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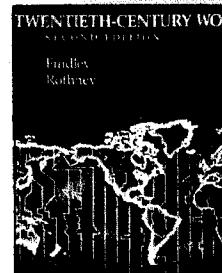


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WORLD HISTORY BULLETIN

Newsletter of the World History Association

Colleges Must Revitalize the Teaching and Study of World History*

William H. McNeill†

Nearly fifty years after Pearl Harbor brought the importance of the non-European world forcibly to our attention, and almost 500 years after Copernicus, the American educational system is beginning to take cognizance of the fact that the world is round, and that diverse peoples on the face of the earth interact and have always done so. In other words, we are beginning to pay serious attention to world history.

In a world so tightly interconnected as ours, in which Iranian and Chinese demonstrators think it worthwhile to carry signs in English so as to appeal to American TV audiences, it is high time that our schools and colleges take on the task of preparing the young to live in an intensely interactive global society. Nearly everyone agrees that the most effective and economical way to do so is to teach world history, since a chronological approach can comfortably incorporate geography, economics, religion, race, demography, and other critical factors of the contemporary scene into a suitably sophisticated political narrative.

World history has therefore been spreading in our high schools, often by legislative mandate, as in California and Texas. Quite a few colleges are also experimenting with the teaching of world history. Publishers, sniffing the wind, have hurried to produce about half a dozen new textbooks in recent years.

The World History Association was organized in 1982, and an older organization, the International Society for the Comparative Study of Civilizations, having migrated to the United States from Europe, is also flourishing. A new *Journal of World History* started publication this year.

Superficially, the record looks impressive enough. But there are serious flaws. First of all, high school teachers, suddenly made responsible for teaching world history, have no obvious way to



GEORGE UHLENKIRCH FOR THE CHRONICLE

master the subject. Curriculum planners cannot agree on how world history should be taught. As with national or any other type of history, some principle of selection must govern the distribution of attention in world history classes; but efforts in that direction generate nothing but disputes—sometimes bitter disputes. In practice, textbook authors and the editorial staffs of textbook companies decide what world history courses will look like, and teachers limp along, for the most part, sheltering behind the textbook assigned to them.

Professionally acceptable, practically useful, and intellectually illuminating world history courses are unlikely to emerge from such circumstances. The whole aim and purpose of the effort to introduce world history into our schools will be frustrated unless historians at the university and college level begin to face up to the question of how world history should be conceptualized. Surely it is absurd to ask high school teachers to teach a subject that they cannot study in most institutions of higher learning because college and university historians busy themselves exclusively with other, comparatively tiny and even trivial questions. Yet this is what is happening; and the more prestigious the institution, the more indifferent its historians are to the most pressing historical question of the age: how to put together what we know about the past so that world history may emerge as an intelligent whole, something that can (and obviously should) be taught. Reasons for this seemingly irrational be-

havior are obvious enough. Professional reward comes from publication, and the quickest path to publication is to polish a Ph.D. dissertation until some press accepts it. And Ph.D. dissertations, built on the ideal of exhausting all relevant original sources after a short period of research, must by necessity be confined to a very narrow chronological, geographical, and thematic compass. All too often, the result is trivial and of interest only to a very narrow circle of specialists. Yet, because it is based directly on texts someone once had some reason to write down (and that happen to have been preserved and become available to the researcher), this sort of history is deemed scholarly and somehow respectable. Writing on macrohistorical questions, however urgent they may be for our understanding of the past, is felt to be suspect simply because paraphrase of original documents plays a very minor role in such writing.

The analogy of microeconomics and macroeconomics is, I think, exact. What historians in our graduate schools and prestigious

* This article was previously printed as "Point of View" in *The Chronicle of Higher Education* (8 August 1990), p. 36. It is reprinted here with permission.

† William H. McNeill is now professor emeritus at the University of Chicago where he had held a distinguished chair in the discipline. He was also president of the American Historical Association.

colleges are doing is to deny the need for a different level of historical study from that permitted by the Ph.D. dissertation and research built directly upon original texts. But if macroeconomics had had to be constructed on the basis of information about each private transaction, as recorded in written contracts on deposit in accessible archives, there would be no such branch of science, and the policies of national governments, so heavily influenced since World War II by macroeconomic concepts and statistical data, would still be laboring with nineteenth-century notions.

Macroeconomics arose when new concepts organized newly gathered data about the flow of goods and services within national economics. Macrohistory requires the same: new concepts applied to new data from the past—data collected on the basis of old documents, archaeological remains, and other evidence in response to questions put to the past by historians who are no longer content merely to purge old texts of apparent or probable errors, paraphrase the residue, and call the result scholarly. The old ideal of scholarship simply suppresses dimensions of the past of which contemporaries were not aware, but which may seem central in retrospect. Macroeconomics, by developing new statistical artifacts like the gross national product, asked new questions and generated new answers that microeconomic analysis, concentrating solely on private exchanges, could never have done. Similarly, by asking new questions, macrohistory has begun to generate new evidence and create new understanding of the past. But, so far, the enterprise remains marginal to the educational establishment, because American graduate departments of history as well as most colleges will have nothing to do with it.

But when public need dictates the teaching of world history in schools, surely colleges and universities must do something to develop responsible macrohistory. Only then will they be able to meet teachers' needs for a well-conceived portrait of the global past. Only then will the weight of the historical profession be brought to bear on the curricular struggles that a "more inclusive curriculum" has begun to generate in our schools. Only then will the historical profession rise to the occasion presented to us by the ever more obvious unification of the globe.

In this process, it seems to me, university deans and academic administrators must play a leading part. If administrators have a clear idea of what is possible and needed, young historians will feel safe in addressing macrohistorical questions, reverting to themes and inquiries that had to be shelved while they were completing their dissertations. They may even become willing to teach world history courses, instead of trying desperately to stay as close as possible to the subject of their dissertation in the classroom so as to conserve energy for getting it into print. But rewards must be altered if the historical profession is to escape the tyranny of nineteenth-century notions of how to make history scientific. Macrohistory can come into being as a respectable branch of historical scholarship and teaching only if career prospects beckon the young historians to supplement what they did in graduate school. Development of new, coherent, and well-thought-through macrohistorical courses ought to count as much as (or more than) publication of a learned journal article derived from a chapter of the dissertation. An original essay on a macrohistorical question ought to count for more than a dry-as-dust monograph that represents minor embellishment of a complete dissertation.

In other words, written and unwritten evidence of a lively intelligence, addressing real questions of historical interpretation and synthesis, ought to count for more than narrow, conventional articles and monographs in making tenure and salary decisions. If academic administrators make this clear and act accordingly, the existing anomaly whereby high school teachers are told to teach what nearly all college and universities teachers refuse to teach or study will be eliminated, and the historical profession will begin to develop a more responsible posture toward the imperatives of our time. Without energetic cooperation and leadership from administrators, the historical profession will probably persist in idolizing an old technique, refusing to address macrohistorical questions that cannot be answered on the basis of old texts alone, and will continue to be both unable and unwilling to help teachers make intellectually respectable world history teachable in our schools.

WHA

WORLD HISTORY BULLETIN

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©1990 by the World History Association. ISSN 0886-117X

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

THE GLOBE AND YOU*

JOHN MAXWELL HAMILTON
WORLD SHRINK

John Maxwell Hamilton is the author of Main Street America and the Third World, Edgar Snow: A Biography, and this year's Entangling Alliances: How the Third World Shapes Our Lives. He has for years traveled the globe while serving news organizations, the U.S. Agency for International Development, the U.S. House of Representatives Foreign Affairs Committee, and currently the World Bank.

I was in the small London sales office of a *Kansas City* company that turns mountains of paper into sophisticated computer databases. These range from *American* hospital records to *British* voter rolls to electronic "archives" of *international* newspaper and magazine articles like the one you are reading right now. In previous weeks I had watched the company's data-entry operators working at terminals in *Manila's* sweltering business district, on the *Scottish* shore of the gray Irish Sea, and in a plain industrial park in *Dayton, Ohio*.

"What are you doing here?" a worker in the London office asked.

I told her I was writing a book on global interdependence.

"What," she said with dead seriousness, "does that have to do with us?"

It was one of those offhand comments that say a lot. In casual conversation we marvel, "It's a small world." We've made "interdependence" a watchword of the times. Yet we have difficulty comprehending the welter of social, cultural, economic, and political ties that have come to bind geographically distant peoples together. The most straightforward global relationships often elude us — as they evidently eluded that office worker in London — even when they directly shape our lives.

CONNECTIONS

The problem, to begin with, is that interdependence is not an event, something that *has happened*. It *is happening*.

Human history, in fact, has been a march toward ever more connections around the globe. Intrepid wanderers like Marco Polo found their way from Europe to China in the thirteenth century. As commerce in goods and ideas began to flow back and forth, countries reshaped each other. The French court copied Chinese fashions. Leibniz, the German philosopher and mathematician, set up societies in Berlin and Moscow to study Chinese thought. The British made Chinese tea their national drink. A dominant force behind China's revolutions during the past century has been the looming presence of other nations and their ideas, including communism and capitalism.

Features we associate with our interwoven world have roots deep in history. The idea behind the OPEC oil cartel, a clear expression of interdependence, existed in 1301. That year King Philip the Fair of France and King Charles the Second of Naples, rulers with a corner on salt production, formed an alliance on the commodity, which was essential for food preservation.

REASONS

The specter of nations defaulting on foreign debt, another modern-day global concern, has also roamed through many centuries. Young American states defaulted so often one British lender said the United States was "a nation with whom no contract can be made, because none would be kept."

Even the word "interdependence" and the concerns it engenders are not new. "There are serious questions whether the long-sought-after interdependence hasn't finally reached the point where its cost may be outweighing its benefits," said British economist John Maynard Keynes in 1933.

What is new — and what Keynes had begun to see — is that global connections, which grew gradually through the centuries, now multiply everyday.

One reason is technological change. Nineteenth century advances such as food canning, refrigeration, and railways reduce the importance of the proximity of buyers and sellers in commerce. The beginnings of modern interdependence, British historian Geoffrey Barraclough observed, could be found in the first loads of frozen New Zealand mutton that reached British shores in 1882.

Until the last century, most people didn't think much about pleasure travel. Last year [1989], thanks to relatively inexpensive international airfares, tourism became the No. 1 "export" or earner for the United States, among other countries, according to the U.S. Commerce Department.

Advance communications technology underpins global banking and global stock markets, not to mention global data entry. Like many businesses, IBM has a private communications network linking staff in more than fifty countries. When making a sale Filipinos can connect their computer terminals to a system in Toronto that will "display" model sales contracts; IBM's eighty-person repair staff in Manila diagnoses computer problems by dialing their computers to IBM computers in Tokyo, Japan, or Tampa, Florida, or Boulder, Colorado.

The manufacturers of computer hardware, software, telecommunications gear, and other information technologies "will be the largest industry world wide by the mid-1990s," predicts Michael Tyler, a telecommunications expert with Booz, Allen & Hamilton, management consultants. The prediction is all the more remarkable considering that experts in the 1950s thought each country would have one computer.

STRATEGIES

In addition to technological change, the second reason for the proliferation of global connections is that more countries are determined to be involved.

A turning point came with decolonization at the end of World War II. Scores of new nations emerged, and already independent developing countries were less deferential to the great powers. The United Nations, which had fifty-one charter members, grew to 159 members by 1989. More and more countries aspire to a larger role in the world, formulating economic and political strategies of their own.

Recent events in Eastern Europe and among the Soviet Union's fifteen ethnic republics promised more of the same. As the Kremlin contemplates the possibility that Russians may soon need visas to visit Lithuania, American leaders realize they must

* Reprinted with permission of the author. This article appeared in the *World Monitor* (August 1990), vol. 3, no. 8, pp. 70-72.

now cope with an array of Eastern foreign policies wider than the single, unified Soviet one they previously faced. The disintegration of the Iron Curtain, long a U.S. objective, has presented policymakers with a more complex world.

SERVICES

For a glimpse at the complexity, take something relatively simple, like trade in services such as banking, communications, and shoe repair. Communist Karl Marx and capitalist Adam Smith both thought of manufactured products as economically important and services as doomed to insignificance. They were right for many years. Not now.

When old shoes are flown from Florida to Yucatán for repair, it's one small step for 'interdependence.' But larger international links are multiplying, and everybody needs to be prepared.

What could be more local than a shoe repair service? Yet, sitting in a roadside café in northern Mexico last year, sociologist Jorge Bustamante told me how shoes are now flown from Florida to Mexico's Yucatán Peninsula to be repaired.

Data entry, which requires operators to type information into computers, can be done virtually anywhere. Raw documents are easily shipped by plane or transmitted by fax or computer modem. The resulting database can be beamed from one country to another. Highly skilled professional services, such as engineering design or accounting, are also performed in widely dispersed locales. Texas Instruments not long ago opened a facility in Bangalore, India. It creates software used in designing semiconductors. All the software is exported.

SURVEYS

Information technology promises seemingly unlimited global miracles, but it cannot do one thing: keep track of itself. Data-entry services are not counted like a keg of nails, a barrel of oil, or a bale of cotton, which can be stacked in the hold of a ship. The best the U.S. Commerce Department can do is conduct periodic surveys of American businesses in hopes of developing a rough statistical picture. It can be years before a survey begins to be traded internationally and the first survey is done. The Commerce Department did not look at data-entry trade until 1987. Data entry is now measured in annual trade surveys, but it is lumped with custom software design and computer maintenance, making the statistics sketchy at best.

Conservative calculations show that statistics underestimate exports of services generally by 36% and imports by 28%, according to a 1987 U.S. Office of Technology Assessment study.

Services are not covered by the General Agreement on Tariffs and Trade (GATT), set up more to promote free and fair world commerce. GATT negotiations currently underway deal with such basic questions as how to define services. Former Indian Prime Minister Rajiv Gandhi suggested India would let U.S. banks and insurance companies sell their services in his country if Americans let Indian carpenters and mechanics freely enter the United States to sell their services. Such understandings could lead to new definitions of immigration.

CONSEQUENCES

"When you get into it," says a Filipino trade official, "you begin to see consequences."

The consequences can be monumental, indeed. Some developing countries are investing heavily in technology to acquire data-entry and other information-service work. But what will happen as improvements come in optical character readers, which scan paper electronically and enter data into a computer without the help of typists? Either developing countries will have to acquire other jobs, many of which are also wanted by Americans, or they will face a downhill slide, from which industrialized nations cannot distance themselves either. With improved information technology and jet travel, after all, it is easier than ever for out-of-work citizens to obtain a visa and fly to a country where job possibilities are better.

COMPLEXITIES

Services, of course, are only one piece of the puzzle. Everywhere one turns, new complexities present themselves.

We have come to see the world's dependence on tropical habitats, not only for the rain forests that help in preserving breathable atmosphere but also for the genetic wealth of flora and fauna offering improved foods and medicines. Yet scientists have described only 1.4 million species. Estimates of the total number range from 5 million to 30 million. Attaching values to the tropical forests is difficult when the industrial world's economic accounting systems value that which is used (a tree cut for lumber) more than that which is not (a tree allowed to grow).

Legal issues that have been resolved in one country can begin to unravel internationally. Must U.S. police acquire a warrant, as required for searches in the United States, when searching a foreigner's residence abroad? (The Supreme Court recently said "no," much to the consternation of Americans who worry about their country displaying a double standard and about foreign police using their rules in chasing suspects in the United States.)

RULINGS

Or what about discrimination by U.S. business operations abroad? Recent rulings suggest companies may discriminate on the basis of sex, race, or religion but not age. The issue is sure to reappear.

Yet another legal problem involves bankruptcy proceedings of multinational corporations. No worldwide agreement has been reached to ensure that all creditors have an equal shot at a bankrupt company's assets, the result being chaotic country-by-country seizures.

With the list of issues so long — and growing — the biggest challenge may be to devise problem-solving strategies that can be applied day after day.

Harold H. Saunders, a visiting fellow at the Brookings Institution, argues governments must develop long-term relationships permitting "continuous interaction." The approach is less like chess, with a winner and a loser, than like a teeter-totter, where both sides try to keep the relationship in play. It allows people to think in terms of "we," which brings a higher level of maturity to the relationship, says Saunders, who has served on the U.S. National Security Council and in the State Department.

CITIZENS

Others talk about getting more citizens involved in foreign policy. This is much easier today.

The same technological advances that make the world interdependent let Americans in the smallest towns go international through such means as instant communications.

Still others have suggested new government structures. To erase the false lines between domestic and foreign affairs, the Aspen Institute proposed in the mid-1970s replacing the Domestic Council then in the White House with a Council on Interdependence.

Perhaps we are on the verge of a period of creative, constructive change, with people joining together to solve common problems. Perhaps we face chaos. Perhaps both.

One thing, though, is certain. Ask, "What does interdependence have to do with me?" and the same answer will keep coming up: "Everything."

W H A

UNESCO'S PROJECT OF INTEGRAL STUDY OF THE SILK ROADS

Professor Andre Gunder Frank, WHA member from the University of Amsterdam, first made us aware of the UNESCO Silk Roads Project during the WHA-Rocky Mountain Regional Conference in Aspen, Colorado, in June, 1989. He vowed to keep us abreast of the project, and he has been true to his word by sending material from time to time since that casual reference. We are indebted to him for introducing us to the Project and for allowing us to make contact with the others who have provided the information which follows.

General Description of the Project*

INTRODUCTION

The Silk Roads, over land or sea, were above all a means of communication and dialogue.

The existence of these routes, whose origins are lost in the midst of time, but whose history can be traced back over more than 2,000 years, made an inestimable contribution to the civilization of mankind.

At their peak, the Silk Roads took on a significance which was both cultural and commercial. It seemed almost as if the western gate of the city of Chang'an (Xian), capital of ancient China, opened directly onto distant countries; countries to which were sent and from whence arrived not only an immense volume of commercial goods, but also new ideas. Through these exchanges, countries in both the East and the West reaped enormous benefits, as the vast sum of knowledge transmitted enriched their own cultures.

These routes extended even beyond the practical terminal points in the Middle East and China, westwards as far as Rome or Venice, and eastwards as far as Nara and Japan.

Although the Silk Roads have been the subject over the years of various individual studies there has, as yet, been no systematic interdisciplinary examination of this vast repository of human

history. Such an undertaking is far beyond the scope of any individual, or even national institution. It is only an international organization such as the United Nations Educational, Scientific and Cultural Organization (UNESCO) that can address itself to this monumental task, mobilize the resources that are required, and act as the catalyst for international collaboration.

THE PROJECT

In 1988, Mr. Frederico Mayor, the Director General of UNESCO, launched the *Integral Study of the Silk Roads: Roads of Dialogue* as a major project of the World Decade for Cultural Development, and the General Conference of UNESCO has now extended its duration to 1997 to coincide with the close of the decade.

