



Arnold Schrier, President  
University of Cincinnati

Marilynn Jo Hitchens, Vice President  
Wheat Ridge High School

Anne L. Barstow, Secretary  
SUNY at Old Westbury

Gladys Frantz-Murphy, Treasurer  
Iona College

Joe C. Dixon, Executive Director  
United States Air Force

Kevin Reilly, Past President  
Raritan Valley Community College

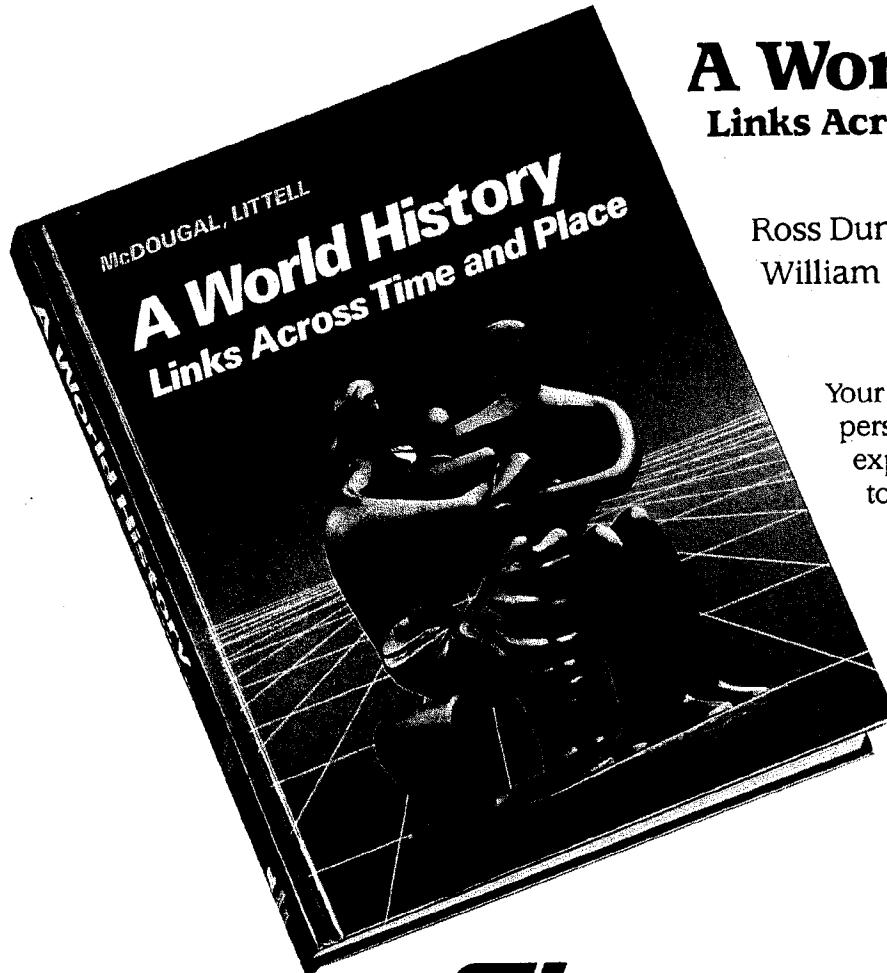
## In This Issue

<i>India and the Modern Period and the World History Curriculum</i>	1
<i>United States History with a China Connection</i>	4
<i>Islam and World History: The Contribution of Marshall Hodgson</i>	6
<i>The World Revolution of Westernization</i>	11
<i>Book Reviews</i>	12
<i>Review of World History Slide Collection</i>	18
<i>One Cultural Literacy: Must We Stop There?</i>	20
<i>Philadelphia Teachers' World History</i>	20
<i>Fulbright-Hays Seminars Abroad Program</i>	23
<i>Minutes of WHA Council Meeting, June 18, 1988</i>	24
<i>WHA's Prize-winning Essay</i>	27
<i>WHA at the AHA</i>	28

# THINK GLOBALLY



McDougal, Littell can help you change the course of history...  
in your classroom!



