paper/proposals to G. Frantz-Murphy,  
History Dept., Regis University, Denver, CO  
80221, tel. (303) 458-4281 or (303) 693-7647,  
by March 1, 1993.

# BOOK REVIEWS

## Bartolome de las Casas: Champion of Indian Rights.

By Dr. Fred Stopsky (Discovery Enterprises, Ltd.), 1992.

This short biography of Las Casas successfully turns available information on him into an accessible combination of narrative and dialogue for students in grades 5-9. Paragraphs are short, and sentences are relatively short. Lots of interesting ideas for class discussion emerge as more general issues that apply more broadly to the human condition. Questions exploring the ideas of enforced, perceptions of difference, the seeming need in a plurality for one group to be dominant, the age-old value question of the end justifying the means, the use of music as a political and religious messenger and diffuser of culture, anti-Christians and the purposes they serve, issues of church and state, "barbarian" versus "civilization," and challenges to power are but some of the more provocative ones that came to mind as I read the short book. The debate between Las Casas and Sepulveda is wonderfully represented and gives the reader a good sense of the key points in each of their arguments. There is rich potential here for classroom debate and/or essay.

The storyline does include some comments without explanation, some hard-to-follow sequences, and some contradictory assertions (Las Casas did not like the idea of owning a slave *p8* and thought slavery was normal *p13*). (I have a couple of more examples if you want them.) Spelling (guerilla, viscious) and grammatical (efforts...was) errors are few.

All in all an effective learning tool.

## The First Voyage of Christopher Columbus: A Play in Two Acts.

By Hilary Ann Weisman (Discovery Enterprises, Ltd.)

Easy vocabulary, clear and specific directions, and manageable staging make this play a viable learning experience for third to sixth-grade students. It provides a very real sense of the experience of the first voyage of Columbus and includes touches of humor and terminology with which the students can relate. It does a good job of showing late 15th century thinking about the perils of the sea and the size of the world.

I have some doubts about its one-sidedness even though it intersperses Native American throughout

because it seems as though they (Native American narrators) are pandering to the other side or are giving a tangential admission of a down side to the undertaking. Disease is mentioned as an effect for the Europeans, while no mention is made of its devastation to the native population.

As long as the teacher is fully aware that the play is solely focused on the voyage without regard for the pushing or pulling factors surrounding it, this can be a valuable exercise for showing the difficulties and risks of the voyage.

## Guide to Teaching About the Columbus Controversy

By Kenneth M. Deitvh (Discovery Enterprises, Ltd.)

This guide contains an informative summary of Columbus's life with a chart outlining each voyage and a listing of the primary sources available to learn about Columbus. Included also is a history of Columbus Day in the U.S. and a brief account of Native American history to show the credibility of Native American resentment at honoring Columbus. This latter needs to be approached carefully because it is brief and tends to generalize. The author acknowledges this. The use of the terms "barbaric" and "primitive" needs to be noted as does the fact that "barbaric" examples are included but no examples of societies that "developed" creative talents are given.

A list of classroom discussion and activities suggestions is included as is an annotated bibliography that is comprehensive and helpful. It included curricular materials as well as literature on Columbus.

This is a worthwhile guide for helping teachers to discover the fundamental information they need to approach this topic and as a source for where they can find further data to enhance their understanding and teaching of the Columbian venture.

Helen Grady  
Springside School  
Philadelphia, PA

## Asian and Modern Feudalism: Three Studies in Comparative History

By Keyao Ma. Edited and with an introduction by Leif Littrup. East Asian Institute Occasional Papers 7. Copenhagen: East Asian Institute, University of Copenhagen, 1990. Pp. 47.

A fundamental problem facing those who wish to

deal with world history as something more than a series of parallel histories is the development of some bases for comparing the development of various societies. One such base is feudalism because, it is said, feudalism can be found in numerous societies.

Unlike earlier writers in this field (R. Coulborn, *Feudalism in History*, 1956), Professor Ma, head of the Department of History at Beijing University, approaches feudalism from the perspective of the Chinese experience rather than the European. This short pamphlet contains three papers that the author presented at the University of Copenhagen in 1989: "The Feudal Peasant Class and the Development of Feudal Society"; "Is the City in Feudal Society a Capitalist Island?"; "Limited Feudal Monarchy in the East and the West."

The premise of these essays is "that there are some basic similarities in societies that are at the same stage of development and that we, through comparative studies, can find these similarities in order to organize a really unified world" (7). Unfortunately, Professor Ma does not define feudalism. In practice, he employs the term feudalism to describe an economic system rather than a military and governmental one. Furthermore, he does not cite Professor E. A. R. Brown's important article on the meaning of feudalism (*American Historical Review* 79 (1974): 1063-1088).