The aim of this project is to make people living in the present day aware of the need for a renewed dialogue among themselves, and to help them rediscover the historical record of human understanding and communication which mutually enriched the different civilizations along the Silk Roads.

More than thirty countries are actively involved in all aspects of the UNESCO project.

It will involve the academic community throughout the world in order to stimulate research work on the Silk Roads. It will also highlight the cultural identity and cultural heritage of countries along the Silk Roads, thus contributing to the enrichment and preservation of this heritage.

Major scientific and cultural institutions collaborating in the various activities of the UNESCO project include: the British Museum, the Hermitage Museum (USSR), the Kunsthistorich Museum of Berlin, the Metropolitan Museum of New York, the National Museum of New Delhi, the Museum of Chinese History in Beijing, the School of Oriental and African Studies of the University of London, the Department of Archeology and Museums of Peshawar University, the National Centre for Scientific Research (CNRS, France), the Cini Foundation (Italy), the Iraqi Heritage Centre, the Institute for Studies and Cultural Research in Teheran, the Academy of Sciences of the USSR and of other countries concerned, and the Cousteau Foundation.

The main specialized non-governmental organizations such as the International Council of Museums, the International Music Council, International PEN, the International Dance Council, and the International Film and Television Council are also directly concerned, and collaborate closely with the Integral Study.

The project has two main dimensions, which will evolve simultaneously. The first, an intellectual and scientific one, will comprise a series of interdisciplinary seminars and meetings with scholars from different countries. These will take place at historic sites, either during expeditions retracing the main Silk Routes or independently. This academic program will make a significant contribution to contemporary scholarly research and cultural reflection, and will result in a number of highly specialized publications. It will enable a wide network of intellectual cooperation to be set up linking scholars and institutions throughout the world, which will continue beyond the close of the project.

The second dimension will enhance the visibility of the whole project through wide exposure by the media, as well as through a program of exhibitions and publications.

Some thirty specialists in different fields have been nominated

* This information was gleaned from material published by UNESCO's office in Paris.

as members of the scientific Consultative Committee to advise on all activities and ensure their conformity with the scientific and intellectual character of the project.

Expeditions

Three main expeditions will take place during 1990 and 1991. The first overland expedition, a motor caravan carrying an international team of specialists and media set out in July 1990 from Xian where special events were held to celebrate its departure. It traveled along the Desert Route in China, through Dunhuang where a small scientific colloquium was held, round the northern rim of the Taklamakan Desert to Kashgar, and closed with an international seminar in Urumqi.

Further stages of the Desert Route are being planned, such as the route from Merv in the Soviet Union to Istanbul, the Buddhist Route to India, the Nomads Route in Mongolia and the Altaic Route to the Korean Peninsula.

The maritime expedition, from 23rd October 1990 to 9th March 1991, will depart from Venice to retrace the Maritime Silk Route, calling at main ports such as Alexandria, Muscat, Colombo, and Canton, and visiting historic sites along the route, as far as Osaka in Japan.

An international team of specialists and media will travel on board the ship *Fulk al-Salamah* ("Ship of Peace") generously lent for this expedition by His Majesty the Sultan of Oman.

International seminars will be held at a number of cities, and at each port of call a meeting with local scholars will be held, together with an exhibition on the cultural heritage of the country, a photographic exhibition on the Silk Roads, and a presentation of UNESCO's activities.

Visits to sites and museums linked to the Silk Roads as well as cultural programs of music, dance, or theater performances will be organized by the countries through which the expeditions will be passing.

The Steppe Route, used by horsemen since time immemorial.

will be the third expedition and is foreseen in 1991. A preliminary reconnaissance mission was organized by the Soviet Union in 1989.

For this expedition a motor caravan will travel from the north coast of the Black Sea and follow the historic route north of the Tian Shan as far as Urumqi. A chain of international seminars and other activities are being planned by the USSR.

The extension of the Project to 1997 will provide the occasion to consolidate the intellectual and scientific dimension of the Integral Study. It will also provide the possibility not only of organizing further expeditions, but also of enlarging the program of Associated Projects which at present is made up of some sixty.

THE SILK ROADS



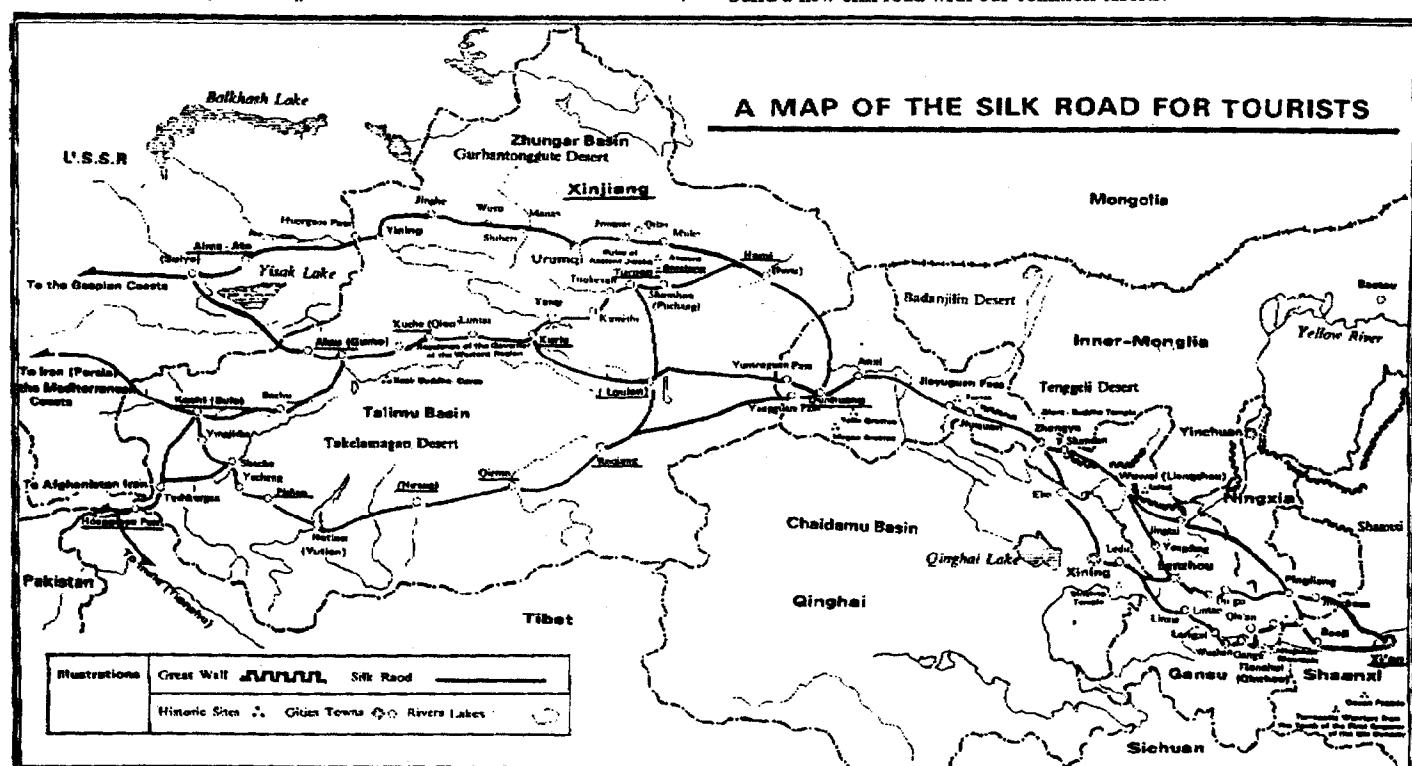
A DIALOGUE RENEWED

UNESCO's first expedition crosses the Chinese desert

The Silk Roads — the name conjures up images of searing, waterless deserts, snowbound mountain passes, and intrepid travelers of another age braving all odds to exchange precious cargos of silk, spices and other treasures in exotic, far-flung markets from Xian to Rome. This incredible network also served as a link between the world's great civilizations — Greek and Roman, Arab, Indian, and Chinese — and as a conduit of knowledge, art, religion, and philosophy.

UNESCO's Integral Study of the Silk Roads: Roads of Dialogue (1987-1997) aims, by examining these exchanges, to renew the dialogue and reveal how much these routes contributed to the shape of today's world.

"Come, my friends, dance and sing to our hearts' content, let our spirit once again enrich the land, may our friendship last forever, may we build a new silk road with our common efforts."



photos by: Son sijin Liang Feng Qi Shaoshan MaiLi Qi Shing

At the end of the poem, written especially for the foreign visitors who had come from all corners of the globe, the music began and everybody leapt to the floor, trying to emulate the sensual sway and tilt of the local dancers.

"The movements remind me of Arabia, Asia, and the Soviet Union," remarked one of the foreigners. His comments were not misplaced. Hami, an oasis town in China's Gobi Desert, is a true cultural melting pot, the result of its key position between the Eastern and Western worlds in what is now the Xinjiang Uighur Autonomous Region in the vast northwest, bordering India, Pakistan, Afghanistan, and the USSR. This position also made it a major trading center on the Silk Road and, therefore, a logical stopover for UNESCO's desert route expedition under the *Integral Study of the Silk Roads: Roads of Dialogue*.

The voyage began on July 20, in Xian, China's ancient capital and departure point for the caravans heading westward. Traveling with sometimes up to twenty vehicles, the expedition of about 100 people included twenty-five scholars from all over the world, seven of China's leading scientists, local specialists who joined the voyage at various stages, an international media team, and a support staff. Their aim was to renew the dialogue between the peoples and nations traversed by the Silk Roads of old, and to retrace the record of human understanding and communication which mutually enriched the civilizations along the route.

Skeptics said it couldn't be done, but once underway, the caravan took on a life of its own that broke down the barriers between the scientists, and mobilized the population in the provinces of Shaanxi, Gansu, and remote Xinjiang.

* This article, reprinted from *UNESCO Sources*, No. 18 (September 1990), was sent to us via FAX by Gail Larminaux of UNESCO's office in Paris.



SOME UPS AND DOWNS ON THE SILK ROAD AN "ACADEMIC TRAVELOGUE"

Andre Gunder Frank*

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TAKLAMAKAN

Taklamakan Desert means literally, "you go in, you don't come out." The ecological reason is the extremely arid shifting sand dunes and frequent sand storms in this 1,000-km-long and 500-km-wide oval shaped desert. It is located in what is now northwest China's Xinjiang Region. It was elliptically skirted by the Silk Road for over 2,000 years. Popularly, this desert tends to be equated to the better-known Gobi Desert. Originally "Gobi" actually meant a type of desert with a gravel rather than sandy surface, which is mostly farther to the east.

Today's political reality is more like "you can't go in" to almost any place even outside the desert, and you "will come out" of the whole trip with little to show for it. The reason is Chinese reluctance to let anybody really see what there is to see from the

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past, let alone what is going on—or not—in the present in and around the Taklamakan Desert.

SILK ROAD(s)

The Silk Road was an overland and maritime complex of "roads," which connected China in the East; with Siberia in the North; Tibet and India in the South; and Persia, Mesopotamia, Anatolia, and the Mediterranean in the West. This complex of trade, migration, and cultural diffusion was the life-line or circulatory system of Eurasian development for over 2,000 years. Silk was only one of the items which traveled through this system. The name "Silk Road" was not coined until the nineteenth century.

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Today, only bits and pieces of the Silk Road are still extant and are being literally unearthed again—apparently more as a tourist attraction than as a serious archaeological or historical study or anything else.

THE UNESCO INTEGRAL SILK ROADS PROJECT AND EXPEDITIONS

UNESCO started a "Project for the Integral Study of the Silk Roads: Roads of Dialogue" some years ago to stimulate worldwide interest in this heritage of wo/mankind as a symbol of universal cultural interchange. The first aim of the project is to "rediscover the lost threads of human relationships" and the second one, "to open once again these peaceful paths of contact between East and West . . for the intensification of human understanding in all fields of life." The project includes a series of scientific, artistic, and other endeavors, including an atlas and several expeditions to retrace the old overland and maritime Silk Road(s). The first expedition was on the Desert Route beginning in China, the Chinese providing high-level scientific exports of their own to the expedition. The project is supposed to be accomplished by a media blitz, which pays for the whole enterprise outside the regular UNESCO budget.

Much of the preparatory time was devoted to trying to sort out the political realities, which oblige UNESCO to kowtow to the real and imagined national interests of today's member states. Each one wants to privilege its own present day territory through which this or that part of the old Silk Road once ran. Since these interests conflict, the First Desert Route Expedition was also unable to cross the Chinese-Pakistan border as planned and had to be confined to Chinese territory only. Moreover, despite the delegation of scientific expedition members, the Chinese authorities regarded and converted the expedition into a sort of academic tourism.

PLANNING THE FIRST DESERT ROUTE EXPEDITION

The expedition was in the planning stage for a couple of years. There were negotiations back and forth with the Chinese hosts, and the team was assembled and scheduled to depart in April, 1990 for fifty days.

A few days before departure, the expedition was suddenly postponed, officially "for reasons of insufficient preparation." Back and forth recriminations and denials appeared in the press. The Chinese had closed off western Xinjiang because of serious ethnic disturbances, including an untold number of deaths in March-

April. Postponement was until September-October, 1990 or some time in 1991. Suddenly in early July, the expedition was rescheduled to begin three weeks later on July 20 and to last thirty-four days instead. No doubt, several people were unable to rearrange their schedules on such short notice and therefore could not participate. Personally, I had a previous engagement elsewhere for that time and therefore had to delay my departure and catch up with the expedition down the road.

THE EXPEDITION SETS OFF

The expedition members assembled in modern Xian, next to the old dynastic capital of Chang'an, which was often regarded as the eastern terminal of the old Silk Road. That is where hundreds of life-size statues of soldiers and others were uncovered in 1974. Another large find of smaller statues was made recently. From there, the fifteen-vehicle expedition of buses, vans, and trucks set off for Lanzhou and then through the 1,500-km Kansu (Haxi) corridor to Dunhuang on the eastern edge of the Taklamakan Desert. The corridor is a narrow valley between two long mountain ranges. It was and still is the only connection of China proper with the northwest regions of steppes, deserts, and oases.

The art historian-cum-archaeologist, Christa Paula, had been in the area on her own before. I joined her at London's Heathrow airport so that together we could fly to Beijing. From there it would be on to Lanzhou, then to catch up with the expedition in the Dunhuang oasis 2,000-km and two weeks down the road westward from Xian. Getting there on our own was quite an odyssey in itself. We only succeeded through Christa's self-learned Chinese, ingenuity, and perseverance. In London and Beijing we were told that there is no plane from Lanzhou to Dunhuang. On arrival at Lanzhou airport, we were told there would be a plane the next morning, but that you have to buy the tickets in town, an hour and a half

Getting there on our own was quite an odyssey in itself.

away. To make a very long story short, we went and arrived after the office was closed, returned to the airport past midnight, stayed there, and got the tickets at the airport the next morning. Along the way, we picked up a British tourist on his own—a London stock-broker on vacation, he had the same destination but was unable to speak Chinese. *He proved that it can be done on your own!*

NORTHERN AND SOUTHERN ROUTES

Westward from Dunhuang, the old Silk Road divided into two branches that went around the desert and the Tarim River basin, and one which traversed part of it for a while. The northern route was called the route "South of the Northern Celestial Mountains," because it so paralleled the 1,000-mile long Tian Shan (Heavenly Mountain) range along the northern rim of the

Taklamakan Desert. This route also branched off through some mountain passes to the north into the steppe zone where the route "North of the Northern Celestial Mountains" traversed the nomads' grazing lands. A middle route first went straight west through part of the desert to Loulan on Lake Lop Nor and then north to Turfan and Hami. The route and Loulan on the Lake were abandoned when the lake dried up. The other and most used route was the southern one "North of the Southern Celestial Mountains." It passed through the then thriving oases near the present Roqiang, Qiemo, Nirang, Hatan/Yutian, Pishan, and the old Yarkand on to Kashgar. The northern and southern routes around the elliptical desert joined up again at Kashgar. From there and from Yarkand to the southeast, the Silk Road(s) crossed the Karakorum and other high mountain passes southwestward into India, now Pakistan, and northwestward to Samarkand and Bactria in what is now the Soviet Union and Afghanistan. There they connected with the routes to and from the Mediterranean via the northern end of the Caspian Sea and north, south, or through the Black Sea; and also south of the Caspian Sea through Persia and Mesopotamia.

Our expedition only took one route, the northern one south of the Tian Shan mountains. The earlier, more important southern route passes through regions which were more affected by desertification when the desert moved nearly 130 km southward. Today these southern-route oases towns, their infrastructure, and their connecting roads are absolutely poorer than the northern ones and perhaps relatively poorer than they were in their heyday. Besides, many of the towns and the surrounding desert are still off-limits to foreigners for these reasons and because they are near Chinese nuclear and missile installations, and oil. These and other rea-

sons may account for our expedition not being allowed to take that route.

WHAT TO SEE AND NOT TO SEE

European and Japanese archaeological and museum expeditions in the early decades of this century and much Chinese work in recent years uncovered and restored many artistic and other cultural and archaeological treasures of the heritage of (wo)mankind. Ruins of ancient cities, monasteries, burial sites, and as many as 1,000 Buddha caves carved out of the cliffs can be admired along the Silk Road in Xinjiang. The paintings and stuccoes in the Mogao Grottoes at Dunhuang are a veritable marvel to behold. Over a 1,000-year period, but especially during the Han and Tang Dynasties from about A.D. 200 to A.D. 800 about 2,000 caves were hand-hewn into the cliff. Then they were filled with paintings and statues, including a thirty-six-meter high Buddha. At our Dunhuang seminar, a Chinese expedition member called them "a mural of history." A French colleague explained how different religious, cultural, and artistic forms and contents were "syncretically" combined over the years.



Andre Gunder Frank

Early expeditions dug up or out, extracted, packed up, and carted away tons of manuscripts, paintings, and statues. Then they deposited them in European and Japanese museums "for safekeeping" (but part of the principal collection in Berlin was destroyed by bombs during World War II). Now the Chinese are understandably sensitive to foreign intrusion on what they regard as part of their cultural patrimony. Actually, of course, the artwork was mostly of Indian influence, and its Central Asian, Indo-European and now Turkic speaking locales have been under Chinese control off and on through the centuries. This is a sensitive

...the Chinese authorities prohibit private photographs or charge outrageous "foto fees" ...

ethnic area which is why the authorities only open a small portion of artistic treasures to viewing. Of the 412 still-extant Mogao Grottoes, we saw little more than a dozen. As in some other countries, the Chinese authorities prohibit private photographs or charge outrageous "foto fees" to safeguard their commercial monopoly on slides and photographs.