## A World History Links Across Time and Place *Grades 9 and above*

Ross Dunn, Senior Author

William H. McNeill, Senior Consultant

Your students view history from a global perspective as they trace civilization's expansion from Asia, Africa, and Europe to the Western Hemisphere.

McDougal, Littell also offers a full line of United States History and social studies texts for junior and senior high school students.

**ML** **McDougal, Littell**  
*The leader in innovative history textbooks.*

P.O. Box 1667 Evanston, Illinois 60204

For information, contact your McDougal, Littell Sales Representative, or call toll free 1-800-323-4068.

## WORLD HISTORY BULLETIN

### Newsletter of the World History Association

#### **India and the Modern Period and the World History Curriculum\***

**Martin Yanuck**  
*Spelman College*

India has 750 million people and a middle class larger than the whole population of France. It has the sixth largest steel capacity in the world and an army of almost a half-million men under arms. It is approximately the size of Western Europe, but a literate urban civilization at least one thousand years older. Yet, despite Marshall Hodgson's<sup>1</sup> notion that South Asia was the center of the ecumen in Gupta times, in most world civilizations texts and most courses it receives little attention.

The reason is easy to discern. European empires appeared to dominate the world when Western civilization courses came into being. These straddled the world like the colossus strode the harbor at Rhodes, but they also followed a Parkinson's Law of architecture: grandeur is an inverse ratio of the control exercised. Both New Delhi and the Western civilization course were built just when empire was beginning to fail. Just as the viceroy's palace, the authoritarian seat of government, became the center of the Delhi city plan, so the Western civilization course and subsequently its world counterpart focused on the imperial center and ignored the creativity of the very provinces which so arrogantly governed. Western complacency made modernization and Westernization synonymous; most Western thinkers and politicians ignore ideas, trends, and movements almost sneaking out of what we now have come to call the Third World. India, a major element of that Third World, was more creative and more in pace with the nature of the real world of the twentieth century than the writers of world studies are willing to grant. India, colonized before other non-white areas, took the forefront in the developing of new -- often culturally synthetic -- political and religious movements paralleled in the rest of the colonized world and in the capitals of the imperial powers.

India, thus, should receive more attention than it now does. It created the prototypical colonized political party -- copied throughout the world -- which began the movement for independence. Second, even as Winston Churchill dismissed him as a naked fakir, Mohandas

Karamchand Gandhi fashioned a new political technique, which, despite newly developed controversy over its political efficacy, has had recent repercussion in Washington and London as well as late capitals of Western colonies. Third, Hindu-Muslim rivalry in South Asia demonstrates how confessional communities evolve self-definition and begin to formulate political goals and organization.

The Indian National Congress, beginning as an organization of land owners, bureaucrats, lawyers, and merchants, sought first to ameliorate the conditions under which they themselves lived. Thus, accepting the benefits of British rule -- the creation of unified markets, a single legal system, etc. -- congressmen blessed the Queen and the Empire at the opening of each party meeting and called for a measure of equality with other full citizens of the Empire. When, for example, the lawyers and businessmen who led the Congress continually petitioned for the right to bear arms, they sought the symbolic equality which amendments to the Arms Act would grant. The Nehrus, father and son, would have cut poor figures at a tiger shoot, had they ever gone. However, these very same entrepreneurs, legal luminaries, and bureaucrats escalated their demands by seeking economic benefits as well: easier entrance into the civil service, trade protection, fair return on taxation, and tax reductions.

Rebuffed by the imperial authorities and by the British in India as well,<sup>2</sup> the Indian National Congress had also to fight a potent racism which in turn forced its members to define their Indian selves. The elements in the Congress, thus, moved to more radical positions. Radicals at the end of the nineteenth century and beginning of the twentieth advocated or committed violence against the government, while those Indians educated in English (at home and abroad) pushed for immediate independence. In the end, the members of the Congress, which openly fractured in 1905, patched their quarrel by agreeing to disagree, always insisting that the Congress was the one party in British India to represent all Indian interests. If the British had the notion (much in dispute) of devolving a muted form of British democracy upon the Indian people, the process of politics in early twentieth-century India created a new political system: the all-encompassing single party with democratic pretensions as an alternative to multi-party politics in a parliamentary system.