Given the emphasis on economics, it is not surprising that the author concludes that Western historians have over-emphasized the legal aspects of feudalism and underestimated the economic elements. This appears most clearly in the final essay dealing with the limitations on the power of monarchs in China and in the West. He denies that "the power of the [medieval European] king was weak and cannot be compared with the centralized imperial power in, for example, China" (33). Stressing existential, as opposed to legal or constitutional, limitations on the exercise of power, he argues that Chinese rulers were in fact more limited in their exercise of power than is generally recognized, and that early modern European rulers sought to achieve the level of control that the Chinese emperors claimed. Such rulers, however, did so by rejecting the medieval legal tradition that provided a permanent institutional and cultural framework for restricting royal power, without which the kind of limited, constitutional government that emerged in Europe did not emerge anywhere else.

In spite of the problems inherent in the theoretical basis of these papers, their very existence is an important step in the development of a framework for the study of world history. To see the European peasant side by side with his Chinese counterpart as the first article places them is to force the reader to reconsider his understanding of the medieval European agricultural economy. Likewise, the comparison of the urban economies will cause the reader to reflect upon the role of the city and its citizens in the development of modern society.

Finally, the discussion of limitations on the exercise of power will force the reader who understands the Western European modes of limiting power to consider whether other societies have achieved the same end by using quite different means.

James Muldoon  
Professor of History  
Rutgers University/Camden Campus

### The Women's History of the World

By Rosalind Miles. New York: Harper/Collins, 1989.

In the accelerating, yet still gradual, development of material for macrohistorical studies, scholars are seeking out as much revisionist work as they find available and helpful. Many concern themselves with neglected areas — pre-history, sub-Saharan Africa, Latin America, etc. — while others look for methodological breakthroughs in what was once called Cliometrics or psychohistory or even in the growing amount of work on history and ecology. (Note, for example, how much attention has been given to Crosby's *Ecological Imperialism*, frequently discussed in concert with McNeill's *Plagues and Peoples*.)

And, of course, everyone is aware (and embarrassed) about the paucity of feminist scholarship included in macrohistorical studies, though a great deal of progress seems to be aborning. No sensitive scholar is satisfied with the mere addition of a few female names and exploits set in the context of the old paradigms, even if those paradigms are radical enough to the traditional Eurocentric historian.

What is being called for, at least in part, is a set of new paradigms growing out of the insights set forth by what is now a substantial body of feminist work. How, for example, can macrohistorians take seriously Gerda Lerner's challenge to focus on the origins of patriarchy? Or, how can world history be taught along the lines suggested by Rosalind Miles' *The Women's History of the World*?

Miles' book is provocative and readable and can, I think, be used successfully in world history courses. Focusing as it does on women in primitive societies — as well as their place on the evolutionary ladder — their status in early religious expression (see the chapters on "The Great Goddess" and "The Rise of the Phallus") and on the manner in which men wrested power and authority from women, the book cannot be read without evoking thoughtful (passionate?) reconsiderations of virtually all the old typologies.

Other interesting elements of the book have to do with the efforts of women in attaining formal education, the neglect of female accomplishments in almost all human endeavors (war, industrialization, revolution), and some prescriptive suggestions for



both the appreciation of women's history and for using it as an agent for social change.

Traditionalists will find Miles' book to be too risky, and risky it is, since it presses one to review long held presuppositions about what is appropriate to the study of history. This is not a new risk for macrohistorians! Some will find the book too anecdotal, and certainly there is some merit to that charge. But members of the World History Association, since its beginning in 1981, have been striving for newer, more inclusive models for the "venture in self-understanding" (Collingwood) and we should welcome this work and try to seek out ways for our students to be challenged by it. As a beginning, it might be interesting to have the students read *The Women's History of the World* before embarking on a year-long macrohistory course organized around McNeill or Stavrianos.

Miles' bibliography is very useful and can be used with confidence. Her citation of sources, however, needs to be carefully checked for correct page reference and possible contextual problems. One might also ponder the question of just how "global" Miles is after the chapter on the "Rise of the Phallus." These are minor considerations when seen against the impulse toward new questions which the book engenders.

Professor Weldon S. Crowley  
Holder, Lucy King Brown Chair in History  
Southwestern University

### **Creating a World Economy: Merchant Capital, Colonialism, and World Trade, 1400-1825**

By Alan K. Smith. Boulder, Colorado: Westview Press, 1991. Pp. 318, index, bibliography. \$60.00 (hc), \$18.95 (pb).