The various authorities interposed obstacles to the TV crews who came to film the expedition and the artistic sites. Indeed, their TV stations paid for the whole expedition in the hope of getting a commercially profitable TV film, which UNESCO also wanted produced to popularize cultural interchange along the Silk Road. Yet the Chinese, Xinjiang, and local authorities imposed so many filming restrictions—and/or demanded astronomical extra fees for filming more than one minute at a time—to make it doubtful that the TV crews were able to assemble enough good footage to put together a film which would justify and regroup the money they already spent on the whole expedition.

This conflict pitted the authorities against the TV crews and UNESCO and left the Bolivian UNESCO media director and the Chinese representative to the media locked in permanent battle. Interestingly, this conflict over the media also revealed serious lines of dissension among the national Chinese authorities from Beijing, the Uighur provincial ones from Urumqi, and the authorities in each locality. Each was also guarding his or her own toes from being treded on by the others, and the interests at stake went far beyond artistic treasures or their filming by foreign and Chinese TV crews.

CULTURAL EXCHANGE AMONG EXPEDITION MEMBERS AND THE POPULATION

The expedition was composed of some thirty foreigners, including the UNESCO project staff and its invited foreign "scholars" who had been recruited and signed up long before; fifteen Chinese scholars designated mostly at the last minute by their institutional authorities; twenty TV crew members; drivers for the fifteen vehicles; a permanent police escort, some Chinese officials and security agents; and a couple of Chinese-Uighur-English translators. About 100 people in all. The accommodations, logistics, and creature comforts organized and provided by the Chinese, provincial, and local authorities were excellent. On our arrival at most bases, we were embarrassed to be received by marching bands and dancing girls. The foreign delegation included people from Iraq (their embassy ordered them back home early after the conflict in the Gulf broke out), Iran, Egypt, Senegal (the director of the UNESCO project), Ethiopia, Turkey, Pakistan, India, Thailand, Mongolia, Korea, Australia, Mexico,

USA, Canada, France, Denmark, Germany (who mostly spoke English to each other), and three Central Asian republics in the USSR. The TV people were Japanese and Koreans, plus the Chinese TV crew. In Dunhuang and until the end we were joined by Ju Mahun, the director of Foreign Affairs of the Cultural Bureau for the Xinjiang Uighur Autonomous Region. He is a look-alike of the Russian, Boris Yeltsin, which is what I called him. He was most jovial and helpful. We only shared a few words in Russian each. Chinese, Turkish, and even Arabic-speaking fellow travelers had no problem with him on this score, but . . .

The lingua franca was English; with Chinese the common language among the Chinese and Xinjiang Uighurs. But there were various obstacles to communication. (1) It was difficult, if not impossible, to communicate between these two groups, and it was not much encouraged and sometimes positively discouraged by the Chinese. Through repeated efforts, I made friends with two Chinese colleagues—the physical geographer Zhang Quisong (with whom I had interminable public and private arguments about his datings of climatic change), and the specialist in ancient documents, Lin Meicun, both of whom spoke some English. (2) Beyond some formal interviews, there was little contact and common language between the "scholars" and the "media." (3) Communication and conviviality among the foreigners was mostly very good, all differences of cultural and political background notwithstanding. However, there was not as much interdisciplinary exchange as UNESCO had hoped for from its Integral Study between the archaeologist and art historian majority and the historian, sociologist, and assorted other minority "scholars." (4) For many, conversation between them and the Soviet Central Asians was impossible, because the latter knew no English, Chinese or any language other than Russian and Turkic. (5) However, Turkic was the lingua franca of and with the people in the region. The Turks had no problem, and the Turkic-speaking Khazak and Uzbek expedition members from Soviet Central Asia had a field day speaking with the local people on the street, in the bazaar, in front of the mosques. Perhaps my most vivid impression from the whole trip is how warmly and enthusiastically our colleagues from across the Soviet-Chinese border were received by their co-religionists—Moslem and Turkic-speaking brethren in "Chinese Eastern Turkestan." (6) The Chinese stressed several times that no one should call this region "Eastern Turkestan," because it is really "Western China." For the rest of us, contacts with the people there—whatever its name—were limited to a couple of prearranged visits to one wedding ceremony and some local families' homes. There, we only felt uncomfortable at being asked to visit them in their homes and bedrooms as though they were in a zoo. (7) Our Uighur "Boris Yeltsin" was always in charge and took his job seriously, especially when it came to avoiding undesirable contact between us and the local population. In Kucha, some guards first tried to stop us from leaving the compound. Askarov the Uzbek, Stamps the American, and Christa and I refused to be confined and went to the bazaar. Christa found her old friends there strangely uncommunicative. A scheduled general expedition visit to the bazaar on bazaar day (when our arrival would have coincided with the time when thousands mill about) was cancelled, and only reinstated after loud complaints. Even then it was only for a half-hour and under tight control at the edge of the bazaar, as I knew since I had gone on my own be-

fore. I decided to walk back and so informed the UNESCO people. My friend "Yeltsin" became furious, picked me up in his own car a mile down the road, and stopped exchanging our friendly half-dozen Russian words with me for several days.

The whole town had been off-limits to foreigners for several months since the disturbances in March.

The whole town had been off-limits to foreigners for several months since the disturbances in March. There is reason to believe that our otherwise friendly guardian angel was concerned for our safety and general peace. In Kashgar, later on, our leader pointed out that there are bicycles for rent in the hotel lobby—but only for (other) tourists on their own, not for the likes of us in his official delegation!

HAMI

After a ten-hour bus ride along paved and gravel roads (including "pipi stops" every two hours, ladies to the right, gentlemen to the left of the road, plus several detours through black gravel and white sand desert and over a couple of mountain passes), our first stop was Hami. It is a nice oasis town known for its crop of melons and export of melon juice. On day trips, we also toured outlying ruins and a museum. In the evening, the local authorities put a song and dance show on for us. Mrs. Tochthan Smyil, the Vice Commissioner of Hami, read us a poem she had composed, "In Response to Respected Guests." It began, "This is a joyous occasion for the Tarim, the Junggar and the Celestial Mountains. Invitations like snowflakes shower on guests from all over the world. Inspiration awaits here for its poets. Across your vast land, let your verses freely flow." She went on, "Today on the Silk Road the traffic is thriving again and in the Hami Oasis waves of green are rippling... The sweetness of fruits and melons resembles the taste of our lives." And Mrs. Smyil ended, "Here all is harmonious, and the people are as one... in our march toward a bright tomorrow [on] the Silk Road, the homeland of song and dance." No sooner said than done, Mrs. Smyil came over, presented me with the traditional flower, and then took me out on the floor to dance (that day I danced as often, that is twice, as in all my previous twenty years put together)! It is often the case that one has to find flowery language to "demonstrate" what everybody knows to be untrue—increasing unemployment, reduced income during the past two years, the continued voluntary and not-so-voluntary immigration of ethnic Chinese into Turkic-speaking and Muslim Uighur and other minority areas, and other socioeconomic problems that have increased ethnic tensions all around the Tarim Basin and throughout the Uighur Autonomous Region of Xinjiang, including Hami.

TURFAN

Another 300-km ride through tabletop flat desert as far as you can see, and then narrow gorges with spectacular scenery through a mountain pass, we arrived in Turfan. It is the nicest and largest of the oases in the north, known for its grapes, which it has exported for over 2,000 years. We had an outdoor lunch in Grape Valley. Turfan also lies in the lowest inhabited place on earth, in parts well over 100 meters below sea level in the Turfan Depression. That is a help in managing its unique, over two

thousand-year-old irrigation system based on the subterranean off-flow of water from the snowcapped, nearby Tian Shan mountains. However, Turfan's place in this depression also contributes to greater heat. On the road, the thermometers of our Japanese colleagues had measured up to 54 degrees centigrade in the sun. But it was partly cloudy during our days in Turfan and by no means hot—at least for me who used a jacket even while others went in shirtsleeves or less. On day sidetrips from Turfan, we went to see, among others, the Beziklik 1,000 Buddha caves. In one of them, later Buddhist arrivals covered earlier Manichaean frescoes with a masonry wall on which to put their own paintings. We also went to the ancient city of Gaochang (Karahoja), whose abode ruins still dominate the square kilometer of 12 meter-high and wide rammed earth walls remaining after the Mongols destroyed the approximately 1400-year-old city around 1300.

During an evening session at Tulufan (to which the Chinese have changed the ancient name of Turfan), I gave a seminar paper on how the Silk Road fits into "World System History" (to be published in *World History Journal*, Vol. II, No. 1) with a critical comment by my longtime friend, Samir Amin, and an illustration by Thomas Hollman from Germany. The director of the UNESCO project had especially invited Samir and me to "broaden" the scope of our concerns from the largely art historical focus of many of our colleagues. To open the discussion, the head of the Chinese delegation diplomatically but firmly commented that nothing is to be gained by straying so far afield and

His deputy repeated the same thing in less diplomatic language.

that we would do better to stick to talking about what we have seen on the sites we had visited in China. His deputy repeated the same thing in less diplomatic language. No other Chinese showed up. Only Professor Dani, the Pakistani leader of our expedition, supported me. (He is enormously erudite and knowledgeable in every field related to the Silk Road. Yet during our trip he spent most of his public speaking time making polite after dinner addresses to the local authorities here and there as they wined and dined us with banquets at every stop, including Hami and Turfan.)

So despite the "Integral Study" of the Silk Roads, which presumably were first and foremost transcontinental trade routes, there was never anyone to speak about trade, economic and political relations and military campaigns between nomad and settled peoples, nor even much about religion (despite the religious motifs of the Buddhist sculpture and paintings) or about musicology—Mrs. Smyil's land of song and dance notwithstanding. Far from our scope being too broad, as our Chinese leader claimed, the focus of our sightseeing and discussions was far too narrow.

KORLA, KUCHA, AND AKSU

We had three more one or two-night stops at oasis towns and their museums along the way, and more day trips to surrounding monuments, caves, or their ruins. On the side trip to the Iron Gate Pass through the Tian Shan Mountains, unfortunately I—or rather my stomach—was too indisposed to go along (I think I fed it too many grapes in Turfan and far too much watermelon along the way). The Iron Gate was fought over for centuries, because

its 14-km-long Peacock River ravine offers the only thoroughfare between North and South Xinjiang. That would have been of historical interest to me. On the other hand, at cultural sites and even ruins, expedition members who are archaeologists and art historians knew what they were seeing and what to look for and benefited therefrom. At least they learned something from what the authorities showed us, although they grumbled about what they knew they were not allowed to see. They discussed the technical and artistic ins and outs of this and that cave or ruin among each other. As an uninstructed bystander, I knew nothing and learned less from these "cultural" sites. However, I tried to learn something by nightly reading of books on the Silk Road and especially about its art historical excavations, which my fellow travellers took along and kindly lent me.

On the other hand, I benefited much more from long discussions on even longer bus rides, in hotel lobbies and rooms with some of my fellow travellers with whom I shared closer or even more distant social, economic, and political interests. Other than my friends Samir and Christa, these were particularly Kim Ho Dong from Korea and Isen Togan from Turkey, as well as Professor Dahi, as we all called him, when he was not ceremonially or otherwise busy. I used their input for my fifteen-minute talk on "The Centrality of Central Asia" at our closing conference with forty other speakers at Urumqi. And after I returned home the input helped me write a sixty-five-page paper under the same title. Moreover, having now "been there" or at least along 4-5,000 km of it all, I now "see" and feel totally differently about the whole area. Certainly, my paper could never have been written in the same way, or probably at all, without the feel that this trip gave me for Central Asia, its peoples, their history, and their futures.

Korla was an anticlimax after beautiful Turfan. Of the local 1,000 Buddha caves, we saw only two. For our benefit apparently, they had only just been emptied of goats, but not yet of what they had left behind, odor and all. Sometimes inadequate local care of cultural relics or sites is in turn used by some as supposed justification for foreign or other outside interference and for the refusal by foreigners to return the treasures they took away during semi-colonial times, as the Chinese now often request. Kucha is rundown. Asku is as though square and rectangular new brick, mortar, and concrete buildings had been put along wide avenues on a Monopoly board. In fact, they were all recently put up that way, and no trace is left of what may have remained of this ancient oasis town before the Chinese arrived with their bulldozers and immigrants.

KASHGAR

This charming old city was our final overland destination, 5,000 km from Xian and 2,300 from Dunhuang, but with side trips we had traveled nearly twice that far. Kashgar lies at the westernmost end of the Taklamakan Desert and the Tarim Basin, farther west than Alma-Ata across the mountains in the Soviet Union. The very predominantly Muslim city lies cradled below 7,000+ meter high permanently snowcapped peaks of the Tian Shan and the Pamir mountain ranges just before they almost meet. From there, passes lead north- and south-westward toward West and South Asia. If one travels eastward instead, the area presents the fork in the road where you have to chose between the southern and the northern route around the desert. Therefore, Kashgar has been a market center and cultural crossroads since time im-

memorial. In the late nineteenth century, Russian and British consuls played the "Great Game" there of empires' rival ambitions in the area. Their former consulates now are a hotel and a public building.

We went to the bazaar, but not on Sunday market day, and those who wished attended Friday prayer in the huge mosque. The Chinese who accompanied a TV crew deliberately walked all over the mosque with their shoes on, even though everybody else of course always takes them off in a mosque. I accompanied several Muslim colleagues who participated in the service, including my friend Askarov from Soviet Samarkand, who did so more intensely than others and who was truly mobbed by local admirers just outside the mosque after the service.

Only after considerable resistance and with some amendments did the Chinese finally accept a scholarly seminar in Kashgar on the whys and wherefores of the arrival and acceptance in the region, many centuries past, of Islam. A very sensitive subject, apparently. Perhaps for that reason also, our expedition was conveniently lodged in a hotel as far out of town as could possibly be. Heeding the interdiction to rent a bicycle, I went on foot

A very sensitive subject, apparently.

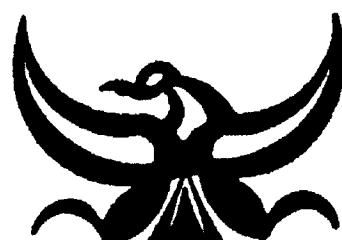
through the back streets and then by donkey taxi along the avenues with two Europeans I had met in the hotel lobby. One said, I am a mapmaker, and the other was a freelance journalist. We went to the Oasis cafe in town, which serves pancakes and all sorts of Western junk food for foreign tourists and assorted expatriate adventurers. These two had recently come across the newly reopened Karakorum pass on the recently built Sino-Pakistani road from Kashmir. The Old Silk Road is active again: still with the usual trade-cum-smuggling, now of new Soviet-made clothing I saw in the bazaar, newfangled audio equipment, and traditional hashish and harder drugs from Pakistan — and lately apparently also firearms and some more sophisticated weapons, which the private enterprise of Afghani Mujahadin in Pakistan seem to be supplying across the new Karakorum Pass on the Old Silk Road to their Muslim brethren in Kashgar and points east. After shorter hops on Soviet Tupolev jets to Urumqi for our closing seminar and from there back to Beijing, I took a Chinese Boeing 747 home. There, in the flight complimentary copy of the August 20-26 issue of *Beijing Review*, I read to my surprise (that they published it, not that they have reason to know) that there is a real prospect of the possible separation of Xinjiang and Tibet from China.

WHA

BULLETIN OF THE ASIA INSTITUTE*

USA—CANADA REPRESENTATIVE ON UNESCO'S
COORDINATING COMMITTEE

The *Bulletin of the Asia Institute* (under three or four variant titles) was begun by Arthur Upham Pope in 1931 in New York and later continued in Iran by Richard N. Frye until the Revolution. The new series of the *Bulletin* was established in 1987 with the editorial offices in the United



States and with an expanded program of scholarly investigation. The annual volumes are devoted to Iranian art, archaeology, history, and culture in the context of Western and Central Asia through the mid-Islamic period. Thus, one of our major concerns is with those early transcontinental caravan routes that ran between the Mediterranean Levant and the western provinces of China.

Because of that interest, the chairman of the Silk Roads Project asked the editorial office of the *Bulletin* to act as its secretariat. Briefly, the UNESCO Project presents an international, multi-year investigation of the history and culture of the peoples and lands along these historic highways. The approach is highly diversified and interdisciplinary, operating at both the scholarly and more popular levels.

Various programs of study are underway or in the planning stage. For example, the participants in the ancient east-west maritime route will leave Venice on the *Fulk Al-Salamah*, stopping along the way for various colloquia in their passage through the Red Sea, the Arabian Sea, the Indian Ocean, and the South China Sea, to end their studies in Osaka. In July-August of this year, an expedition of scholars from eighteen countries traveled the desert land route from Xian to Kashgar, with a two-day seminar held at Urumqi on the art, archaeology, history, cultural exchange, and languages of the Silk Roads.

It is proposed that the *Bulletin of the Asia Institute* publish suitable studies which arise from this seminar and others held at various stops on the re-creations of the ancient routes. Other publications arising from the project include reference volumes such as a historical atlas of the Roads, a toponymic repertory, and an encyclopedia.

Associated projects such as seminars and exhibitions are planned in various countries. These self-financed projects may be proposed by individuals and organizations.

North American scholars and institutions interested in participating in the activities of the project or receiving updates and a newsletter are invited to contact the coordinating committee c/o:

Bulletin of the Asia Institute
3287 Bradway Blvd.
Birmingham, MI 48010

The readers of the *World History Bulletin* who are not familiar with the annual volumes of the *Bulletin of the Asia Institute* may be interested in the studies it carries. The *Bulletin of the Asia Institute* invites for consideration scholarly contributions within our areas of concern.

Subscriptions and individual volumes may be ordered from booksellers or directly from the Iowa State University Press, 2121 S. State Avenue, Ames, IA 50010.

Tentative contents of vol. 5, 1991: Dado paintings at Miran (Bromberg). Central Asian architecture (Brentjes). Timurid painting in Samarkand (Robinson). Unpublished Kuan-Yin silk from Bezeklik (Ebert). Iconography of Tillya-tepe goldwork (Pugachenkova/Rempel). Post-Sassanian art in India, Central Asia & China (Gray). Transition from Sassanian to Islamic art (Rosen-Ayalon). Statue of Hatran high priest (Al-Salihi). Persian women's costume (Goldman). Western elements in Far Eastern art (Laing). Islamic elements in Chinese textile patterns (Crowe). Influence of Central Asian silver on Chinese ceramics (Rawson). A Western origin for the Chinese word for glass (Brill). Islamic glass dated in Chinese sites (An Jayao). Western sources of jewelry found in China (Cunri Xiong/Laing).