In Africa the parallels are direct. It was the Indian community in South Africa which provided the model for the African National Congress which also began as a relatively loyal party seeking concessions from the authorities. It too has become increasingly andulti-

\* Based on a paper delivered at the Southeast Regional Conference of the Association of Asian Studies. University of North Carolina at Charlotte, January 15, 1988.

mately militant with the recalcitrance of both the government and the bulk of the white community to concede to demands for political equality. The current split between party members prone to guerilla tactics and more passive elements rehearses the split between the moderates and the radicals at the 1905 Surat meeting of the Indian National Congress. Africanus Horton and other local leaders in various West African colonies began political careers as sincere adherents to empire, be it French or English or even German. Later, European educated Africans pushed the political confrontation beyond the assemblies granted by the imperial powers. Moreover, the notion of a single party which represents the entire state in some kind of democratic fashion became the dominant political creed. In Zimbabwe today negotiations to amalgamate all parties together and constitutionally limit politics to the current ruling party are well underway. Kwame Nkrumah, Jomo Kenyatta, Julius Nyerere, and others created such parties to achieve independence and then to run their newly freed states.<sup>3</sup>

---

**"In Africa the parallels are direct."**

---

The forces of political equality and liberty in both the colonies and in the home countries of the West imported their methodologies from India along with the organizational structure and pattern of increasingly aggressive behavior. It was Gandhi, of course, who provided the synthesis which laid the foundation for nonviolent politics. His satyagraha was developed from both European and Indian sources. He took the notion of noncompliance with evil from Tolstoy and the Protestant passive resisters of eighteenth-century England, who refused to obey the laws which they felt immoral and obnoxious, but were willing to go to jail for noncompliance. To notions of passive protest Gandhi added Ruskin's beatification of the medieval village and work place. Ruskin, art critic and medievalist, found the organic community of the manor with value placed on each activity -- craft and work -- the ideal setting for civilized life. Gandhi found the expression of Ruskin's idealism in the Indian village he never really knew.<sup>4</sup> To Ruskin and Tolstoy, Gandhi added two very Indian ideas. The first from Jainism was ahisma -- literally, not harming. Like the Jains, Gandhi defined nonviolence in both a physical and a psychological sense; he countenanced neither physical attack nor the infliction of mental anguish. Second, he added the Hindu idea of tapas, suffering. Through the suffering of an individual the world would be purified; through the pain of the protestor the police, superior official, and the home government would see their errors and correct their actions in accordance with manifest truth. The righteous protestor thus held (graha) to truth (sat) and was a satyagrahi. Thus, in protest of an inequitable rise in tax rates the people of the Bardoli district of the Bombay Presidency would close the taluka to all commerce and official business until the

government finally agreed to a compromise. The protestors in Bardoli thoroughly organized the community to prevent the payment of rates to the government, and in the spirit of Gandhian satyagraha took suffering upon themselves. Living with all of their animals and goods in the same house for weeks on end, fearful lest they lose all they had to the authorities, the peasants of Bardoli captured the imagination of the burgeoning Indian nation and eventually won a compromise which reduced the government's tax demands. The successful Bardoli nonviolent campaign itself became a paradigm of possible action and led thence to the reinstitution of Gandhian methods in the nationalist movement to wrest independence from the British. In 1930 Gandhi's nonviolent movement became massive, as thousands suffered police charges and jail to protest the salt tax as part of the independence campaign.

---

**"To notions of passive protest Gandhi added Ruskin's beatification of the medieval village and work place."**

---

Gandhi had, thus, melded non-modern (if not actually traditional) elements of Western thought with ideas derived directly from Hindu experience. Gandhi, along with Ruskin, rejected industrialization and accepted traditional foundations of social organization and political activity. Gandhi's call for the removal of racial distinctions when he was in South Africa and his campaign for Indian independence (now under question in terms of political efficacy), were rooted in religious notions of truth rather than in modernist scientific notions of a common biology. In Gandhi, tradition -- Indian and European -- triumphed.