Alan K. Smith, associate professor of African history at Syracuse University, boldly extends his scholarly reach in this study of the four-century emergence of the "first truly global economy." Mining hundreds of secondary sources (in English) on a range of ancient and modern societies, Smith fashions a broadly comparative approach to the familiar question of how Europe, especially England, came to sustain economic development and to exert commercial dominance over the "wider world" after the fifteenth century. This is ironic, given Europe's relative agricultural and technological backwardness up until then. Smith locates his answers in the "social formations" that, in most societies of Asia, Africa, the Americas, and Europe itself, blocked "the road that led to capitalism," but that, in seventeenth-century England, succumbed to structural adjustments that cleared the path.

The author distinguishes his own concern with the changing class relations of particular societies from

the approaches of other — hardly all — scholars who have debated the origins of capitalism and the modern world system, and who, he suggests, have been too often content to identify a generalized and nearly universal "traditionalism" as the chief obstacle to modernity. As an intended corrective, subsequent chapters painstakingly survey the workings out of demographic trends, property relationships, geographic patterns, technological innovations, warfare, and diplomacy in the ancient societies of the wider world, in medieval and early modern Europe, the Mediterranean, the Low Countries and England, as well as in those "peripheries" and "dependencies" created by Europe's economic expansion. Sub-chapters on the economic consequences of the Black Death, "an opening rather than a cul-de-sac for European society," and the role of African elites in the slave trade stand out as suggestive. The book concludes with a detailed sketch of the "revolutionary" transformation of the first world economy, between 1776 and 1825, and a prospect of the modern industrialized world system that followed.

Overall, Smith's discussion is well informed and judicious; indeed, where he notes scholarly controversies, he usually strikes the balance midway between extremes. Specialists will probably find certain of these resolutions less than persuasive or simply mistaken, and they will surely miss those few crucial studies in each field that remain absent from Smith's endnotes, bibliography, and thinking — omissions that might be excused by the ambitious scope of the book, but that will matter to individual readers. Both specialists and comparativists will want to judge carefully the utility and uses of Smith's interesting distinction between "peripheries" (Eastern Europe, Brazil, the Caribbean colonies, and West Africa) and "dependencies" (Ireland, Spanish America, and British North America) — the former marked by the production of valuable commodities by unfree labor, the latter by less valuable commodities and essentially free labor. By revealing one grid of similarities and differences, Smith's distinction obscures other equally compelling sets of relationships. One questionable effect of Smith's account is to discount the economic and social impact of slavery and other coercions of labor in eighteenth-century North America. In another instance, comparing two English dependencies, he observes that while "in the seventeenth century war and rebellion... dominated the Anglo-Irish relationship, nary a shot had been necessary to maintain the ties between England and America" (204). Point taken, yet this suggestion would have sounded strange to the ears of Native Americans, who, in the eyes of colonizers, assumed the much-shot-at role of the Gaelic Irish. Which similarities, which differences are most meaningful? Scholars will, of course, disagree.

Smith's comparative perspective implies lofty altitude, which leaves this history bloodless and

subject-less. The index lists the names of more historians than historical personalities; fewer than a dozen quotations represent the words of contemporary observers; and while Smith makes inadvertent references to ideology, mentality, ethnicity, and religion, nowhere is he forthcoming about the role that he has assigned to culture in the coming of capitalism. Marx is quoted with surprisingly straightforward approval, and, thus, Max Weber is ignored. Nor are the forces of self-deception, indirection, or contingency — hallmarks of the colonial impulse — given much sway in this development of "logical outgrowths." At the same time, a sentimental vocabulary of "achievement," "victims," "journeys," and "roads" sounds inconsistent with the dispassionate logic of the argument and carries more value loyalties than comparative history should be asked to bear.

In *Creating a World Economy*, Alan K. Smith has offered a thoughtful further word rather than the final word on an immense and immensely important subject. Graduate students and scholars in comparative history as well as more localized fields will find Smith's ambitious synthesis useful and provocative as they develop their own understandings of the sources of the modern world.

John Pankratz  
Albright College

WHA

## TWELFTH OKLAHOMA SYMPOSIUM ON COMPARATIVE FRONTIER STUDIES

to meet  
Friday, March 19, 1993  
in Norman, Oklahoma

Discussion to be dedicated to the critical evaluation of the influence of Frederick Jackson Turner on frontier studies.

For further information inquire of:

Prof. David Harry Miller  
Department of History  
455 West Lindsay Street  
University of Oklahoma  
Norman, Oklahoma 73019  
U.S.A.