* For this information, we are indebted to Carol Altman Bromberg, co-editor of the *Bulletin of the Asia Institute* (The other editor is Bernard Goldman.) Fourteen different nations have established coordination committees to assist in the UNESCO Project. For addresses of other co-ordinating committees, please contact the editor of the *World History Bulletin*.

WHA

WHA'S NATIONAL HISTORY DAY AWARD, 1990 TELEVISION: ITS CONTINUING EFFECT UPON HISTORY (Senior Group Media Script)

Ramine Yazhari (Group Leader),
Michael Witsil, Erik Gerding, and Peter Rose.
Barbara Wear, ADVISOR
Montgomery High School
Skillman, New Jersey

In 1923, two American scientists, Vladimir Kosma Zworykin and Philo Taylor Farnsworth, found a way to dissect moving images into tiny dots and then transmit them over radio waves into a receiver. This discovery has blossomed into a powerful worldwide medium now universally known as the television. Television has been around for over fifty years. It has become interwoven into the very fabric of our society. It invades every sphere and sector of life. Television is a roving eye—watching us, capturing moments of our history. It acts as a catalyst for our society. The images on screen affect how history is both perceived and made. For the last forty years of human history the television has changed our families, our nation, and our world. For every child born into this world, a television is produced. As the child grows, the television begins to assume a great influence upon his life. The average American child spends more time watching television than he spends in school. It provides instant information and constant entertainment. At the speed of light, a family can receive images from Bangkok to Budapest. They can vicariously lead the lives of television's own families. No wonder, then, that the device termed by some as the "idiot box," has become the center of all family activity. Television has overtaken the dinner table as the focal point of household interaction. With the introduction of such conveniences as the remote control and the TV dinner, the television has become indelibly ingrained into the structure of the family unit.

America, made up of 100,000,000 such families, has also been changed by the rise of television. American politics have become the subject of television, just as television has become the battleground for American politicians. The art of politics has grown into the struggle to control the most powerful medium on the earth. The realization of this power became apparent during the presidential campaign of 1960. Seventy million people watched the debates between Nixon and Kennedy, more than voted on election day. Kennedy, the eventual winner of this contest, became the first media darling in the White House. Every aspect of Camelot was covered in depth by the media and watched in fascination by the American public. His presidency, still hailed as one of the most popular ever, has become the model for all presidents following him. The necessity for an appealing image is now the foremost consideration for the Oval Office.



Bulletin of the Asia Institute

The Bulletin of the Asia Institute, formerly published in Shiraz, Iran, resumed publication in the United States in 1987 with the New Series of annual volumes. The Bulletin examines the ancient and medieval cultures of Western and Central Asia, and their interconnections with the Far East, the Mediterranean and Europe.

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BULLETIN OF THE ASIA INSTITUTE
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Television, the benevolent friend of Kennedy, became the downfall of his successor, Lyndon B. Johnson.

A small conflict in Southeast Asia was transported nightly into the living room of America. As the American presence in Vietnam grew, the media blanketed every aspect of the war. The

Television fed the flames of opposition to American foreign policy.

graphic images of Vietnam portrayed on the screen stirred up resistance to U. S. actions along the home front. Television fed the flames of opposition to American foreign policy. How the events were presented became more important than what actually transpired. As the conflict escalated, media focus often turned isolated protest into widespread discontent. In this picture, a small group of protesters are transformed into a large, angry mob by the simple zoom of a camera lens. Thousands of such scenes finally turned the tide of public opinion against Johnson. Walter Cronkite, after his second visit to Vietnam, concluded that the war was no longer worth fighting. "It is increasingly clear to this reporter that the only rational way out, then, is to leave, not as victors, but as an honorable party who did the best they could." The president reportedly remarked that if he had lost Cronkite he had lost middle America. "I will not seek, and I will not accept, the nomination of my party for another term as your president."

The '60s and '70s saw the television become a vehicle for other social movements as well. Martin Luther King transferred Gandhi's philosophy of nonviolent resistance into a society dominated by the television. Demonstrations in the streets of Selma, Birmingham, and Washington were broadcast nationally, dramatizing the problem for all to see. In later years, other groups discovered the television's scope and utilized it in their causes as well. From the feminist movement, to politics, to gay rights—every interest group sought to harness the vast power of this medium. This era saw the emergence of a new plateau in the influence of television upon American society.

Through broadcast journalism, someone watching the news in the United States may know about world events faster than those involved.

The American television has recently been played out on a much larger, global scale. Tumultuous incidents around the world have once again demonstrated the television's vast power. Through broadcast journalism, someone watching the news in the United States may know about world events faster than those involved. "I just call to share with you the wonderful news that Mr. Nelson Mandela is about to be released on Sunday at 3:00 in the afternoon ..." This South African has just heard of Nelson Mandela's imminent release and is calling someone in America to share the news. However, his friend has known this information for over twelve hours because she saw it on television. The ability to control information through the television medium is recognized by governments to be a powerful tool as well. After the massacre of students at Tiananmen Square in China, the Chi-

nese government ordered all foreign journalists and cameras out of the country. Simultaneously, they portrayed the occurrence as

The ability to control information through the television medium is recognized by governments to be a powerful tool as well.

a violent, student insulation on Chinese national television, claiming that the army had used restraint at all times. In the recent independence movement in Romania, it is interesting to note that the first government building to be seized was the television station. Images of Ceausescu's dead body flashed continually on the screen, serving as a constant reminder of the revolution's victory. It is sometimes startling and often times frightening to see the influence television holds upon the society in which we live. It becomes necessary for us to ask ourselves a question: Do we control technology, or has technology begun to control us? Like any other device, television is only a tool for humanity to use as it pleases. It can be utilized for the general good of the world, or twisted for the evil machinations of the few. In

the short time since its invention, the television has had a profound effect upon our past history. In our



Left to Right: Mike Mitsil, Ramine Yazhari, Erik Gerding, Barbara Wear (Chairperson of

History Department), Peter Rose

Do we control technology, or has technology begun to control us?

present society, it is a dominant force in our daily lives. It is our responsibility to control the power of the television, so that we may safeguard the world's future.

WHA

EARTHPOST: LIFE AND LAND FROM A GLOBAL PERSPECTIVE A NEW CLASSROOM NEWSPAPER

Contact: David Sassoon
Publisher
(212) 496-5003

A new classroom newspaper was launched in October to help social studies educators battle geographic illiteracy, promote understanding within the classroom, foster an appreciation of the world's interdependence, and instill a sense of global responsibility.

Called Earthpost: Life and Land from a Global Perspective, the newspaper premiered in October with its first twelve-page issue of the school year. Each issue of Earthpost is accompanied by a separate teacher's guide that provides lesson plans, reproducible maps and student assignments, teaching strategies, discussion topics, and extramural extension activities and research ideas.

Subscriptions Just \$2.75

A low subscription price makes Earthpost easily affordable: it costs just \$2.75 per student subscription to the three tabloid-sized issues of the year (minimum order — 15 subscriptions).

Teachers receive their own desk copy and the comprehensive 16-page teacher's guide at no additional cost.

A team of experienced educators and journalists are crafting Earthpost to relate directly to world history, world culture, geography, and related social studies curricula, and to fill a need still left unmet by other materials currently being published for schools.

Thinking, Reflection, and Involvement

Earthpost does not provide a periodic news synthesis. Students are already bombarded from all media with more information than they can assimilate. Earthpost editors do not believe that familiarity with the latest events by itself creates global awareness. That is why Earthpost's aim is to promote thinking instead of memorization, reflection instead of reaction, and involvement instead of cynicism.

Earthpost is a vehicle that provides a positive and active learning experience—unique, compelling, and challenging. Each issue is organized around a specific theme that is explored from many points of view. The theme of the premiere issue — "BLOODLINES: Crossing Currents of Culture" — focuses on phenomena that have endured the test of time, and shows how all cultures have contributed to shaping the world we know today.

Stories in the BLOODLINES issue include:

- * **The Fifty Fingers of Imrat Khan.** The Khan family of India has passed on its sitar music tradition from father to son for 500 years. Based on interviews with the newest generation of these world-class musicians, the story describes what it's like to grow up in such a family, what it takes to preserve knowledge over many generations, and how Indian music has influenced rock, jazz, and classical music in the West.

- * **The Global Tomato.** The tomato, through a circuitous global route, has found its way into the cuisines and cultures of almost every nation in the world. This story helps students make connections between history and their everyday lives by tracing the travels of a fruit that we customarily take for granted.

- * **The Traditional Medicine of the Peruvian Rain Forest.** A shaman in a remote corner of Peru has been working to revive and preserve the ancient secrets of traditional medicine among his people. Working side by side with Western botanists, the shaman is successfully reducing illness and showing the world a thing or two about the art and science of healing.

- * **Oil: Lifeblood of the Modern World.** Presented in the form of a timeline, this issue's current-events feature traces the development of oil into a vital global commodity from the time the first commercial oil well was drilled in Pennsylvania in 1859 right through the present tumult in the Middle East.

- * **Why Do People Hate Each Other?** This essay explores the darker side of BLOODLINES—the fact that hatreds and prejudices are handed down from generation to generation as well. Written in the form of an essay, the piece will help students think about the sources of hatred and the effects it has upon the world.

Many Benefits for Students and Teachers

Future issues of Earthpost will offer the same well-rounded and fresh coverage of themes that include: Walls and Borders, Trade and Commerce, Sacred Arts, Roads and Trade Routes,

Courtship and Marriage Customs, and more. Every issue will also include informative maps and a story on how maps are created and what it means to map something.

Through Earthpost's pages, students will make connections between history, geography, culture, and their own lives; gain respect for different cultural traditions and a greater ethnic understanding within the classroom; develop a concern for the world and appreciate better their place in it; and get started on a newspaper-reading habit.

PLEASE NOTE: Those wishing to examine Earthpost before ordering can send \$2.00 to cover first-class postage and handling of the premiere issue and teacher's guide to: *Earthpost*, 163 Amsterdam Ave (Suite 381), New York, NY 10023.

WHA

WORLD HISTORY AND THE COLLEGE BOARDS ACHIEVEMENT TEST

The College Board's Achievement Test in European History and World Cultures has had a relatively small testing population compared to some other achievement tests. Yet that population has shown modest increases in the past three years. As required courses in world history return to the junior and senior high school curriculum, the number of students choosing this exam among the three or so achievement tests they take for college admission is sure to increase.

Last year the European History and World Cultures test development committee asked the College Board to consider constructing an exam that would include fewer questions on European history and more on other regions of the world. The committee also requested that the name of the test be changed.

I am pleased to inform WHA members that the College Board's History and Social Science Academic Advisory Committee, on recommendation from the test development group, unanimously agreed to change the title of the test to "World History." They also agreed to reduce the content range of questions on Western civilization from 58-62% to 48-52%. The number of questions on the Middle East, Africa, South Asia, East Asia, and Latin America will accordingly be increased by a content range of about 2% each. Moreover, 5-7% of questions will fall in a "global/comparative" category. In proposing these fairly modest shifts in knowledge focus, the committees recognized the need to continue to serve the interests of that large number of potential high school test-takers whose world history studies still emphasize Western civilization.

The new content specifications are likely to be applied immediately. The title change will be implemented gradually, as new editions of the test are developed.

I would like to encourage secondary world history teachers to familiarize their college-bound students with this achievement test and its new content specifications.

Ross E. Dunn

Professor of History, San Diego State University
Chair, College Board ATP European History
and World Cultures Development Committee

WHA

**THE NATIONAL COUNCIL FOR
HISTORY EDUCATION
... PROMOTING HISTORY IN SCHOOL AND
SOCIETY**

NCHE Carries On After The Bradley Commission

HISTORY STILL MATTERS

The Bradley Commission on History in Schools is no longer in existence, but the work it began will continue under the auspices of the National Council for History Education, Inc. (NCHE). The NCHE will be dedicated to the promotion of the cause of history education in school and society.

The Bradley Commission demonstrated that history is an important part of the education of any person and that those who advocate its study will be heard if they will only stand tall and make their case. This newsletter, *History Matters!*, was an expression of the Bradley commissioners' conviction that history is important. It was also a vehicle of communication through which people who cared about history learned what was happening and who was doing what in history education across the country and around the world. It helped remind each of us that we were not alone in advocating history, even though it may have seemed so from time to time. The National Council for History is proud to carry on that tradition in taking over the publication of *History Matters!*

... if you think the study of history should begin in elementary school... but never end;

... then we need you in the *National Council for History Education!*

As part of the Council you will:

- receive the monthly newsletter, *History Matters!*, which will keep you up-to-date on history activities and opportunities around the country
- have a two-way link to others who value history and are working to promote it in and out of school
- support the active advocacy of history in the school curriculum through the Council Speakers' Bureau; school staff development and teacher inservice shops; public testimony before hearings on state and local curricula; and review curriculum documents and guidelines

Yes! I want to support the cause of history education.

Here's my contribution:

\$25 \$50 \$100

Name

Address

City State Zip

- have access (at discount prices) to books and videotapes published by the Bradley Commission on History and to all new publications developed by the Council.

Be on the "front lines" of the battle to promote history in school and society. Please join us because, as Uncle Sam used to say, "We Need You!"

National Council for History Education

Formed in 1990 under the Chairmanship of Kenneth T. Jackson, Jacques Barzun Professor of History and the Social Sciences at Columbia University, the National Council for History Education was established to promote the importance of history in school and society. Council members come from many walks of life but all share a passion for history and a concern for the way it is taught, both in and out of school.



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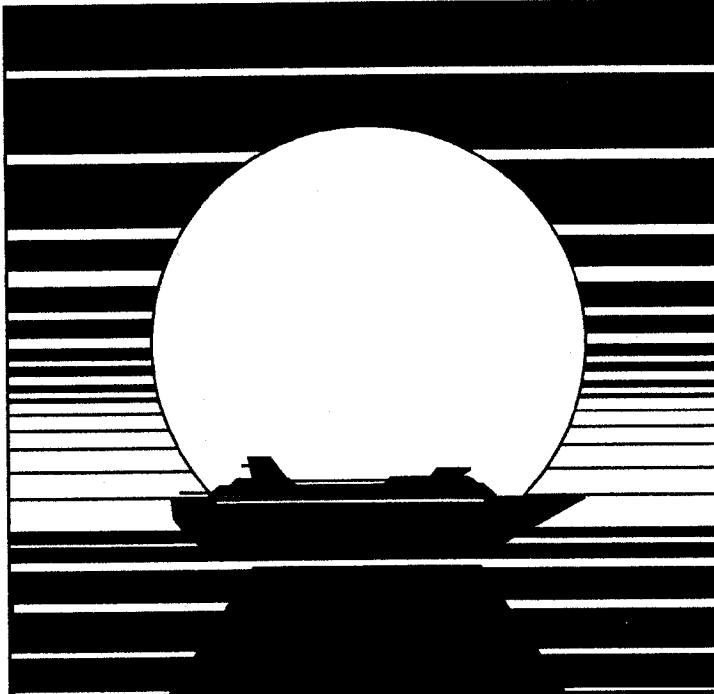
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FIRST ANNUAL WHA NATIONAL CONFERENCE

WE NEED YOUR HELP! Kindly respond to the questionnaire, and mail it soon.

The WHA National Conference Committee will present a short report to the Executive Council at its meeting in New York on 27 December and would appreciate having the views of the WHA membership as representative as possible.

In June of 1992 the WHA will hold its first truly national conference outside of the WHA Rocky Mountain Regional affiliate. Because the theme of the conference will be the Columbian Quincentennial, the planning committee has proposed that the conference be held in the Caribbean, on a cruise ship and perhaps on certain island sites. This would enable us to combine formal panels and presentations, a relaxed environment for impromptu meetings and informal discussions, and ample opportunities for first hand explorations. We are polling the membership on this idea because it would, no doubt, be a bit more expensive than the normal weekend



meeting. Cruises are normally about \$200 per day per person. A six-day cruise would cost about \$1400. It should be kept in mind, however, that this cost typically includes the airfare to and from the port of embarkation and all meals. In this light, the cost of a cruise may not be appreciably higher than that of a big city conference where airfare, meals, taxis, entertainment, and such are extra. The committee has not yet determined an exact itinerary, but one possibility could be a cruise from San Juan, Puerto Rico, that included stops at such places as Guadalupe, Barbados, and St. Kitts.

To help us determine the feasibility of such a conference for 1992, probably the 2nd week in June, we should appreciate your answer to the following questions:

FIRST ANNUAL WHA NATIONAL CONFERENCE

- 1.) Do you think you would be interested in attending such a WHA conference?
Yes No
- 2.) Do you think that you would be likely to bring spouse, family or guests?
Yes No
- 3.) Might you be interested in presenting a paper at such a conference on a topic relevant to the Quincentennial, such as migration, disease, ecology, or native Americans?
Yes No
- 4.) Would you be more likely to attend a traditional extended-weekend conference at a hotel in a city like Philadelphia?
Yes No

Please mail posthaste to:

Kevin Reilly
Chairman, WHA Conference Committee
125 Riverside Drive
New York, NY 10024
FAX: 212-721-9840

NEH'S INTERPRETIVE RESEARCH PROGRAM

The Interpretive Research Program of the National Endowment for the Humanities welcomes applications for multi-year, collaborative projects. All topics in the humanities are eligible, and projects are expected to lead to significant scholarly publications. Awards average about \$100,000 for up to three years' duration, depending upon the size of the project. The deadline is October 15, 1990, for projects beginning no earlier than June of the next year.

For application materials and further information write or call:

Interpretive Research Program Room 318
Division of Research Programs
National Endowment for the Humanities
1100 Pennsylvania Avenue, NW
Washington, DC 20506
202/786-0210

**Panel Proposals for FUTURE Meetings of
the
World History Association**

The WHA Program Committee is eager to plan beyond the next convention, and so welcomes 1) proposals for future meetings, 2) suggestions for sessions that should be developed, 3) partial proposals that would need completion. The more lead time, the better the overall mix, and the more helpful the Program Committee can be in the maturation process.

Contact: Professor Peter Stearns
WHA Program Chair
Department of History
Carnegie Mellon University
Pittsburgh, PA 15213-3890
Phone: (412) 268-2880

**THE 1991 DEWITT WALLACE INSTITUTE ON
WORLD HISTORY**

The Woodrow Wilson National Fellowship Foundation

The 1991 DeWitt Wallace Institute on World History will be held on the campus of Princeton University from June 30-July 26, 1991. Fifty high school history teachers selected in a national competition will develop curricula and serve as master teachers throughout the country. Closing date for applications is November 1, 1990. For applications contact:

Nancy Arnold, History Institute
Woodrow Wilson Foundation
Box 642
Princeton, NJ 08542

Send notices of meetings, conferences or symposia to the editor on or before March 15th and September 15th.