---

**"The righteous protestor thus held (graha) to truth (sat) and was a satyagrahi."**

---

Clearly, the whole idea of Indian nonviolence was taken by the freedom movement in the United States. Martin Luther King, Jr., acknowledges his debt to Gandhi on more than one occasion and founded his politics within the Christian doctrine of a common God and a common responsibility in society and politics. The Montgomery bus strike was constructed on Gandhian lines and had the same success as the Bardoli campaign in 1928. In the same way, the Montgomery bus strike took a small but completely understandable issue as the symbol of the greater cause. The question was equality in transportation, but the issue galvanized the local population and brought Montgomery the attention of the whole United States. The strikers by avoiding public transportation took suffering (tapas) upon themselves and elicited the sympathy and attention of Americans beyond Alabama and the black community. The eventual success of the bus strike then made nonviolence (satyagraha, in fact) the method of choice for the whole movement for integration and freedom in the United States.

**"Until fairly recently the African National Congress accepted nonviolence wholly."**

---

The method has been advanced in other nations and for other political purposes as well. In South Africa, where Gandhi first tried his method in protest against discriminatory pass laws as applied to Indians, the nonviolent resistance has been taken up by various groups. Until fairly recently the African National Congress accepted nonviolence wholly. Bishop Desmond Tutu has given it religious dimension in the South African context, and it is the choice of the United Democratic Front and the Indian political associations. Appearance aside, the method has not been limited to movements for political rights. The English women who have fought nuclear weaponry at the American base at Greenam Common in England have used the Gandhian method in their constant vigil, making a point of their willingness to suffer in their cause.

A third instructive element of twentieth century India is the Hindu-Muslim rivalry which led to the dismemberment of British India and eventually to the formation of three separate states: India, Pakistan, and Bangladesh. Based in real and perceived differences in religion, language, and culture, a separatist movement began late in the nineteenth century. Led by a desire to preserve the community and also to obtain an assured place, Muslim leadership attempted to carve out a specific Muslim constituency, preserve what they thought was their language as the official language in much of north India, and sought to intrude themselves into the educational process to promote technological training and at the same time impart what they felt was culturally relevant information. In the first place, they demanded and received separate voting constituencies for Muslims alone. These separate electorates returned Muslims to a larger number of seats in the legislature than their proportion of the population would allow. Second, they failed to maintain Urdu (a Persianized form of the generalized Hindustani of north India) as the single language of government, but they did maintain it for use in courts and in the schools when the Muslims demanded it. Finally, they gained control over a significant segment of the educational system of northern India in order to transmit Islamic cultural values to their progeny. They established a Muslim college with the purpose of imparting religious instruction along with modern subjects, and they tried to develop it into a degree-granting institution along the lines of Oxford and Cambridge so that it could affiliate lesser institutions and thus control the content of Islamic education throughout India. In the northern province, they were able to establish a specifically Islamic subset of schools within the system of public instruction: they would substitute Muhammad and Ali for Krishna and Ram, Akbar for Prityraj.

The position of Muslims in India as a minority and the attempts to maintain cultural identity have parallels

throughout the world. The black community in the United States since the 1950s has made efforts very similar to those made by north Indian Muslims early in this century. The movement for the recognition of black English as a legitimate language is similar to the movement to maintain Urdu as the lingua franca of north India. Both groups realized that the recognition of language provided both economic and cultural benefits. Linguistic acceptance (or official usage) carried with it a stamp of approval for the culture carried by the language.<sup>5</sup> Second, the constitutional provision of one-man one-vote did not merely give the black community entrance into the constitutional process; by further demanding a restructuring of constituencies to provide black majorities, blacks achieved the separate representation that Muslims received by confessional voting. Finally, the integration of school systems after the 1950s did not mean simply that black students would go to school with whites. School districts had to accede to the demand for cultural parity. Frederick Douglass had to achieve a place along with Harriet Beecher Stowe; English departments had to inspect the works of Alice Walker as well as John Updike.