Tel. — office:  
405-325-6572 or 405-325-6001 (msg.)  
Tel. — home:  
405-321-2612

### INTERESTED IN REVIEWING BOOKS?

WHA members are invited to review books for the *Bulletin*. The new editors are interested in expanding the list of reviewers from which they might draw. To be considered, please complete the form below (or a photocopy) and send it to the appropriate editor.

#### Pre-college:

Andy Aiken  
3900 19th Street  
Boulder, CO 80304

#### College and university:

Kathleen Greenfield  
Associate Dean — Academic Programs  
P.O. Box 15234  
Albright College  
Reading, PA 19612-5234

Name \_\_\_\_\_

Affiliation (if any) \_\_\_\_\_

Address \_\_\_\_\_

# CALL FOR PAPERS

Second Annual Conference of the World History Association

Honolulu, Hawaii

24-27 June 1993

The principal theme for the Second Annual Conference of the World History Association will be **Oceans in World History**. Featured speakers will include K. N. Chaudhuri (European University Institute), Colin Palmer (University of North Carolina), and Ben Finney (University of Hawaii), who will discuss the Indian, Atlantic, and Pacific Ocean basins in world history. In recognition of the United Nations' designation of 1993 as The Year of the Indigenous Peoples, the conference will also feature panels on the theme **Indigenous Peoples in World History**.

The Program Committee solicits proposals for papers and panels that address the conference themes or that contribute in other ways to the understanding of world, global, or comparative history. Please submit proposals, along with abstracts or brief descriptions, by **15 January 1993** to:

Professor Jerry H. Bentley  
Department of History  
2530 Dole Street  
University of Hawaii  
Honolulu, HI 96822

*The World History Association looks forward to welcoming you to Hawaii in June 1993!*

## COMMUNICATIONS

### 1) ELECTRONICS AND WORLD HISTORY

I note in the most recent issue of the *World History Bulletin*, that you and Herb Zeigler volunteered to look into electronic conferences related to world history. I don't know how far you have gotten with it, and so please excuse my rather general and obvious remarks.

There are a large number of Bitnet "lists" on subjects relevant to world history. For example, there are a number of interest area lists such as Southeast Asia and Africa. My experience with these is that while they tend to be concerned with current affairs, liaisons and travel, communications sent to them on historical subjects will often elicit interested responses. I believe that world historians having any interest in electronic communications should at least be aware of these lists. The possibility of using them for more than informal historical discussions varies. A structure exists for India and South America, is developing for ex-Soviet Union and to a degree China, and is almost nonexistent for Africa in the immediate future. Another kind of list from which world historians might benefit are social science topical lists. For example, the archaeology list often handles historical subjects.

However, the principal concern of world historians will be for history lists. Most of these are loosely affiliated, although an exception is the Early Medieval China List (inactive recently, but can become lively if there is input). The principal history list is called just that (History). There is also a list for list owners, which offers a place to turn if someone wants help opening a new specialized history list. The history list is also linked with an archive from which subscribers can contribute and download files. There are history lists on a variety of special historical interests, such as Lynn Nelson's Medieval List and a list on Islam. Since the traffic gets heavy, I, like most others, do not subscribe to many lists, and so I can't be accurate or complete at this moment about just what lists presently exist. My guess is there are about half a dozen.

Of course, my own list on world history, World-L, is immediately relevant. It has about 120 subscribers (I have not checked the number for some time). It was set up in January of this year and has been doing well. Right now Gunder Frank is discussing his projection of the world-systems approach back to 3000 B.C., and Central Asia in particular. I have just put together and distributed on the World-L a checklist of perhaps 400 items on world feudalism. And so while the list is a little slow, as all lists are during the summer, it continues to function. People can subscribe by sending a command

(SUB WORLD-L <your name>)

to the lost computer,

LISTSERV@UBVM.CC.BUFFALO.EDU

or, if they are on Bitnet, to

LISTSERV@UBVMS.BITNET.

H. Haines Brown (brownh@ccsua.ctstateu.edu)  
History Department  
Central Connecticut State University

### 2) A NOTE ON ACCURACY

Just a note on accuracy:

In the Spring-Summer, 1992 issue of the *World History Bulletin* Robert Antony of Western Kentucky University says that Stavrianos's text called *A Global History* was "first published in 1971." (see p. 13, vol. 2)

I believe that you will find that the book was first published in the late 1950s or early 1960s. I still have a set of his texts published in 1963 that students use from time to time.