**WHA MEMBERSHIP
HAS PASSED 1250!**

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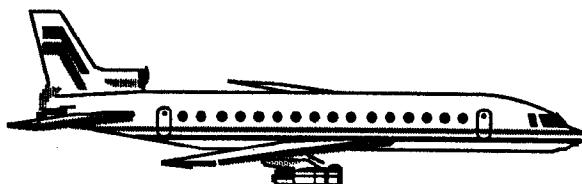
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Deadlines for Copy

**OUR CHANGING WORLD
IN HISTORICAL PERSPECTIVE**
**Rocky Mountain Regional WHA Conference,
April 25-27 1991**

United States Air Force Academy
Colorado Springs, Colorado

The annual Rocky Mountain Regional WHA Conference will put into historical perspective the dramatic developments occurring around the globe. In his keynote address, Professor William H. McNeill will discuss the "three main thrusts of modern times: the rise of population, the democratic revolution, and the Industrial Revolution — all dating from about 1750." This will be followed by separate sessions on the value of history in understanding changes in the Soviet Bloc, the Islamic World, the Pacific Rim, the Third World, and the West. An evening banquet presentation on April 26 will address how the media report events and the impact of historical understanding on this process.



The goal of the conference is to provide college and high school teachers with insights on how leading scholars employ history to explain the momentous global changes underway today. By demonstrating how historical understanding provides the background to put events into focus, the conference will enhance teachers' abilities to make history both meaningful and relevant.

Speakers will include Gerhard L. Weinberg (Visiting Professor at the United States Air Force Academy) and Professor Peter Sugar (University of Washington/Seattle), who will review developments in Western and Eastern Europe; Roger V. Dingham (University of Southern California) and Lynda N. Shaffer (Tufts University), who will discuss changes occurring in Asia; and Robert H. Ferrell (Indiana University) on the impact on the United States of rapid global change.

For further information please contact:

Major W. J. Williams
Department of History/DFH,
USAF Academy
Colorado Springs, CO 80840.

PANEL PROPOSAL FOR THE WORLD HISTORY ASSOCIATION, 1991
AT
THE AHA CONVENTION IN CHICAGO, 27-30 DECEMBER 1991
(Chicago Hilton Hotel)

Proposals should be mailed to the following address:

PROFESSOR PETER STEARNS
WHA PROGRAM CHAIR
Department of History
Carnegie Mellon University
Pittsburgh, PA 15213-3890
Phone: (412) 268-2880

Those wishing joint AHA-WHA sponsorship should mail their proposals by **15 January 1991**. These will be listed in the main section of the AHA program. If proposals are not accepted by the AHA and the panelists would still like to present their papers, they will be listed in the AHA program solely in the section for affiliates. Some might wish to have their panels as part of the WHA section only, in which case should send their proposals no later than **15 April 1991**.

PANEL TITLE: _____

PANEL ORGANIZER: _____

Institution (if any): _____
Address and phone: _____

PANEL CHAIR: name, institution [if applicable], address, phone) _____

In the spaces below, please list the panelists, titles of papers, institutions (if any), addresses, & phones:

1) _____

2) _____

3) _____

4) [if needed] _____

Discussant(s) _____

(Ed. note: As we all know, program chairs have taxing duties in carrying out expectations. Accolades to all who send their proposals before the deadlines listed above.)

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San Diego State University

WHA Past Presidents

THE WHA'S PRESIDENTIAL MESSAGE AT THE ROCKY MOUNTAIN WHA REGIONAL (Provo, Utah, June, 1990)

David McComb, chairman of the Rocky Mountain Regional WHA steering committee, invited me to make a few remarks to you this evening on the subject of my choice. This required a bit of research on my part with regard to presidential addresses. I'm not certain I have concluded correctly that they are either to induce an after dinner nap or to proselytize the flock. I hope my opening remarks fulfill the latter, that is, the missionary phase of presidential speechmaking. I don't know what to think about the nap idea since preventing naps is a major part of my daily teaching activities! At any rate, I am taking presidential liberty here to simply talk about what I happened to be thinking about in world history at the moment.

Since we all hope to learn a little more about religion in world history at this conference, I need not cover that ground, for which I am ill prepared at any rate. I thought I would instead like to briefly reflect on legitimization of the world history field, and the part that the modern predisposition for a belief in science might have for that. While science is often seen as the antithesis of religion, it too, is, in fact, a belief system and value system, like most religions. Thus, I, perhaps, stray not too far from our subject.

In history, we have found that political legitimization has basically come three ways—by way of religion, science, or republicanism. For thousands of years, the road to righteous power has been paved with a system of religious beliefs, often intertwined with a knowledge of the physical or scientific world, as for instance in the Maya and Egyptian civilizations. In more modern times, it has come more often by way of republicanism, often there too intertwined with beliefs and knowledge about the physical world and the seeming certainties of truth gained by quantum, measurable, and observational certainties. Such is the wave of change in the Eastern European world today which is converting from legitimized rule by the quasi-religion of communism, to the religion of republicanism, both using science to legitimize what is essentially a belief system.

What of history? The discipline of history has basically been legitimized by its method of research and notion of narrative, at least for the West which has tried to divorce itself from what is considered myth, or a type of fiction. To arrive at the truth, the basis of history in the West has been the acceptance of a quasi-

The discipline of history has basically been legitimized by its method of research and notion of narrative.

scientific method of observation, data collection, and impartial analysis. Along with that are the story guidelines which embrace an order of time which marches from then to now, space which is planetary and largely land based, and character which is man-centered. Into this disciplinary framework have come fields of history which have been legitimized by changing beliefs about the heart of the true story—in Greek times it was the civilizational framework, in more modern times the national framework and then the thematic framework.

What of world history? Certainly, world historians continue to subscribe to the tenets of the discipline—quasi-scientific metho-

dology and fact based narrative. But the lid has been blown off the spatial and time dimensions in its story, and the questions it is asking often seem random, ethereal, and chaotic. There have been accusations of a lack of scientific methodology—ie., basic research—and there have been accusations that the story is no better than myth.

What I would like to suggest tonight, is that as science legitimized religious and scholarly orders—as it is today legitimizing republican orders and history—it too can legitimize world history, and in a way which makes our sometimes murky future in the field clearer. In particular I would like to reflect on how the physics of our age—a kind of religion, we might say, of modernity—can do this. Much as modern art has spoken to us about the peculiar innards of the world we live in, but often are not far enough away to see, so too does history, most particularly world history, which in its modus operandi is a changing statement in a disciplined quasi-art form.

To the Newtonian, the world was a billiard ball, with everything determined by the initial forces of the universe. These were, in turn, determined by discernible rules of behavior. God was the supreme clockmaker and man “ticked right along with the rest of creation.” This led to reductionism, or the idea of seeking answers to cosmic and physical rules in ever diminishing size. All of these ideas led to the well-known social and political principles of constitutionalism and democracy. In history this led to the quantitative scientific research, ever diminishing historical substrata, and the familiar Western civilization story. In the early twentieth century, Einstein took Newtonian laws and explained what happened to them at the speed of light. This led to the idea of “relativity.” Like classical theology, this too had its effect on our philosophical predispositions, and it led in history to the debunking of political, diplomatic, and civilizational history; and to the elevation of social and economic history; and to historical disenfranchisement at the hands of social science.

As we approach the twenty-first century, all the measurable predictabilities have crumbled as scientists have descended into the ever smaller world of quantum physics (quantum meaning quantity, or a discrete amount, with the connotation of smaller rather than subatomic particle—hence our metaphor, quantum leap, meaning sudden jump from one level to another without the usual process of climbing through the steps). There the properties, according to Danish physicist Niels Bohr, are “massless.”

The world changes just by looking at it.

There is no quantum world, he wrote, only “an abstract quantum description... a realities” and non-distinctions between observer and observed. The physical rules of this world are RANDOMNESS, THINGLESSNESS, AND INTERCONNECTEDNESS. The world changes just by looking at it. The Big Bang is looked at as a random event which happened in a random way. According to quantum mechanics, the material world is not lumpy, but wave-like, not made up of things as much as fields of attributes depending on the vantage point.

What does all this mean metaphysically? To some, it means the world is a permanently tolerable muddle where we must rely on recipes we don't understand (John Bell, European Laboratory for Particle Physics). To others it means that there can be no precise predictions, and man, rather than being the center of the universe, is just “part of the whole riding the Big Bang” (Professor

Gross, Princeton). To yet others (George Helou, U. of Chicago) it means we live in a world of mathematical continuums, or as Stephen Toulmin, Northwestern U. historian of science, says, we live in a world of "food chains, ecological systems, organs, organisms, families, and communities." Rather than breaking the world into isolated parts, looking for the basic building blocks of matter, as physics has done for decades, science is attempting to study a complex system "as a whole." Professor Joe Polchinsky of the U. of Texas believes that inherent muddle will encourage intellectual fantasy. Wholeness and completeness rather than analysis and fragmentation will become the standard pattern of higher order thinking in his view.

What does this say to us about world history? Already we have seen such science influencing anthropology and paleontology. In tracing man's genetic origin, the story is leaning much more to the side of random rather than particular genetic selection in explaining man's evolution. In the question of what happened to the dinosaur, Robert Bakker of the University of Colorado is arguing persuasively that neither asteroids nor volcanic eruptions brought an end to the age of dinosaurs, but rather "global biogeographical chaos." That is, that over 145 million years of dinosaur existence (next to the 100,000 of man's) species of dinosaurs came and went in unfolding waves, ultimately to a point of random evolutionary extinction.

Certainly the idea of interconnectedness strikes a familiar chord in all of us who have found ourselves in the field of world history.

I wander through the museum of modern science, and ponder the relationship of world history to the chaos, randomness, thinglessness, and interconnectedness of quantum physics. I see world history's reflection. Perhaps this too is where we are trying to go. Certainly the idea of interconnectedness strikes a familiar chord in all of us who have found ourselves in the field of world history. But for years I have clung to the idea that our direction is pointed toward finding a new neat and precise story akin to the Western civilization tale, and that our explorations would culminate in a final triumph of Newtonian clockwork and new rules of geo-socio-political order built on the ever diminishing quantum world of history. Now that the clock is apart and examined in ever minute fashion, in every conceivable substrata of history, I thought that our job was to put it back together in a new way so that it ticks better for the modern world. Now I see

Is it possible to tell the story of world history in a random way?

that our clock may be more akin to floating crystals, and that the time it keeps might be both more or less precise. Is it possible to tell the story of world history in a random way? To examine the thinglessness or abstract nature of themes? To deal with the chaos of cultural invention and the interconnectedness of diffusion? The whole thought has liberated me from the bondage of the Western civilization model, just as freeing as the moment I left national borders behind.

How very random and interconnected it can really be is evident in the March, 1990 issue of the National Geographic magazine. In one article, the Geographic examines the cosmic theology of the Maya. Well, here we are 1,000 years later once again linking

our destiny with the cosmic world, betting and hoping, based on rules of random behavior, that we are not galactic hermits, and paying homage to the priests of prediction. And this alongside examination of the more familiar religious patterns with which we daily, happily coexist as we are doing here at this conference. Next is an article on time, which suggests that though we have tended to look at time in history as something that flows like a river, that is only a local, peculiar perception of our planet.

In world history, we can throw our preoccupation with new time conceptualizations out the window.

Time actually is an invention which keeps everything from happening at once and which has no reality since it is always an instant ago, a memory, or an expectation. In essence it is a device to help us with our sense of religious immortality. In world history, we can throw our preoccupation with new time conceptualizations out the window. Or is our task to develop a sense of time divorced from the clock which has so dominated the course of Western civilization?

Of the principles of quantum physics, interconnectedness is certainly the element most apparent in the work of world historians today. It is at the heart of all our questions about long distance trade, the spread of disease, cross-cultural contact, and even as I suggested in the question of legitimatization, the interconnectedness of science, religion, and republicanism. Of the element of thinglessness, it has been a central accusation from outside the field of the nonsubstantive and overly syncretic nature of world history. Yet by thinglessness, we do not mean simply of different things, of things at this moment less defined and still emerging into definitive reality, like world economic systems? As for chaos and randomness, isn't this the truer picture of invention rather than the Western civilization propensity to enclose it in plodding progressivism? Of the world's religions, isn't it truer to say that they occurred somewhat randomly, but are interconnected, dealing with thingless matters?

In conclusion, may I hope that this short rumination into the world of quantum physics, a world which I do not define as secular, but rather connected to the subject of our conference, helps us create a new fantasy, liberates us from some of our old notions, points the direction to new questions and frontiers, and serves to legitimize our field, if that is necessary.

WHA

Minutes of WORLD HISTORY ASSOCIATION EXECUTIVE COUNCIL MEETING

Provo, Snowbird, Utah
9 June 1990

This meeting was called to order by President Marilynn Hitchens at 3:50 p.m. in the Cliff House Board Room. Present were Secretary Loyd Swenson, Treasurer Gladys Frantz-Murphy, Editor Jerry Bentley, Roger Beck, David McComb, and Carl Reddel. The minutes of the 28 December 1989 meeting in San Francisco were accepted. The Secretary reported about 15 changes and fixes to the 1990 directory of addresses for the WHA Council and Committees, asked for FAX numbers, and promised a revised directory after this meeting.

The President reiterated our thanks and that of the Rocky Moun-

tain WHA to Paul B. Pixton, Professor of History at Brigham Young University, and the Local Arrangements Committee for this stimulating conference on "Religion in World History" at BYU and Snowbird Resort. Thanks for a job well done was also expressed to Heidi Roupp in absentia for the new brochure on the WHA mailed from Aspen to more than 16,000 teachers. The President's agenda also thanked Ross Dunn for "tireless advocacy" of the WHA, announced several more meetings in the area, congratulated Gladys Frantz-Murphy on her new position at Regis College in Denver, and thanked Dorothy Goodman for representing the Association at the National History Day Awards ceremony on June 14 at the University of Maryland.

The Treasurer submitted a Financial Statement (Jan-June 1990) showing a balance of \$6402.28 as of 6/1/90. The President reported that Executive Director Dick Rosen has asked for more details in the Treasurer's reports, and Gladys Frantz-Murphy agreed to supply them. Copies of the Executive Director's three-page report 6/8/90 and of the World History Bulletin Editor's two-page report 5/29/90 were distributed and read. Rosen's report of active membership showed 1105 current individual members and 190 institutional subscribers (not WHA members). This was received with delight. Heidi Roupp's brochure for the Membership Committee has already recruited 159 new memberships and can easily be used another year. A discussion about institutional members who receive the Journal but do not belong to the WHA resulted in a consensus that so far the "system ain't broke so don't try to fix it." Another discussion about a one-page information letter on WHA from Philadelphia resulted in consensus that it needs fixing, focusing on the WHA itself and personalizing offers to help inquirers. With regard to the issue of "teaching" or "teaching materials," the consensus was that any kind of center to collect and distribute such materials is premature, and that the Bulletin is and continues to be our best vehicle for this kind of activity at this time. Lorantas reported that the Bulletin is healthy and growing: current printing for the Spring-Summer 1990 issue (vol. VII, #2) is 1300.

Editor Jerry Bentley reported in person that the first issue of the Journal of World History (vol. I #1, Jan. 1990) had a print run of 1500 which has already "sold out" and therefore a reprint run of an equal number had to be ordered within three months. The second issue should be out in September and the third issue is in the editorial pipeline on schedule for January, 1991. Bentley invited more comprehensive articles and reviews, saying that a host of major conferences on globalism in the near future promise more stimulating submissions. The President and Council commended Bentley for this excellent inaugural of the J.W.H.

David McComb, chair of the Nominating Committee, after calling for an analysis of the numbers of the WHA membership (who are collegians? who are public scholars? who are potential patrons?), announced plans for the 1990 nomination and election process. We need to broaden the active membership's participation in the committee system, it was agreed, and we should solicit more volunteer workers for all committee tasks. Perhaps these needs should be advertised in the Bulletin. [It was later agreed to poll the membership with this year's ballots about the feasibil-

ity of holding the 1992 WHA meeting aboard a cruise ship in the Caribbean (see below)].

The Master Plan Committee reported by letter (4/27/90) from John A. Mears. Since the membership drive and affiliate growth seem to be proceeding well, discussion centered on Mears' "think tank" idea for clarifying WHA's goals and objectives. Consensus was reached that Mears' Committee should be encouraged to prepare a more detailed prospectus for the December meeting.

The Program Committee report, made by proxy in the form of the President's letter to Carol S. Gruber (5/20/90), outlined the WHA's request to the AHA Program Committee for eight meetings, five of them panel sessions, at the AHA convention in New York, 27-30 Dec. 1990.

The titles and chairs of the five sessions requested are:

1. "Cross-Cultural Encounters in World History" John A. Mears
2. "The British and Their Imperial Ideas: Imperialism, Race Relations, and Middle-Class Values" Roger D. Long
3. "The Vietnamese War and World History" Marc J. Gilbert
4. "Eastern Europe in the 1980s: From Dictatorship to Democracy" Frederick Allen
5. "Civilization and the Training of Young Minds" Dorothy Goodman

Some discussion in the Council followed with regard to procedures for WHA sponsorship, solicitation, and refereeing of panels. It was agreed that the procedure needs to be defined and publicized to the membership. President Hitchens agreed to work with Peter Stearns on this matter.

Membership Committee Report by Heidi Roupp (n.d.) specified details of the production of the new WHA flyer and raised several issues for Council's consideration. Three of these were acted upon favorably: 1) to appropriate \$1000/year for the Membership Committee's work; 2) to hold and use these brochures through next year; and 3) to help regional affiliates get organized by using these flyers. Any WHA member going to meetings please take along some WHA brochures to distribute. Call or write to Heidi Roupp or Dick Rosen for quantities desired.

Jay Anglin, Publicity Committee chair and sole member so far, reported by letter (1/5/90) that he needs help! Journals, periodicals, and newsletters of scholarly organizations that may be related in some sense to the interests of WHA members are too numerous and various to judge alone. To aid Jay in his efforts to cull from his long list organizational publications which might publish WHA news, those present advised on periodicals from their fields which might be good places to start. President Hitchens will help with committee assignments and procedural issues. She requests any WHA member who would like to serve on the publicity committee to let her know.