---

**"South Asia, China, and Japan contain more than half of the total world population."**

---

Conflicts in other parts of the world resemble the Indian case as well. While the correspondence in no case is perfect, study of the conflict in Northern Ireland, the confessional antagonisms in Lebanon, or even the current separatist issues in Pakistan and Sri Lanka would be informed by the inspection of the Muslim case in pre-independence India.

South Asia, China, and Japan contain more than half of the total world population. They have exported ideas and products; their influence is becoming, if only for statistical reasons, more pervasive. The notion that the West will remain dominant while the Third World, and particularly Asia, remains passive should be ludicrous to anyone who can merely count. If students are to understand what is happening in their world, they need to be directed to the sources of that knowledge. India can illuminate perceptions because of the political creativity of her people and leaders; the Indian state provides instruction in the processes of human communities.

India should not, therefore, replace Europe entirely from the world civilization curriculum. Rather, the instructors who teach such courses ought to obtain a larger perspective, one that deals with current world realities. When faculty take a larger, macro (if you will), point of view Europe will remain important, but the specific histories of the nation states of a small corner of the Eurasian land mass will diminish. Faculty can no longer spend days on the development of Asian communities who also sought a place in the sun -- warmer and differently furnished.

**"The notion that the West will remain dominant while the Third World, and particularly Asia, remains passive should be ludicrous to anyone who can merely count."**

India should not, therefore, replace Europe entirely from the world civilization curriculum. Rather, the instructors who teach such courses ought to obtain a larger perspective, one that deals with current world realities. When faculty take a larger, macro (if you will), point of view Europe will remain important, but the specific histories of the nation states of a small corner of the Eurasian land mass will diminish. Faculty can no longer spend days on the development of Asian communities who also sought a place in the sun -- warmer and differently furnished.

#### END NOTES

1. Marshall Hodgson, The Venture of Islam. Chicago: The University of Chicago Press, 1974.
2. In 1883 British residents in India rose up against provisions of the Ilbert Bill which would have made whites amenable to Indian judges.
3. The Nazi party might also act as a model for such parties. Hitler also established a single party and managed to make it synonymous with the state. This is true in the Soviet Union as well. However, the Congress in India allowed other parties (with one conspicuous exception) to express opposition, and the African parties have attempted to be comprehensive, adding new institutions and methods.
4. Gandhi was the son of a professional bureaucrat, a minister in several states in western India. He left India as a young man and, thus, never had any real experience of village life. He was one with Ruskin in romanticizing village squalor.
5. In Hawaii Pidgin has now drawn considerable adherents, not merely as the mother tongue of many island natives, but also because, like Urdu and black English, it carries a specific culture with it. See The New York Times, December 13, 1987, section 4, p. 4.

## United States History with a China Connection\*

Sylvia Krebs  
DeKalb College

"United States History with a China Connection" is the result of a year's teaching experience in China. My interest in China predates the year I spent there, but I had never made any systematic effort to utilize that interest in my United States history courses. After my year at the Sichuan Foreign Language Institute in Chongqing, I decided to use my interest to accomplish several goals.

Before defining those goals, I should describe the situation in which I have used this approach. I teach at the DeKalb College, a two-year institution in the metropolitan Atlanta area, which until recently was completely open door. Therefore, the range of both interest and ability is very wide.

There were three goals which I hoped to achieve through this approach. First, and most important, I wanted to make the United States history course less narrow and provincial. Second, I wanted to expose students to as many kinds of historical materials as possible -- including fiction. Third, I wanted to emphasize writing skills. (Here perhaps I should say that I gave up book reviews and term papers some time ago in favor of more controlled readings and shorter papers in which students are asked to do rather specific things.) In this paper I will describe reading assignments generally rather than listing them specifically. The selected reading lists include all materials referred to in the paper.

In general my approach is to use materials related to China as outside reading upon which writing assignments are based. These readings are chosen to illustrate certain aspects of United States history since the Civil War. Copies of the readings are placed on reserve in the library, and students write three-to-five page papers addressing specific points. I usually assign three such papers per quarter.