Brant W. Abrahamson  
Riverside-Brookfield H.S.  
Riverside, IL 60546

### 3) A COMMENTARY ON ROSS DUNN'S "MULTICULTURALISM & WORLD HISTORY"

I found Ross E. Dunn's article called "Multiculturalism and World History" (*World History Bulletin*, Vol. IX, No 1, Spring/Summer, 1992, pp. 3-8) very stimulating.

I use the cultural areas approach in my high school world history teaching because I have not seen viable alternatives. Even college and university history departments are divided into cultural areas. (These are the basis for graduate language study and specialization.)

But let us assume that Dunn is correct. Suppose that I start:

...with the premise that the fundamental aim of a world history course is not to introduce students to a select number of "foreign cultures" but to teach them about the large-scale dynamic forces that have over the millennia shaped the human community.

Suppose that I assume that "human society is in a continuous process of restructuring itself in response to forces that may originate elsewhere," and that I should "rise above the confines of culture-study [and] refuse to allow conventional, arbitrary civilization or regional boundaries... determine the social space within which a development is defined or studied" (pages 6-7).

Having followed Dunn to this point, however, I find that he seems to lose courage. He appears to end

up doing little more than just tinker with current formulations.

For instance, he says that "the growth of literate urban society at the European end of Eurasia between 1000 and 1500, or the development of an Islamic cultural complex stretching from West Africa to Indonesia, would both likely be major topics of study in any introductory course" (page 8).

This scheme seems to be quite similar to what I currently teach within the confines of my culture-based world history framework.

To be true to his stated purpose, I think that Dunn should consider the "big history" ideas of David Christian. (See: "The Case for 'Big History,'" *Journal of World History*, Vol. 2, No. 2, Fall, 1991, pages 223-238.) By developing a course that begins with the "big bang," Dunn or others could construct a course of study acceptable to the various kinds of multiculturalists and others that he is concerned with reconciling. Combining the thoughts of Dunn and Christian, I suggest that a high school or undergraduate course be organized in the following manner:

**Unit One: From the Big Bang to Bipedalism.** What can natural scientists tell us about the origins of our universe, our solar system, our world, our life, mode of reproduction and change (evolution)? Scientific views could be contrasted to creation myths from various cultures.

**Unit Two: Old Stone Age Living.** What can scientists tell us about the nature of our species during the first 99% of our existence? What are the current ideas about the peopling of our earth? Africa would provide a focus as the probable location of human origin.

**Unit Three: The Neolithic Revolution.** Comparisons and contrasts from around the world. Here there would be a focus on geography. Domestication in dry areas (Middle East), rain forest areas (Southeast Asia), and on high plateaus (the Western Hemisphere).

**Unit Four: Civilization — A Woman's Perspective.** The focus on family life and nurturing would be a way to integrate people regardless of their ethnic backgrounds.

**Unit Five: Civilization — A Man's Perspective.** All wars that have been fought would be squeezed into this unit.

**Unit Six: Human Beliefs and Their Expressions, Part I.** A sympathetic presentation of the world's major religious and ethical systems (Confucianism, for instance) studied through their literature.

**Unit Seven: Human Beliefs, Part II: Democracy and**

Science. These topics seemingly are attractive to many peoples around the world.

**Unit Eight: Prejudice in Group Relations.** The course would end with a unit on how to deal with "differences" in the modern world.

In this scheme illustrative materials could be taken from cultures distributed around the world as Dunn suggests. "Fairness" is demonstrated in a manner that does not contribute to ethnic chauvinism. Through recategorization one cuts through the "equal time" issue with which Dunn is so concerned.

There is a focus on human togetherness as opposed to things that separate people. Racial differences are associated with the accidents of environment in Unit Two. They are trivialized by being put in an Old Stone Age context. Language differences are treated in somewhat the same way in Unit Three.

Units Four and Five foster gender solidarity within a classroom regardless of the skin colors, languages, and the cultural diversities with which a particular teacher is faced. (I assume that biological imperatives will keep the boys and girls from becoming deeply alienated from one another.)

Unit Six gives the course of study a realistic chance of being tried. Currently there is great emphasis on "teaching about religion." By using primary materials, a teacher has an opportunity to do document analysis as historians recommend.

Units Seven — Together with the course emphasis on science and rational thought, perhaps this unit would make the course somewhat palatable to Eurocentrists. Specifically, it might please people such as Paul Gagnon. (See *Democracy's Untold Story: What World History Textbooks Neglect*, American Federation of Teachers, 1987.)

Unit Eight involves the direct teaching of human togetherness—what has been implied in the preceding units.