Roger Beck, International Committee Chair, reported in person about three primary considerations:

- 1) The remaining need to send a WHA representative to the 17th International Congress of Historical Science meeting in Madrid, Spain, 26 Aug-2 Sept. 1990. Jerry Bentley plans to attend on behalf of WHA and the Journal, and possibly Dick Allen, University of Colorado at Denver, will go.
- 2) The need to exploit intelligently the natural affinity WHA has



Socializing at Snowbird

with the Fulbright Alumni Association (especially considering its forthcoming major conference on the Pacific Rim in Oahu, 5-7 Oct. 1990).

3) The potential payoff from personally inviting all (or most) visiting foreign scholars at each AHA annual meeting to come as guests to visit with WHA members at their annual receptions at those conventions. Council was pleased with the potential of this idea, but Carl Reddel warned that special care should be made to welcome such guests with appropriate dignity and briefings. Marilynn Hitchens plans to move forward with this idea, for December, 1990, with the expressed cautions in mind.

Kevin Reilly, "Report on Meeting of WHA 1992 Columbian Convention Committee," informed Council of an ad hoc meeting of six out of eight WHA members designated to recommend the location of the Columbian Quincentennial Meeting of the WHA. After several deliberations this group enthusiastically endorsed the idea of a Cruise Conference in the Caribbean Sea 500 years after Columbus first sailed there. Several possibilities have been explored

but the best option so far seems to be a seven-night "Southern Vacation" aboard The Song of Norway, sailing from San Juan, Puerto Rico, on a Sunday night with six different ports-of-call, at a mid-range price of about \$1400/person. Council decided to poll the membership about this possibility, encouraging the Committee to gather more details about this exciting adventure in prospect.

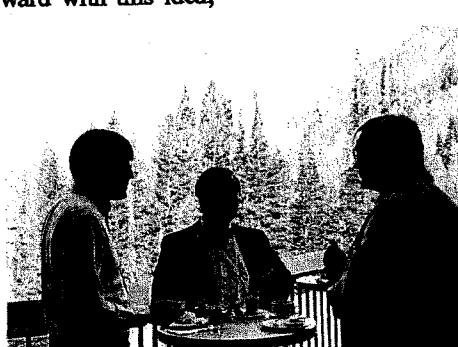
Re a separate publishing proposal for a "Sources and Studies in World History" project to be sponsored by the WHA, Council took no action, demurring over the idea of using the name "The World History Association Collection" without broad and deep involvement of WHA members. Consensus was that some procedure and guidelines should be established for such purposes as there are sure to be more in the future. Thoughts and opinions on this should be sent to Marilynn Hitchens.

Re the National Council for Social Studies (NCSS) Liaison Committee, Roger Beck (reporting for Heidi Roupp, Chair) informed Council that a WHA proposal for a workshop session on "Teaching the California Framework (Grade Ten) World History Course" has been accepted for presentation at the November, 1990 NCSS Annual Meeting in Anaheim, CA. Roger is hard at work planning for 1991 also. Anyone (teachers especially) interested in presenting a panel on behalf of world history at this meeting (in Washington, D.C.) should contact Roger.

The proliferation of regional groups, subsections of WHA members throughout the USA, continues. These "Affiliates," more or less informal in structure but dedicated to the ideals and purposes of the WHA, now seem to number six. They are not standardized in names nor in behavior but, inspired by the Rocky Mountain Regional, they are beginning to get organized. The President listed five on the agenda, and news was shared about the formation of a California group. The Secretary reported that the Texas group has met twice already and expects to meet twice yearly, next time in Houston on 20-21 October 1990. Roger Beck also reported on the Ohio Valley region's plans to organize

and perhaps affiliate with the Ohio Academy. Some sort of basic relationship rules should be considered fairly soon for affiliated regional groups. Marilynn Hitchens took this issue under advisement and will report at the December meeting on possible frameworks. Thoughts and opinions are invited on this topic. Groups wishing to form affiliates should contact Marilynn for help or advice.

Under "New Business" the agenda listed seven items for consideration, but there was time remaining for brief mention of only four:



WHA Secretary Swenson (R) explains the effects of global technology on raising cabbage

1) A corporate member on the Executive Council might be considered as we expand categories of membership and seek patronage for the offering of competitive prizes and awards.

2) World History Institutes—summer seminars for teachers—ought to be encouraged and grant proposals made for them.

3) Prizes for best books, articles, teaching aids, etc., should be planned for and sought by the Master Plan Committee.

4) CAFLIS (or the Coalition for Advancement of Foreign Language and International Studies) has now asked for a \$250/year membership fee, and so WHA will be dropped from CAFLIS because of this taxation without representation.

Exhilarated by the venue of this meeting in the Snowbird Resort Lodge of the Wasatch Mountains above and eastward of Salt Lake City, exalted by the intellectual excitement of two days of presentations on "Religions in World History," and exhausted by five hours of business meetings, Council adjourned with aplomb for enchiladas at 7:30 p.m.

Respectfully Submitted by,

Loyd S. Swenson, Jr.

WHA

RELIGION IN WORLD HISTORY: A SUMMARY*

Paul B. Pixton
Brigham Young University

World History Association
Rocky Mountain Regional Conference
Snowbird Ski and Summer Resort
June 7-9, 1990

At one of the Steering Committee's meetings in Denver, I raised the question of whether we might try to have someone pull

*Ed. Note: These were Professor Pixton's concluding comments at the conference. It is more than a summary; it is a thoughtful essay which adds much to the teaching of religion in world history.

things together after two days of presentations — I had in mind the masterful job Richard Sullivan did at the Michigan State sponsored conference several years ago. Marilynn Hitchens promptly suggested that I take on that responsibility; I have been trying to bite my tongue off ever since.

When the BYU History Department offered to host the 1990 Rocky Mountain Regional Conference in Provo in 1990, we had no idea that the theme of the meeting would be "Religion in World History." That has been a happy coincidence, however, and the papers presented at this conference have confirmed the notion that religion not only continues to be a driving force in contemporary events — be they the Middle East, Cyprus, Ireland, or Sri Lanka — but that scholarly groups still find interest in analyzing and understanding this aspect of the human experience. I commend those who have presented papers for their efforts; I thank those of you who have been active participants in the listening and discussing audience.

We have been reminded of the impact which technology has had upon many human institutions, and in this case upon religion, as human communities shifted from hunter-gatherer activities to agriculture. We have also had recalled to mind the often interesting patterns which emerge through the comparative study of religious movements such as Christianity and Islam. I would add to that particular model another example, however, namely Buddhism, whose spread bears striking parallels to that of Christianity at roughly the same time and for essentially similar reasons. Such comparisons help break down the ethnocentric biases of most of our American students and help them appreciate many of humankind's shared experiences.

For me, some of the most exciting teaching moments come when I try to make connections and comparisons which transcend a given civilization, showing, e.g., shared notions between Zoroastrianism, Christianity, and Judaism with respect to eschatology, etc.; the similarities between Roman imperial theory as revealed in Virgil's *Aeneid* and the nineteenth-century American notion of "Manifest Destiny"; or the major religions and schools of philosophy which arose in China, India, the Middle East, and the Aegean world in the sixteenth century BCE. I still recall the excitement I felt when I first read Karl Jaspers' description of the "Axial Revolution." I still recommend it as a provocative set of ideas for both teachers and students of world civilizations.

Our efforts to teach students to examine cause and effect do not always meet with the greatest success, as you all well know. I would like to read a few paragraphs from a student essay of several years ago in order to illustrate that point. Like many of you, I'm sure, I keep a file of such "gems" for my own periodic amusement and for an object lesson that not everything I try to teach translates into understanding on the part of my students. The students were asked to compare the civilizations of Mesopotamia and Egypt at ca. 2500 BCE, giving attention to environmental and other factors which might have had impact on their respective developments. The response reads:

Egypt and Mesopotamia are different in some ways, the same in others. Their religion, for instance, is different from that of Mesopotamia, in that they named their gods differently, and set them up differently. But like Mesopotamia, they have pantheons full of them. The king is worshiped [!] as a god there, and his word can supersede any written law, whereas in Mesopotamia, yes the king is strong, but is not worshiped, and moreover he cannot

override written law, except where necessary, or when laws conflict. The Egyptians seem to have problems with laws anyway, because their writing system is undergoing changes. They adopted it from someone else, and have changed it by arranging it to suit their own language. The kings have something to do with the writing systems — I suppose when it gets to what they want, they'll quit ordering changes. Also, not quite all of Egypt is under one Pharaoh yet. That makes life doubly more difficult because in some places, people (of Egypt) still have their own way of doing things.

As to why Egypt and Mesopotamia are like they are, different, yet rather alike, I'd say, either the Gods wanted variety, or goofed up terribly on one or the other of the civilizations. From seeing many people and their vastly different habits, I could also conclude that human beings can be strange individually, and when in a group, they tend to be a little stranger, and different, so the Egyptians just went their own unique way out on the Nile delta, because there aren't too many people around to better them on How To Do Everything.

Wouldn't it be nice if things were really all that simple, if we could merely explain the diversity and complexity of the human experience as a result of the fact that "... either the gods wanted variety, or goofed up terribly on one or the other of the civilizations"?

Such is not the case. I remember as a graduate student at Iowa being introduced to George Hunston Williams' Radical Reformation, with its incredible array of distinctions which set apart various dissident religious groups in sixteenth century Europe — a heroic attempt to establish a typology for the study of the Reformation. We have been challenged at this conference to attempt to create a meaningful typology for understanding "Cross-Cultural Encounters" of any kind, but in the case of religious encounters there are so many exciting and important examples which can be studied, whether they be attempts by Western Christians during the Middle Ages and the Reformation era to convert Moslems, or Franciscan attempts to convert pagan Native Americans, Christian converts in the nineteenth century in China or Hawaii, etc.

It seems to be a natural inclination for the social scientist to want to construct models for use in understanding and illustrating ideas, principles, systems, and historical developments. If one were to construct a model of the role of religion in world history it might appear something like this:

from the first appearance of hominids upon this planet, efforts were made to explain the unexplainable through myths;

early on, certain individuals within each human grouping became the guardians of the myths and thus acquired a special status;

in some early civilizations (e.g., Egypt), efforts were made by such priests to organize, collate, systematize the myths into some coherent pattern or theology (Memphite, etc.), transforming loosely connected ideas into a more complex body of doctrine or life world;

in one major cradle after another the organized religions

emerged, providing answers not only to the questions of how the earth and its inhabitants came into being, but also to those of *humankind's relationship to the cosmos, to the infinite, etc.*;

in the absence of some other competing system of thought or life world, religious notions provided meaning to life, comfort in times of trial, social control, justification for many if not all of life's actions, etc.;

Will Durant titled his volume on the Middle Ages The Age of Faith, and Henry Adams described in great detail from the perspective of a rapidly industrializing nineteenth century America the rather different world of twelfth century Europe when faith in the power of the Virgin, rather than supreme confidence in the power of man-made machines, provided the energy which erected hundreds of magnificent cathedrals across the European landscape;

Western scholars have often tended to see the role and significance of religion decrease proportionally as the role of science and rational thought have increased; Edward Gibbon, that great eighteenth century spokesman for the Age of Reason, laid the fall of Rome in part at the feet of the Christian church which had turned the best and brightest minds of late antiquity away from rational thought in the here and now, and refocused them on a non-rational (as opposed to irrational) world;

this tension between the world of faith and the world of reason continued throughout the Early and High Middle Ages in the West, ultimately resulting in efforts by medieval schoolmen to reconcile Aristotle with Christian Scripture;

similar struggles went on within the Jewish and Islamic spheres as well, resulting as Norman Cantor tells us in the ultimate victory of the conservatives and the subordination of rational inquiry to revealed "truths"; with that conservative victory, both cultures went into sharp decline with respect to their roles in the mainstream of world civilization;

the West, on the other hand, survived the onslaught of the conservatives, with the result that the scientific spirit eventually liberated itself from the strictures of organized religion and theology;

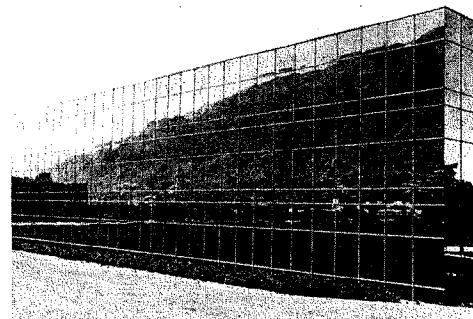
with the final victory of rationalism over religion in the nineteenth century, modern civilization was freed from its straitjacket.

As simplistic and exaggerated as this model may seem, it is not without proponents both within and outside the Western thought world. As an example of the latter, I would like again to read a few paragraphs written by the former editor of the Times of India, Mr. Girilal Jain, as printed in the March 1990 issue of the World Press Review:

The feeling has been growing within me for some years that Western civilization has passed the peak of its creative phase and has been set on a downward path. I have found it increasingly

difficult to dismiss the Holocaust in Germany (during which millions of Jews were gassed to death) and the Gulag archipelago in the Soviet Union (where many more millions were tortured and killed) as aberrations in an otherwise humane and beneficent Christian West. I have come to believe that these developments speak of ineradicable sickness at the core of that civilization. And as I have pursued the philosophical implications of modern science, especially quantum physics, it has become reasonably clear to me that the basis on which the Western perception of reality rests has disappeared and that instead of the world of matter (inanimate, in the Western view), we live in a world of energy — or spirit, as we Hindus would say.

... I am perhaps in a minority of one in holding the collapse of communism as an expression of a general decline of the West. All other commentators, to the best of my knowledge, are treating it as a victory of the capitalist, liberal, and Christian West over the totalitarian and atheistic "East." But I am persuaded that this is a largely partisan view intended, even if unconsciously, to cover up the truth regarding the West as a whole, especially the modern West.



Conference Center — BYU, Provo

I find it extraordinary that anyone should regard Marxism as a deviation from Western philosophy. It is in reality a summing up of Western thought and tradition. Marx himself was a baptized Jew — that is, a man who carried in his person the Judaic messianic tradition and its gentile Christian version. Indeed, it is widely recognized that he was a prophet in the Judaic tradition and that his communist doctrine was a secularized form of Christianity. Voltaire proclaimed that God was dead; Marx amplified the statement to declare all forms of religion to be a superstructure and the so-called relations of production to be the base.

While it is obvious that there is a recognizable line of development from the religious thought of the Judeo-Christian world to the thoroughly secularized notions of the nineteenth century Marxism (or even twentieth century National Socialism)—including such notions as apocalypse, salvation, a theory of history, etc.—events of the past months and years would seem to indicate that Jain's assumption that Marxism represents the ultimate development of Western thought is not fully correct. From all appearances Marx grossly underestimated the importance of things "of the spirit" in proclaiming his scientific theories of history. Apparently the type of material salvation he promised the world has failed to satisfy the deepest longings of people living under the influence of his teachings. During my recent trip to the DDR I was struck by the large number of Christian churches which had been converted into cultural centers or museums under the Ulbricht regime; at the same time I was deeply moved by a poster on a wall in Luther's refuge city of Eisenach which depicted the universally recognized likeness of Marx with tears in his eyes and the verse, "Arbeiter der Welt — Vergebt mir!" Jain's dichotomy between East and West is also challenged by, among others, Carter Findley who, in his recent book on the Twentieth Century World, notes that, *In the rise of the West, the first change-oriented civilization,*

innovation was particularly associated with science and technology. Some have dismissed the resulting modern Western civilization as "materialistic," in contrast to something vaguely termed the "spiritual East." But, although materialism is a problem in Western civilization (and others), the modern West has also produced non-material benefits of immense significance... To dismiss Western civilization as materialistic is to underestimate its accomplishments.

What happens to inherited beliefs and values as a new way of life, oriented to change in pursuit of progress, emerges? This question is important for both religion and politics. Secularization does occur as a society develops new fields of thought not directly linked to religious tradition. Historically, many Western men and women have become absorbed in these processes, have assumed positions that conflicted with religious authority, or have even lost interest in religion. Some scholars have assumed that the societies of the future would be completely secular. This outcome now seems unlikely. Religion no longer pervades all phases of thought and endeavor in the West — or many other parts of the world — as thoroughly as it did centuries ago. Yet it remains a vital force in contemporary life and will continue to do so. Religion offers believers a way to orient their lives, not only to the here and now, but to values that transcends the immediate. The appeal of such beliefs has been increased, if anything, by the moral questions raised by some modern secular institutions.

William McNeill has also remarked that,

Most of the recent developments in science and thought have paid little attention to traditional religion. Yet Christianity, Judaism, Islam, Hinduism, and Buddhism remain. They are massive facts of the human scene. Their power over human minds is probably as great as ever.

He finds in the tensions which still exist within the Christian, Jewish, Islamic, Hindu, Buddhist, Confucian, and Shinto worlds evidence that religion remains a dynamic factor in contemporary world history. We can only hope that those students being trained in graduate programs such as those described for Ohio State University, the University of Denver, and the University of Hawaii will continue to explore the ramifications of religion as a major phenomenon in the human adventure.

Having used by design the title of Anthony Esler's book, I conclude by noting that there remains one aspect of religion in world history which this conference has not addressed, and which I hope some future conference may dare to consider. I quote from Esler:

The sources of religion have been sought in many places. Among them surely are the need our ancestors felt for supernatural help to ensure a supply of game, growing herds, rich harvests. Other sources no doubt include the desire of people for divine support when they deal with life transitions such as birth, initiation, and death, and with such special afflictions as war, pestilence, famine and oppression. Common human beliefs... have probably all contributed to the rise of religions.

But a developed religion seems to require more than these. It requires an encounter with the numinous (i.e., divine power). A

numinous experience is defined by students of the history and nature of religion as a sense of the presence of something "wholly other," something totally different in kind from all the material realities of everyday living...

At this deepest level of experience, the origin of all religious belief is the same... In [the minds of all great religious leaders] they are all in the presence of the Lord.

This sense of the numinous — mysterious, tremendous, fascinating — intruding into the everyday world has, however, one crucial limitation. It is ineffable; that is, it cannot be described in words at all... From ... efforts to express the inexpressible by giving it a local habitation and a name derive all the historic religions of humanity.

Brant Abrahamson has described in great detail the special challenges in secular America to teaching about religion, let alone about the religious experience itself. In that sense the teacher/professor at parochial schools/church-sponsored universities has greater academic freedom than his/her counterpart at public institutions.

Thank you for being here; pleasant journey home.

WHA

TEACHING RELIGIONS IN THE MEDIEVAL PERIOD

David R. Smith
Cal Poly U., Pomona

A paper delivered at the Rocky Mountain WHA Regional Conference, Brigham Young University, Provo, Utah, June, 1990

At Cal Poly we offer a three quarter sequence in world civilizations according to the following format: HST 101, the Ancient World to 500 C.E.; HST 102, the Middle Period to the 17th century; and HST 103, the Modern Period. In many ways HST 102 is the most difficult period to teach, partially because of the many different cultures and religions that must be treated in that course. To help organize this material and to allow comparisons to be made between these different societies, I have developed a few simple categories for the variety of religious forms that we encounter: legalism, the hard struggle for salvation, the faith-only path, and philosophical religion. In addition, I spend considerable effort in distinguishing monotheistic religions from polytheistic ones and in pointing out influences flowing from one culture to another.