Brant Abrahamson  
Riverside-Brookfield High School  
Riverside, IL 60546

WHA

#### CHANGE OF ADDRESS

Send notification as soon as possible to Dick Rosen, Executive Director, World History Association, Department of History/Politics, Drexel University, Philadelphia, PA 19104, or FAX 215/895-6614



## MINUTES

### **World History Association Executive Council Meeting Philadelphia, 24 June 1992**

President Ray Lorantas called the meeting to order at 4:30 p.m. in MacAlister Hall at Drexel University with ten persons present at first, later joined by seven more members. Present for all or part of the meeting were Beck, Donaghay, Findley, Frantz-Murphy, Hitchens, Lorantas, McComb, Reilly, Rosen, Schrier, Smith, Shaffer, Tucker, Von Laue, Welter and Zinsser.

The minutes of the last meeting in Chicago on 27 December 1991 were approved as printed in the Spring-Summer 1992 *World History Bulletin* (IX, #1, pp. 35-36). Also approved were the minutes of the 28 December 1991 Business Meeting (see *Ibid.*, pp. 37-38).

President Ray Lorantas announced that Dorothy Goodman represented the WHA at the National History Day awards ceremonies held in June at the University of Maryland. The WHA award of \$250 went to a Senior Group from the Sacred Hearts Academy of Honolulu for their performance of "Results of American Encounters with Native Americans." A description will appear in the next issue of the *Bulletin*.

Treasurer Marie Donaghay explained the procedure for setting up a bank account for the WHA as an incorporated organization. She asked for and received approval for a Corporate Resolution to maintain a deposit account in the name the WHA at the CoreStates First Pennsylvania Bank. Her detailed report on the WHA's finances is appended to these minutes. The encouraging bottom line is that our organization is operating in the black.

Executive Director Dick Rosen reported that there were 252 participants at the Conference, 210 of whom were paid. Over the ten years of the WHA's existence there have been 1,849 members. Current membership is 1,241 but of these, 175 have not renewed for 1992. Hence, actual paid-up membership is about 1,070. Heidi Roupp volunteered to send out follow-up letters in an effort to find out why people have not renewed.

In his capacity as Editor of the WHA *Bulletin*, Ray Lorantas noted that the most recent issue (Spring-Summer 1992) has more pages than any previous issue. The major innovation is a special section entitled "Centered on Teaching."

Editor Jerry Bentley reported that there will be an increased number of articles in forthcoming issues of the *Journal of World History*. He has received favorable comments from readers that they like the *Journal* because it is "manageable."

Ray Lorantas, speaking on behalf of Program Planning Committee Chair Peter Stearns, who could not attend the Executive Council meeting, indicated that there will be one WHA-sponsored panel at the next AHA. Council members expressed the view that we should make an effort to generate more panels at the AHA.

Master plan Committee Chair John Mears was unable to attend the Executive Council meeting. Since John is exploring a number of new ideas, Ray Lorantas suggested that John continue as Chair.

Roger Beck, Chair of the NCSS Liaison Committee, reported that he could not get a panel together for the Detroit meeting of the NCSS. Roger asked for ideas on how we might obtain better participation. One suggestion was that we seek more local participation in areas where the NCSS meetings are to be held.

Carter Findley, Chair of the Prize Committee, commented that he didn't have full information on why his report was not voted on at the December 1991 meeting. He pointed out that the value of prizes did not depend on money; there is also value in the recognition and visibility that a prize confers. He therefore concluded that it is not essential to have a donor. Carter asked for more guidance from the Council as to how the Prize Committee should proceed, e.g., how many prizes, what kinds, what criteria, etc. Marilyn Hitchens moved that WHA have a triennial prize for best article, one for best book, and one for contributions to teaching. Motion passed.

Lynda Shaffer, a member of the China Exchange Committee, reported that the Committee is working on a plan for three levels of exchanges (scholars, teachers, students) with Shaanxi University at Xian. Efforts will be made to find funding for the exchanges. The intent is to begin the exchanges in the summer of 1993.

Heidi Roupp had not yet arrived to report as Chair of the Membership Committee. Ray Lorantas indicated that she needs about \$2,000 per year to carry out an effective recruiting campaign. Ray said Heidi will present a full report at the Business Meeting.

Dave McComb, Chair of the Nominating Committee, pointed out that we need to develop a procedure to conform with our constitutional requirement that at least two high school teachers be on the Executive Council. He asked for guidance from the Council. A motion was made that the ballot have a separate category for K to 12 teachers. Motion approved.