The concentration on the categories came about purely by accident. Traditionally, courses treating the Middle Period first treat the successors of Rome—Western Europe, Byzantium, and Islam—and then take up the East, Africa, and America later in the quarter. In trying to make our course a truly world civilizations course, my colleague, David Levering, and I were always bothered by the obvious provincialism of treating the West first and then introducing other, more advanced civilizations. We played with the idea of starting with the East, where many cultural and technological innovations originated, and dealing with the West toward the end of the quarter. Given that perspective, we decided

ed to introduce a change. But where to start? China or India? In my impulsiveness it seemed that China was the obvious and only logical place to begin. Did not the Chinese outpace western Europe by more than a millennium in certain inventions? According to the received tradition of twentieth century historiography on China, it was in the late Tang and Sung periods that China entered into the modern era when urban life and commerce became the most important elements in civilization, an evolution that the West was to imitate only in the High Middle Ages. Dr. Levering, on the other hand, suggested that we start with India because it offered a bridge between eastern and western Eurasia and had influenced China so thoroughly in the early Middle Period.

The experiment worked well except for one little problem at the beginning.

As it turned out, I had the opportunity to experiment with the new format first, so naturally I began with China. The experiment worked well except for one little problem at the beginning. In order for the students to understand Chinese Buddhism I had to review the basic elements of Hinduism and Buddhism. Nearly everything else went very smoothly through the introduction of Chinese civilization into Japan, the Arab and Moslem contacts with India, and ultimately through the other material of the quarter. Dealing with Islam naturally led to treating Africa and Byzantium. Byzantine influence and the common problem of barbarian attacks offered an introduction to western Europe which we followed until its expansion into the Americas. We finished the course by treating the Renaissance and Reformation. The experiment had proven to be a success, but my colleague was correct about beginning with India.

Beginning the course with India, however, caused some conceptual problems due to the extreme complexity of Hinduism. Nearly every form of religious expression developed anywhere in the world crops up there, from crude fertility cults to sophisticated logical systems. It even offers a form of trinitarianism comparable to Christianity's. To help the students come to grips with this culture, I felt compelled to simplify it. Introducing the categories of religious expression seemed to be the only way to accomplish that goal. Early experience had shown me that, indeed, monasticism commonly appeared in different areas of Eurasia in our period, and faith-only movements occurred in more than one context. So, it was only a small step to develop a set of formal categories to summarize the similarities between the various cultures' approaches to religion. Before laying out the limited number of themes, however, a basic description of nature worship religions is necessary in order to set up the dichotomy between Hinduism and monotheistic religions. Nature worship religions offer worship to the forces of nature and thus elevate the universe itself to divine status. Many gods are contained in this kind of religion due to the many natural forces obviously at work in the universe. "Imminence" is sometimes the term used to describe this concept of the divine, for the gods remain in the world. (The term is from the Latin immaneo, "remain in.") Since these forces play a prominent role in

the agricultural process, fertility became one chief concern, and various fertility rites developed to encourage nature to reproduce bountifully. Analogy between animal-human reproduction and plant reproduction was drawn very early, and many rites employed human sexual acts as a part of these rites. Finally, nature worship religions tend to be open to contributions from other societies. Since nature is complex, another god or several additional deities could do no harm—they might even help.

Finally, nature worship religions tend to be open to contributions from other societies.

Monotheistic religions tend to be the exact opposite. There is only one God and He has created the world, and therefore cannot be part of it. He has transcended nature, His creation, and thus is remote (from the Latin transcendo, "rise above"). Truth has been delivered by God and other societies' deities are not acceptable. This system is closed, demanding acceptance of its own truth and excluding other systems altogether.

Monotheism makes its God remote, so the people are continually attracted to the nature gods which are close at hand and earthy. As a result, compromises appear in monotheism through introduction of saints and the borrowing of holidays and festivals of the nature cults. These adaptations usually come after the monotheistic religion has matured and begun to deal with the realities of the peoples' needs and original background.

In dealing with India, a treatment of nature worship aspects of Hinduism allows the instructor to suggest that similar religions have already been studied in the previous quarter (HST 101 at Cal Poly where Mesopotamia, Egypt, China, India itself, Greece, Rome, and Canaan have been treated). In the middle period, China, Japan, Korea, Southeast Asia, Africa, and pre-Columbian America have similar religions. In fact, most religions except Judaism, Christianity, and Islam are of this type.

Therefore, it is very important to communicate



David R. Smith

to the students some idea of the appeal these polytheistic systems had and still have.

The first category is what I call "legalism." In India, it is expressed by the term *dharma*, or law, and it is tied in with the caste system. Living up to the duties of one's caste allowed for progress up the caste ladder towards the highest caste, Brahman, after which one could hope for *moksha* or release from the cycle of existence. In this way, Hinduism becomes a social regulating system, determining the task each social group or caste was to perform and the status each was to receive. At this point, the concept of *karma*, transmigration, and *kama* are introduced or reviewed (they have been studied in HST 101, but students often do not take the course in order). More advanced courses treat these concepts in greater detail, but since our course is a freshman survey it treats a great amount of material superficially.

Related to this first category is the notion of the "hard struggle for salvation." This refers to the spiritual athletes of Hinduism (and other religions) who subordinate their whole beings to the struggle for enlightenment or its equivalent in other contexts. Asceticism, yoga in both its physical and meditative aspects, and

the use of mind-expanding drugs all fall into this category. Students ordinarily do not understand the term "asceticism," which has to be carefully explained. In our southern California environment, even after it is explained they are incredulous that someone could approach life from that perspective. For meditation, I usually conduct a short meditation using the mantra "so-ham" that I learned in my guru-hunting youth. Physical yoga is ordinarily understood or easily explained.

Philosophic religion is a category also derived from studying Hinduism. In India, it is so complex that I cover only a few examples. Shankara's monism, which finds unity behind the multiplicity of deities and traces it to the Upanishads, becomes India's traditional philosophical defense against monotheistic challenges. The five Hindu philosophic schools offer a logical system more elaborate than the Greeks'. Here I don't go into much detail, given the nature of our course. Ramanuja's response to Shankara in the defense of the bhakti, or devotional, sects is the final element in this area I discuss.

The five Hindu philosophic schools offer a logical system more elaborate than the Greeks'.

The fourth category is "the easy road to salvation" which fits Amidism, the faith-only version of Buddhism which eventually became popular in China, Korea, and Japan. Parallels here appear in both Christianity in the Pauline letters, especially Romans 1:16-17, and in Islam in the first pillar. [Note on Romans 1:17, the phrase commonly translated "from faith to faith" is a Greek idiom for "faith only"; this is reflected in Luther's German translation of this verse.]

Buddhism shares the fundamental concepts of Hinduism, described above, but objects to the caste system. It offers escape for everyone through acceptance of the four noble truths and following the eight-fold path. This original form of Buddhism (Theraveda or Hinayana) fits into the hard struggle for salvation category. It involves complete dedication and for that reason does not appeal to everyone. Caste, however, does not prevent one from taking this road.

Mahayana, a new form of Buddhism, developed in the second or third century B.C.E under Hellenistic savior cult influence. Many different incarnations of Buddha, called Bodhisattvas, have appeared throughout history to offer salvation to their fellow humans. This variety of Buddhism is very complex, ranging from "hard struggle" forms which demand asceticism, meditation, and the like, to "faith only" forms such as Amidism. In all its forms Buddhism proved very adaptable to local circumstances, accepting whatever gods and religious rites it encountered. Tibetan Buddhism is a familiar example of a case where Buddhism merged with local shamanistic beliefs. Like Hinduism and other nature worship religions, Buddhism is an open system. Through the Saca tribes' contacts with China, Buddhism entered the Later Han Empire in the first two centuries C.E. It became very popular in China where it had affinities with Taoism and addressed the physical and emotional concerns that Confucianism did not. It also offered an attractive aesthetic and intellectual tradition that the Chinese adopted. In fact, Buddhism became the dominant religion until 842. At that time a reaction set in and the imperial government suppressed and limited Buddhism. The restoration of imperial power under the Sui and Tang seems to have had something to do with this crackdown, for Confucian-

ism made a comeback due to the government's need for bureaucrats.

Confucianism itself, however, became transformed by the conflict with Buddhism— into Neo-Confucianism. It reached a steady state in the twelfth century with the writings of Chu Hsi who introduced the notions of *chi* (material force), *li* (principle), and the Great Ultimate. This new side to Confucianism fits the philosophic religion category. As a social organizing force, Confucianism must be classified as legalism. It had borrowed ideas from the old legalist school of the first empire, and its own emphasis on rank and status also fit our legalism category.

In addition to influencing Confucianism, Buddhism also evolved several new forms in the Chinese environment, partially under the influence of Taoism. Ch'an (Zen in Japan) and T'ien Tai are two of the more prominent, both to be classified in the "hard struggle" category.

Along with other aspects of Chinese culture, Buddhism passed into Korea and Japan. I have not yet been energetic enough to work up my Korean material, so I will mention only Japan. From the sixth to the twelfth centuries esoteric Buddhist sects dominated. The native Japanese religion, Shinto, was a simple worship religion that peacefully co-existed and interacted with Buddhism. Since the esoteric sects appealed only to a few, mostly upperclass, Japanese, we must assume that Shinto remained the only religion of the commoners. The esoteric sects

From the sixth to the twelfth centuries esoteric Buddhist sects dominated.

were of the "hard struggle" category which means that most people would not have had the time for them. This principle also applies to Zen which became prominent in the twelfth century, but only among the upper ranks of the warrior elite. Amidism began making in-roads in the twelfth century, both among the commoners and the rank and file samurai. Monastic preachers were responsible for this phenomenon just as monks had spread Christianity in the early Middle Ages.

Similar examples of these categories could easily be cited for Islam and Christianity. For example, Islam became nearly an overly legalistic religion until Al-Ghazali successfully incorporated Sufism, a hard struggle element, into it. Islam also borrowed heavily from Neo-Platonic philosophy and went through a crisis of adjusting to Aristotle's ideas, a crisis that Western Christianity was also to go through in the twelfth century. Monasticism played a prominent role in the expansion of Christianity and in the development of an independent papacy in the eleventh century. Once the papacy had established itself, however, legalism came to dominate in that institution.

To contemplate for a while about why these categories appear in the various religions we have mentioned, we might consider that different needs are met by a religious tradition. As social cement, legalism tends to appear in the form of rules about how people are to relate to each other. Government is impossible without legalism, and before the modern period, as I continually remind my students, religion and politics are not separated anywhere in the world. Personal fulfillment is another aspect of religion, and that may take the form of intellectual activity which can have a religious side to it. Thus, philosophic religion. Similar rewards can also be achieved through the discipline, both physical and mental, that the hard struggle sects taught. Modern

scientific studies have shown that mental and physical "highs" can be achieved through the various practices of these cults. Asceticism can produce similar results.

The problem in teaching world history is that there is far too much material to learn and teach. To overcome this obstacle, the world history teacher continually has to read and study and reorganize the material. The idea of the categories is to provide some over-riding principles for organizing the teaching of this one aspect of world history. All the particular facts and details remain, but by calling attention to the categories the similarities

To overcome this obstacle, the world history teacher continually has to read and study and reorganize the material.

between various cultures' religions can be pointed out. The differences are also important, perhaps more important than the similarities, but the categories are still useful in providing a beginning on which a discussion of differences can be based.

W H A

LINKS ACROSS TIME AND PLACE: AN EVALUATION*

Brant Abrahamson
Riverside-Brookfield High School
Riverdale, IL

In 1987 the publishers at McDougal, Littell and Co., marketed a new world history text called A World History: Links Across Time and Place. The senior author, Ross E. Dunn, and the senior consultant, William H. McNeill, have been leaders in developing world history concepts and emphasizing the need for an integrated global study of human development.

Dunn helped found the World History Association and was its first president in 1985-86. He is the author of Chapter 12, "Central Themes for World History," in Historical Literacy, produced by the Bradley Commission on History in Schools (Paul Gagnon, ed., Macmillan, 1989). Currently he is on the editorial board of the Journal of World History (University of Hawaii Press).

McNeill is the author of the award-winning book, The Rise of the West. He is past president of the American Historical Association (1985). He was a member of the Bradley Commission on History in the Schools and one of the members of the National Commission on Social Studies in the Schools whose report, "Charting a Course: Social Studies for the 21st Century," was

When such eminent authorities team up to produce a new high school text, those of us in secondary teaching should take note.

published in November, 1989. He contributed a chapter to Historical Literacy and wrote another for History in the Schools: What Shall We Teach?, sponsored by the Clio Project conducted by the University of California (Macmillan, 1988). He also is on the editorial board of the Journal of World History.

When such eminent authorities team up to produce a new high school text, those of us in secondary teaching should take note. I decided to "take note" by determining how well the book worked on a day-to-day basis for those high school teachers who have used it.

To do this, in November, 1989, I asked the publisher, McDougal, Littell & Company, to supply a list of schools using the text. The company representative sent the January, 1989 "Users List" which included names of 213 schools. I sent a cover letter and questionnaire to the social studies chairperson at each school. The chairperson was requested to have a teacher complete the questionnaire who was using the Links text in his or her classroom.

On the questionnaire I asked if the text was being used in required or elective courses and at what grade levels. Using a scale of 1 (lowest) to 10 (highest), I asked teachers to rate the effectiveness of Dunn's (1) "strict adherence to chronology," and (2) his "policy of 'circumnavigating the globe' in each unit." Following these ratings, I have asked each evaluator to list two aspects of the text that were very effective in classroom use and "two aspects of the text that you judge to be less than satisfactory, if any." My final question was: "Given your experience, would you again select the text as opposed to others that are available?" I ended the one-page questionnaire by inviting teachers to list "other observations that you think may be helpful to us." I received 78 replies, a 37% return rate.

I found that Links is being used in a required course for 6th and 7th graders in one school—where it is recommended—through all subsequent grades in junior and senior high school. It is used in various grade combinations. Sometimes it is used for advanced students and sometimes in basic sections. For the most part, however, it is used in required 9th and 10 grade classes. Thirty-four returned questionnaires relate only to 9th graders;



Brant W. Abrahamson

and 27 apply to 10th graders. Thirty-eight percent of the "freshmen only" teachers would select the book again, and 48% of the sophomore teachers are similarly pleased. The book received its highest rating (78% from 9 teachers who use it in classes that include juniors and seniors). Seven of these 9 classes were electives.

As one can see from the charts, adherence to chronology generally received favorable ratings. In addition, auxiliary materials, teaching aids, workbooks, tests, and the like are regarded as quite good.

Circumnavigating the world in each unit—although praised by many teachers—proved troublesome to others. One frequent criticism concerned students having difficulty following the sto-

* A paper presented at the Rocky Mountain WHA Regional Conference, Brigham Young University, Provo, Utah, June, 1990

ry. Frequent teacher comments related to the disjointed nature of the text or to unsupported generalizations. Others said that it is superficial or has too many topics. After weighing the positives and the negatives of the entire program, 46.7% of all teachers said that they would select the text again, 44% said that they would not, and 9.3% were undecided. (Teachers from four responding schools said that their districts had not selected the book.)

I did not ask teachers if they had participated in the text selection or if--at the other extreme--they were forced to use the book. Therefore, my survey results may illustrate the self-fulfilling prophecy: helping select the text is strongly correlated with book satisfaction, and having no input is associated with discontent. Nevertheless, I believe that the results of my study raise some important questions for curriculum directors, social studies chairpersons, and teachers who are considering the McDougal, Littell world history program.

1. Are most of the teachers who will be using this book young or inexperienced for whom good study aids will be vital? If so, this text may be their "savior"! Experienced teachers whose primary interest is in the text material, on the other hand, may be disappointed.
2. At what level should Links be used? Satisfaction seems to increase with student maturity.

3. Why do fewer than half of the teachers who have used the text recommend it to others? Some problems apparently relate to errors and oversights inherent in rushing a new product to market. In addition, people tend to resist "trying something new." As teachers use the book, some probably will become more positive in their evaluations. Nonetheless, dissatisfaction also seemed rooted in basic conceptual assumptions made by the authors.

4. Is movement around the world in each unit the best way to achieve a global perspective for high school students? While many teachers seem to like this procedure, others indicated that their students became confused. Some said that they compensate by using Links with another world history text or that they "skip around," apparently trying to restructure the book along more traditional lines.

Looking to the future, probably a sizable number of schools will continue to adopt Links. The idea of organizing a text around cultural interrelationships sounds very appealing. William McNeill's image of authority will sell books. The text looks flashy, and the high quality of the extensive auxiliary material will convince members of selection committees to adopt it. The folk-wisdom presentation of the origin of Western religion also will contribute to sales. The book will appear to be "safe" for parochial as well as public school use. But if my study has predictive value, only about half of the teachers who use it will be satisfied.

APPROVAL RATINGS

(A) ADHERENCE TO CHRONOLOGY

"Please rate the effectiveness of Dunn's strict adherence to chronology—each unit covering a later time period than the previous unit."

| | |
|----|------------|
| 10 | ===== (5) |
| 9 | ===== (18) |
| 8 | ===== (19) |
| 7 | ===== (7) |
| 6 | ===== (5) |
| 5 | ===== (7) |
| 4 | ===== (5) |
| 3 | ===== (6) |
| 2 | = (1) |
| 1 | (0) |

Effectiveness of Chronology.
(1 = lowest; 10 = highest rating)

(B) CIRCUMNAVIGATING THE GLOBE

"Rate the effectiveness of Dunn's policy of 'circumnavigating the globe' in each unit. How effective is this method for trying to teach about the history of the whole world?"

| | |
|----|------------|
| 10 | == (3) |
| 9 | ===== (10) |
| 8 | ===== (12) |
| 7 | ===== (14) |
| 6 | ===== (6) |
| 5 | ===== (9) |
| 4 | == (4) |
| 3 | == (4) |
| 2 | == (5) |
| 1 | == (5) |

Effectiveness of Circumnavigation.
(1 = lowest; 10 = highest rating)

(C) ASPECTS OF THE TEXT FOUND TO BE EFFECTIVE*

"What two aspects of the text do you find to be most effective in classroom use?"

| | | |
|---------------------------------------|-------|------|
| Unit review mat'l's/questions | ===== | (20) |
| Support materials | ===== | (15) |
| Readability | ===== | (9) |
| Combining geography and history | ===== | (8) |
| Timelines | ===== | (7) |
| Actually covers world | ===== | (5) |
| Good workbook | ===== | (5) |
| Good testing program | ===== | (5) |
| Good maps | ===== | (5) |
| Does connect civilizations | ===== | (5) |
| Attractive; good illustrations | ===== | (4) |

(D) ASPECTS OF THE TEXT FOUND TO BE LESS THAN SATISFACTORY*

"What two aspects of the text do you judge to be less than satisfactory, if any?"

| | | |
|----------------------------------|-------|------|
| Disjointed; ineffective | ===== | (26) |
| organization | | |
| Fallacies; | ===== | (10) |
| undocumented statements | | |
| (uneven scholarship) | | |
| Superficial; too condensed | ===== | (9) |
| Too many topics | ===== | (6) |
| Overemphasis on Eurasia | ===== | (6) |
| Difficult to read | ===== | (4) |
| Too little (or unrelated) | ===== | (3) |
| geography | | |
| Inadequate proofreading | ===== | (3) |

(E) RECOMMENDATION FOR PURCHASE

"Given your experience, would you again select the text as opposed to others that are available?"

| | | |
|-----------------|-------|------|
| Yes | ===== | (35) |
| No | ===== | (33) |
| Undecided | ===== | (7) |

* Charts "C" and "D" are based upon unstructured responses. The groupings, therefore, required interpretation of the statements made. Generally, comments seemed to fall into a category rather easily. Elements praised or criticized by fewer than three responding teachers have been omitted, as have statements which were exceptionally vague or confusing.

WHA

THE OHIO VALLEY WHA REGIONAL AFFILIATE ADDED AFFILIATION WITH THE ACADEMY OF HISTORY

Arnold Schrier, University of Cincinnati
Past President of the World History Association

At its April, 1990, meeting, the Ohio Academy of History Executive Committee approved a joint membership arrangement with the newly formed Ohio Valley World History Association. The agreement requires all Ohio Valley WHA members to be full dues-paying members of the OAH. In return, the Ohio Valley WHA will be able to sponsor one or more panels at the annual spring meeting of the OAH. Joint members will also receive copies of the OAH Newsletter.

The Ohio Valley WHA is a regional affiliate of the World History Association and embraces the states of Ohio, Pennsylvania, West Virginia, Kentucky, Illinois, and Michigan. In the fall of 1990 a letter will be sent to all WHA members residing in those states, inviting them to become joint members of the OAH. A similar invitation will be sent to all members of the Ohio Council for the Social Studies.

There are two major benefits to the OAH of the joint membership arrangement. One is that it will broaden the spring program of the OAH through panels and round-table discussions on various topics in world history. Another is that it opens the prospect of a considerable increase in OAH membership by people within and beyond Ohio, at both the secondary and post-secondary levels.

For current OAH members who are teaching world history and who do not belong to the WHA, there would also be substantial benefits in joining the World History Association. The WHA was founded in 1982 in order to promote teaching and research in global, comparative, and cross-cultural history courses. Membership in the WHA entitles you to receive a subscription to the World History Bulletin, as well as to the Journal of World History. Both are published semi-annually.

The Bulletin includes information on: syllabi of world history courses; ideas and materials for teaching world history; textbook reviews; new research in world history; job openings. The Journal is the first of its kind devoted exclusively to world history as a field of teaching and research. Feature articles focus on themes such as: review of articles examining the literature on important issues in world history; studies in the historiography of world history; reflections on conceptualization and periodization of world history.

Each winter and summer the *WHA* sponsors panels and conferences to encourage discussion about world history. Panels, and the annual business meeting, are held in conjunction with the meeting of the American Historical Association in the winter. Summers are the occasions for conferences on special themes. The two most recent conferences were on "Revolutions in World History" at Aspen, Colorado, in June, 1989, and on "Religion in World History" at Provo, Utah, in June, 1990.

Membership in the World History Association is \$25 per year. If you wish to become a member, send a check (made payable to the World History Association), along with your name and address, to: Richard L. Rosen, Executive Director, World History Association, Department of History/Politics, Drexel University, Philadelphia, PA 19104.

If you wish further information about the Ohio Valley World History Association, write to Timothy C. Connell, Secretary-Treasurer of the OVWHA, Laurel School, 1 Lyman Circle, Shaker Heights, Ohio 44122.

WHA

FORMING AN AFFILIATE; ONE EXAMPLE A CALL FROM THE OHIO VALLEY WHA AFFILIATE

Dear Colleague:

We are writing to you as fellow members of the World History Association to inform you that, with the encouragement and authorization of the Executive Council of the *WHA*, we have embarked upon creating a regional affiliate in our area to be known as the Ohio Valley World History Association. This letter is to apprise you of steps taken thus far and to invite you to become a founding member.

Our plan at this point is to have the *Ohio Valley WHA* embrace the states of Ohio, Pennsylvania, West Virginia, Kentucky, Indiana, Illinois, and Michigan. We are therefore sending this letter to all current *WHA* members in these states. Our ultimate goal is to emulate the very successful Rocky Mountain *WHA*, and we anticipate a time when our branch will also be able to host conferences, conduct seminars, and in other ways promote the study and teaching of world history at the secondary and post-secondary levels. Initially, however, we believe that much would be gained by meeting jointly with an established organization. To this end we have arranged with the Executive Committee of the highly respected Ohio Academy of History that

members of the Ohio Valley *WHA* become members of the Academy and that the Ohio Valley *WHA* be permitted to hold sessions at the annual meeting of the Academy.

The advantages of an arrangement of this sort for a fledgling organization are substantial. The Ohio Academy's annual meeting—traditionally held at a college or university in the central part of the state—will provide the *WHA* branch with both well-organized and conveniently located conferences as well as organizational support that would be difficult for a small group to duplicate. In addition, the Academy's twice-yearly *Newsletter* (which all joint members will receive) will make space available to us for news and announcements and thus enable members of the Ohio Valley *WHA* to communicate with each other with minimum trouble and expense. We may even attract new members from among the readers of the Academy's *Newsletter* who were not previously aware of the *WHA* and its activities.

The understanding with the Executive Council of the Ohio Academy of History provides that members of the Ohio Valley *WHA* will be expected to join the Academy as well as be members of the *WHA*. For those of us in the *WHA* this means an additional cost of only \$10 a year (the dues of the Ohio Academy), a portion of which will be retained each year by the treasurer of the Ohio Valley *WHA* to defray the modest expenses for papers, postage, and phone calls. The agreement also calls for the Ohio Valley *WHA* to offer one or more panels on aspects of world history at the annual spring meeting of the Ohio Academy of History. These will be included in the printed program that is mailed to all members and joint members of the Academy. If you have any thoughts or suggestions for topics for the April, 1991 program, please note them on the form below.

Please join us in founding the Ohio Valley *WHA*. Return the form at the bottom of this page — along with your dues and ideas — to Timothy C. Connell, who has agreed to assume the responsibilities of Secretary-Treasurer until such time as we can establish regular election procedures.

The Organizing Group for an Ohio Valley *WHA*

| | |
|---------------------|-------------------------------|
| Roger Beck, | Eastern Illinois University |
| George Brooks, | Indiana University |
| Timothy C. Connell, | Laurel School, Shaker Heights |
| Carter Findley, | Ohio State University |
| Sam Jenike, | Walnut Hill H.S., Cincinnati |
| Walter Nimocks, | Centre College |
| Arnold Schrier, | University of Cincinnati |

I wish to become a joint member of the Ohio Valley *WHA* and the Ohio Academy of History. Enclosed is a check for \$10, the dues for 1990-91.

(Please make checks payable to "Ohio Valley *WHA*")

I would like to suggest these topics in world history for the April 1991 joint meeting:

| | |
|----------------------|--------------|
| Name _____ | School _____ |
| Department _____ | Phone _____ |
| Street Address _____ | Zip _____ |
| City, State _____ | _____ |

Please return this form to:

Timothy C. Connell
Laurel School
One Lyman Circle
Shaker Heights, OH 44122

EMPLOYMENT OPPORTUNITIES

ILLINOIS STATE UNIVERSITY

Illinois State is seeking to "internationalize" their curriculum. They want new faculty who have a commitment to the process of doing world and comparative history in varied forms and modes. They hope that these positions, which are advertised with specialized titles, will be of interest to colleagues who are developing areas of special expertise with intercultural and/or interdisciplinary dimensions.

American Social History since 1783. Illinois State University invites applications for a tenure-track position, at an entry or more advanced level, to begin August 1991. A doctorate (by start of appointment) and excellence in teaching and scholarship are expected. Please send a letter of application, c.v., three letters of reference, and publications not exceeding article-length, to Professor A. L. Beier, Chair, Search Committee, Department of History, Normal, IL 61761-6901. To ensure full consideration materials should be received no later than November 15, 1990. I.S.U. is an AA/EOE.

Sub-Saharan African History. Illinois State University invites applications for a tenure-track position, at an entry or more advanced level, to begin August 1991. A doctorate (by start of appointment) and excellence in teaching and scholarship are expected. Please send a letter of application, c.v., three letters of reference, and publications not exceeding article-length, to Professor A. L. Beier, Chair, Search Committee, Department of History, Normal, IL 61761-6901. To ensure full consideration materials should be received no later than November 15, 1990. I.S.U. is an AA/EOE.

European Social History since 1800. Illinois State University invites applications for a tenure-track position, at an entry or more advanced level, to begin August 1991. A doctorate (by start of appointment) and excellence in teaching and scholarship are expected. Please send a letter of application, c.v., three letters of reference, and publications not exceeding article-length, to Professor A. L. Beier, Chair, Search Committee, Department of History, Normal, IL 61761-6901. To ensure full consideration materials should be received no later than November 15, 1990. I.S.U. is an AA/EOE.

SAN FRANCISCO STATE UNIVERSITY

Asian History

San Francisco State University invites nominations and applications for a tenure-track appointment as assistant professor in Asian history to begin in Fall 1991. Under special circumstances appointment may be made at the rank of associate professor.

Description of Position: Teach undergraduate and graduate courses in Asian history, including China and Japan. May occasionally be called upon to teach the department's introductory course in historiography and methodology. Offer senior pro-seminars and graduate seminars in field of specialization.

San Francisco State University: San Francisco State University, part of the California State University (CSU) system, is located in a large, diverse urban setting and draws students from a wide variety of cultural, ethnic, and social backgrounds. Most students are employed and many are part-time students. The University has recently developed an East Asia Area Studies program leading to an interdisciplinary minor. The CSU has programs that permit students to study abroad at affiliated universities in Japan and Taiwan; CSU faculty serve as resident directors for a year at a time in these locations. San Francisco State has programs for faculty exchanges with universities in Japan and the People's Republic. The University hopes to develop a Pacific International Center that will include an institute for Asian studies.

The Department: The Department offers the B.A., B.A. with Honors, M.A., and a secondary teaching credential waiver program. There are approximately 280 undergraduate majors and 85 M.A. candidates. The Department offers courses that satisfy graduation requirements in General Education and U.S. history. The Department currently consists of twenty-six permanent faculty members.

Teaching and Research: The Department places a high value on teaching, research, and publication. The usual teaching load in the department is nine units (three courses) each semester; faculty members may apply to reduce this to pursue research.

Salary: The current salary range for an assistant professor is \$30,276 to \$41,844, depending on experience and qualifications.

Affirmative Action: The University supports the principles of Affirmative Action and Equal Opportunity Employment. The department is fully committed to these principles and encourages applications from women, members of minority groups, and the disabled.

Qualifications: Ph.D., evidence of teaching effectiveness, and publication are required for tenure.

Application: Screening of applicants will begin on November 15, 1990. Initial interviews will be conducted at the AHA meeting in New York. Final interviews will be on campus in February. Send a letter of application, curriculum vitae, evaluations of teaching effectiveness (if available), and three letters of recommendation to:

Robert W. Cherney, Chair, Department of History,
San Francisco State University, San Francisco, CA 94132.
FAX: (415) 338-2514.

Latin America

San Francisco State University invites nominations and applications for a tenure-track appointment as assistant professor in Latin American history to begin in Fall 1991. Under special circumstances appointment may be made at the rank of associate professor.

Description of Position: Teach undergraduate and graduate courses in the history of Latin America, introduction to histori-

ography and methodology, and either U.S. survey or California history. Offer senior pro-seminars and graduate seminars in field of specialization. Half of the teaching responsibilities will be in Latin American history, and half in historical methodology and U.S. survey or California history. *The department already has a specialist in the history of Mexico, so we prefer specializations other than Mexico.*

San Francisco State University: San Francisco State University, part of the California State University system, is located in a large, diverse urban setting and draws students from a wide variety of cultural, ethnic, and social backgrounds. Most students are employed and many are part-time students. The University has recently developed a Latin America Area Studies program and the CSU has programs that permit students to study abroad at affiliated universities in Brazil, Mexico, Peru, and Spain; CSU faculty serve as resident directors for a year at a time in these locations.

The Department: The Department offers the B.A., B.A. with Honors, M.A., and a secondary teaching credential waiver program. There are approximately 280 undergraduate majors and 85 M.A. candidates. The Department offers courses that satisfy graduation requirements in General Education and U.S. history. The Department currently consists of 26 permanent faculty members.

Teaching and Research: The Department places a high value on teaching, research, and publication. The usual teaching load in the department is nine units (three courses) each semester; faculty members may apply to reduce this to pursue research.

Salary: The current salary range for an assistant professor is \$30,276 to \$41,844, depending on experience and qualifications.

Affirmative Action: The University supports the principles of Affirmative Action and Equal Opportunity Employment. The department is fully committed to these principles and encourages applications from women, members of minority groups, and the disabled.

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San Francisco State University, San Francisco, CA 94132.
FAX: (415) 338-2514.

***** **ST. MARY'S COLLEGE OF MARYLAND**

Asian History

St. Mary's College of Maryland seeks a historian to teach Asian history (excluding South Asia/India). Qualified applicants must have a Ph.D. and evidence of commitment to excellent teaching

and scholarship. Applicant must also teach a two-semester Western Legacy course. The appointment is a full-time, permanent position at the rank of assistant professor. Salary is competitive. St. Mary's College is a state-supported, residential liberal arts college of 1,500 students, 68 miles southeast of Washington, D.C. Women and minorities are encouraged to apply and identify themselves as such. Send vita and letters of recommendation to Dr. Hampton Davey, Head, Division of History and Social Science, St. Mary's College of Maryland, St. Mary's City, MD, 20686 by January 15, 1991.



Thursday, Dec. 27: 5:30-10 p.m. Hilton, Suite 504
WHA Executive Council meeting

Friday, Dec. 28: 9:30-11:30 a.m. Hilton, Gibson Suite
Joint session with AHA

14. The Place of the Vietnam War in World History
CHAIR:

Damodar R. SarDesai, University of California, Los Angeles

The Vietnamese Revolution in Comparative Historical Perspective

Craig A. Lockard, University of Wisconsin, Green Bay

The Origin and Impact of Vietnam's "People's War of National Liberation" in Global Perspective

Cecil B. Currey, University of South Florida

Reform Vietnamese Style: Political and Economic Change in the Era of Perestroika and Glasnost

Nguyen Mahn Hung, George Mason University

COMMENT:

Lorraine M. Gesick, University of Nebraska, Omaha

Friday, Dec. 28:

5:00 p.m. Hilton, Gibson Suite, WHA business meeting
6:00 p.m. Hilton, Clinton Suite, WHA reception

Saturday, Dec. 29:

9:30-11:30 a.m. Hilton, Suite 540. Session.

**EASTERN EUROPE IN THE 1980s:
FROM DICTATORSHIP TO DEMOCRACY**

CHAIR:

Frederick Allen, University of Colorado, Denver

East Central Europe in World History

Marilynn Jo Hitchens, Wheat Ridge High School, Denver,
Colorado

Poland

Carl Daubach, U.S. Air Force Academy

Czechoslovakia

P. Helmreich, Wheaton College

Hungary

G. Barany, University of Denver

Rumania

Stephen Fischer-Galati, University of South Florida

2:30-4:30 p.m. Hilton, Gibson Suite

Joint session with AHA

**79. IMPERIALISM, RACE RELATIONS, AND MIDDLE
CLASS VALUES:
A FESTSCHRIFT
FOR JOHN S. GALBRAITH**

CHAIR:

Roger D. Long, Eastern Michigan University

Victorian Imperialism as Religion, Civil or Otherwise
Wallace G. Mills, St. Mary's University

*Racial Discourse and the British Response to the Emergence of
Indian Nationalism*

Marc Jason Gilbert, North Georgia College

*An Englishwoman Passing Through: Helen Caddick in British
Central Africa, 1989*

James B. Wolf, University of Colorado at Denver

COMMENT:

Tara Sethia, California Polytechnic State University, San
Luis Obispo

Robert D. Long

Sunday, Dec. 30: 9:30-11:30 a.m. Hilton, Suite 524/26, joint
session with AHA

**110. CROSS-CULTURAL ENCOUNTERS IN WORLD
HISTORY**

CHAIR:

John A. Mears, Southern Methodist University

*Old World Encounters: The Analysis of Cross-Cultural
Contacts and Exchanges before 1500 C.E.*

Jerry H. Bentley, University of Hawaii

*Indo-British Patterns of Interaction in the Perspective of
Comparative World History*

David Kopf, University of Minnesota

*Continuity and Cross-Cultural Encounters in Early Islamic
History*

Gladys Frantz-Murphy, Regis College, Denver

COMMENT:

John A. Mears

1-3 p.m. Sheraton, Diplomat Suite B, joint session with AHA

**139. CIVILIZATIONS AND THE TRAINING OF YOUNG
MINDS: THE ARABS, THE EUROPEAN QUADRIVIUM,
CHARLES ELIOT'S 1982 COMMITTEE OF TEN AND
THE INTERNATIONAL BACCALAUREATE**

CHAIR:

Dorothy B. Goodman, Friends of International Education

PANEL:

Gerald Lampe, School for Advanced International Studies

Jeanne Amster, Brown University

Martin Mayer, Author, New York, NY

David L. Wagner, Northern Illinois University

COMMENT:

Theodore H. von Laue, Emeritus, Clark University

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Think Globally



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The *World History Bulletin* is sent only to members of the World History Association. Yearly dues (January through December): \$25.00 (for students, unemployed, disabled, and retired: \$12.00).

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Affiliation, if any _____

I have enclosed \$ _____ for the dues of the World History Association

Mail to: Dick Rosen
Executive Director
History/Politics Department
Drexel University
Philadelphia, PA 19104

WHA Notes: Important Membership Information from the Executive Director

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

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

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

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