#### Re: Regional Affiliates

Ray Lorantas indicated that with the growing number of regional affiliates of the WHA, a coordinator of affiliates is needed. Carl Reddel has agreed to serve as coordinator.

Reporting for the Rocky Mountain Regional WHA, Gladys Frantz-Murphy underscored the need for a coordinator when she reported that the Rocky

**MASTERING WORLD HISTORY:  
THE SUMMER MASTER'S DEGREE  
PROGRAM IN WORLD HISTORY  
AT  
VILLANOVA UNIVERSITY**

Maghan Keita, Director

Mountain Regional was planning a conference on Indigenous Peoples for June 17-19, 1993. She had been unaware that the WHA was also planning a conference for the following week in Hawaii. Gladys requested that a schedule or calendar be developed for conferences planned by affiliates and the national WHA in order to avoid conflicts. After extensive discussion of whether the Hawaii conference would detract from the Rocky Mountain conference, a consensus emerged that it would not. A motion was then made to support a national WHA conference in Hawaii in June 1993. Motion approved.

David Smith reported on plans the California WHA had for a variety of conferences and projects.

Motions were made to approve affiliate status for the Ohio Valley World History Association (OVWHA) and for the World History Association of Minnesota (WHAM). Both motions passed. Roger Beck, President of OVWHA, requested that a meeting of affiliates be held at this WHA conference. Mark Welter, President of WHAM, described the activities of his organization.

Theodore Von Laue, speaking on behalf of an incipient New England WHA, indicated that he plans to make a presentation to the New England Historical Association.

Re: Old Business

Ray Lorantas suggested that since there was so little time left, discussion on fund raising be postponed to the December 1992 meeting of the Executive Council. There was no dissent.

Re: New Business

Marilynn Hitchens commented on developments in testing. On behalf of the WHA, she had submitted a statement to the National Standards Project. She and Judith Zinsser also described the new Pacesetter testing project. Both Marilynn and Judy noted that people in the WHA have been having an important influence in changing the direction of national testing in history. More questions on world history have been appearing on tests. Although only ten years old, the WHA has clearly been having an impact.

Marilynn called attention to the need for historical materials in other parts of the world. She moved that the WHA support the sending of the *Journal of World History* to educational institutions in Latin America, Asia and Africa. Motion approved.

There being no further business, the meeting adjourned at 8:35 p.m.

Respectfully submitted,  
Arnold Schrier  
Acting Secretary

(To Professor Schrier, an appreciation from the president.)

**WHA**

This is an extremely exciting time for historians in general and historians of the world in particular. The global dimensions of the world itself seem to be collapsing; the world is "smaller" as technological achievements in communication and travel allow more and more people to see and actually touch people and places which were "remote" a decade ago. Yet, the ability to "touch" the world has meant new and difficult challenges for historians and their students. Just as the world may appear smaller to most of us, its wealth in knowledge has become proportionally greater. For those of us who teach, we find that there is more to teach; more to be taught; and, more to learn. The calls for multiculturalism and diversity, the movement away from a simply Eurocentric view of the world, are more real than fad when one takes this smaller world into account and then reviews the demography of Europe and the Americas since the Age of Discovery. In the United States, our need to "discover" the world is rooted in the fact that we can virtually see that world folding over on us; washing us like a huge tidal wave of humanity insisting that we get to know one another with greater intimacy.

In many ways, possibly somewhat begrudgingly, possibly more implicitly than candidly, the profession of history is attempting to view the world as it was and is. In that vein, the History Department of Villanova University will inaugurate its Master's Degree in World History Program in the summer of 1993. The core of the program centers on the necessity that Jerry Bentley so impressively stated in a 1988 issue of the *World History Bulletin* when he wrote of "responsible citizenship in the contemporary world." In order to accomplish this at Villanova, we see our task as two-fold: our program is designed not only to train the professional historian, but also to train those who train our children--elementary and secondary school teachers who at this very moment are expressing a real desire and need for this type of curriculum.

Villanova's Department of History has an excellent graduate faculty whose teaching and research interests cover the "four corners" of the globe and most of the areas in between. Our new program is unique in that it is designed to allow students to make the best use of their summers. Villanova offers the only summer master's degree in history in the country. At a moderate pace, the student can complete the thirty credit-hour program of study in five summers. Those who are a bit more energetic may complete it in less. Instruction takes place

during the month of July, in recognition of teaching schedules and many students' desire for late summer vacations.

The program is structured to provide students with a wide variety of course offerings every summer. Crucial to the structure of the program is its intrinsic rationale: the program structure and its content are designed to convey the history of the World from the standpoint of the world, not simply from the niches of specialization that various faculties occupy. In this light, courses are divided into four areas which reflect our attempt to provide a comprehensive view of the world and the integral themes and components which make up that world. Our attempt is to matrix historiographic, methodologic, conceptual, thematic and geographic concerns within the scope of the entire program and the individual student's experience of that program.

This is done by dividing our course offering into four categories: 1) the core seminar; 2) regional courses; 3) thematic courses; 4) electives. The core seminar will focus on historiography and methodology in the development of a global conceptualization of history. From our perception, it is important that the student understand not only the conventional and "classic" historical works which have molded almost a century of historical discourse from a Western perspective, but that the student also begin to conceptualize how other members of the global community have structured their histories of the world as well.

Regional courses will be approached from the same context. The notion is that within the matrix which we and our students construct, we can, in fact, begin to piece together a much fuller and richer picture of the history of the world and its peoples. The course offerings will cover African, Islamic, Mediterranean, Latin American, African American and Asian histories.

If the core seminar provides the framework and the regional courses provide the substance, then the thematic courses will provide the "glue" which binds our attempt to help students develop a real cognizance of the world and its history as an interactive and integrative whole. The thematic courses will include comparative revolution, nationalism, imperialism, international relations, gender issues, environmental matters, and ethnic studies.

Finally, within the course of study, we come full-circle, so to speak, in terms of requiring the student to contextualize the West within the much broader framework of the world. The student will select electives in United States and European history which are designed to provide a global focus for the historical and geographic areas which have dominated the academic exchange in the modern era.

The program will be open to all qualified students. We welcome those who wish to participate in only one course with the same enthusiasm as those who wish to pursue the master's degree. Feel free to

contact us for more information:

The Director  
The Summer Master's Degree Program  
in World History  
The Department of History  
Villanova University  
Villanova, PA 19085

WHA

## WORLD HISTORY TEACHING POSITION

**World History.** Assistant professor, tenure-track, fall 1993. Ph.D. required. Candidates are expected to teach core-curriculum world history courses with a comparative, global perspective. In addition, candidates would be expected to teach upper-division courses in East Asian, Latin American, African, Eastern European, or a combination of those fields. Applicants must demonstrate superlative teaching credentials in a wide variety of historical areas and in general education. Submit letter addressing ability to meet position requirements, c.v., transcripts, and three letters of recommendation or current placement file to Dr. Carl Caldwell, Vice President and Dean of the College, Franklin College, Franklin, IN 46131. Application review will begin on December 15, 1992. Franklin College is a four-year coeducational liberal arts institution that is strongly committed to diversity. AA/EOE.

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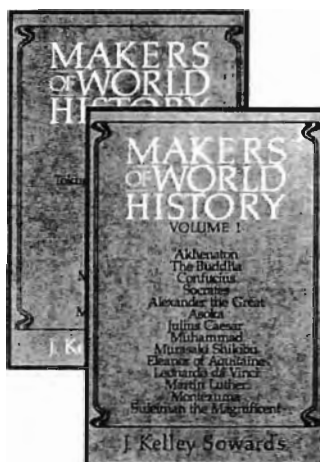


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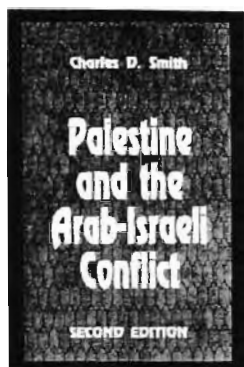
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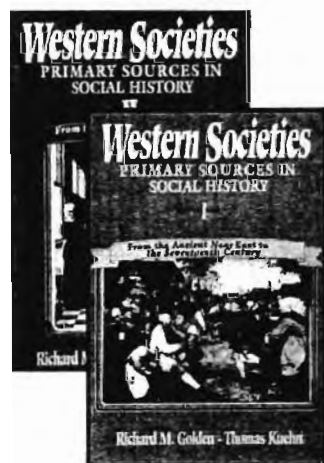


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WHA dues are payable on a calendar year basis. During each year, members will receive two issues of the *Journal* and two issues of the *Bulletin*. Many members have had questions regarding the timing of dues notices. Notices for 1992 dues were mailed in November, 1991. If your address has changed, please send notification to Dick Rosen, Executive Director, World History Association, at the address shown above. Your cooperation will save the WHA time and money.

The *Journal* is published each March and September; the *Bulletin* appears in May and November.

Finally, please note the label which is affixed to the *Bulletin*. It contains both your membership number and the expiration date of your membership. If you find this information in error, please notify the Executive Director immediately.

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