**"Students read a selection of materials which describe American attitudes toward Chinese immigration in the late nineteenth century."**

In the six quarters that I have done this, only one assignment has been used every time, and it has been modified and expanded. This assignment has to do with an important theme: the political, economic, and social impact of the immigrants who entered the United States in the late nineteenth century. Students read a selection of materials which describe American attitudes toward Chinese immigration in the late nineteenth century. Included are political speeches, excerpts from the California constitution of 1879, newspaper articles, a satirical essay by Mark Twain, a poem by Bret Harte, and a summary of restrictive legislation applicable to the Chinese.<sup>1</sup> This variety of materials allows students to see that the concern about the Chinese presence was national in scope and that this concern was expressed in a variety of ways. At the same time the students read sections of the textbook which describe the immigration issue more generally.

In this and the other assignments students are asked to address specific points in their papers. Here they describe the attitudes toward the Chinese which are found in the readings. Then they compare these with American attitudes toward other immigrant groups, and

\*A paper presented at the Southeast Regional Conference of the Association of Asian Studies, University of North Carolina at Charlotte, January 15, 1988.

explain the similarities and differences.

Class discussions of the Chinese immigration issue can help to illustrate the increasing complexity of American life in the late nineteenth century. There are a number of questions that can be raised to stimulate discussion. How did different geographic sections react to the presence of Chinese immigrants? Which economic groups favored Chinese immigration and which opposed it? What were the political parties' positions on the issue and were those positions consistent

### **"How did different geographic sections react to the presence of Chinese immigration?"**

throughout the country? (Incidentally, this assignment assumed more relevance with The New York Times story of September 24 describing plans by a Chinese-American business to bring Chinese agricultural laborers to the United States.)

Another theme of late nineteenth- and early twentieth-century United States history which lends itself to this approach is the expansion of American influence and interest in the world. I have used two assignments to illustrate this theme. One assignment is based on the controversy at the Paris Peace Conference in 1919 over the disposition of China's Shantung province. Students read excerpts from two monographs. The first describes the discussion of the Shantung issue at the peace conference, including the basis for Japan's claims. The second is a brief description of the May Fourth Movement, the Chinese response to the decision to recognize the Japanese claims to Shantung. Other excerpts from accounts by participants at the Paris conference provide different points of view on the issue. Finally there is a Chinese short story about two old men who reminisce about their parts in the May Fourth demonstrations.<sup>2</sup> In their papers students first describe the Shantung issue and the views of the conference participants. They then explain the reasons for the decision to recognize Japan's rights in Shantung and discuss why the question was so volatile in the United States and China.

Class discussion of the Shantung issue can show students something about the complexities of international politics. The recognition of Japanese rights in Shantung seemed a complete contradiction to the principle of self-determination included in President Woodrow Wilson's Fourteen Points. However, other factors had to be considered by Wilson and the other conference participants. Would Japan withdraw from the peace conference and thus the League of Nations if she lost her claims to Shantung? If Japan withdrew would she make alliances with Germany and the Soviet Union? Would the League of Nations be irreparably damaged by Japan's absence? Furthermore, the Shantung issue illustrates how great the impact of such decisions can be. Negative reaction in the United States contributed to the Senate's rejection of the Treaty of Versailles. The Chinese reaction to the decision provoked an outburst of nationalism and activism, especially among

young people, which had important ramifications in the subsequent decades.

A second assignment related to the expansion of American interest and influence has to do with missionary activity in China. The first reading for this assignment is an introduction to a book about women missionaries in China which provides a good overview of the late nineteenth- and early twentieth-century missionary effort. In addition students read an account of missionary Edward Hume, who was with the Yale-in-China program in the early 1900s, and a selection from John Hershey's novel, The Call, which describes the work of a fictional missionary, whose experiences closely reflect those of Hershey's father.<sup>3</sup>

For this paper students discuss the motivations of missionaries and the problems faced by them in China. They also compare the experiences of the real missionary with those of the fictional one.

---

**"In class discussion, connections can be made between the missionary effort and other developments of the time period."**

In class discussion, connections can be made between the missionary effort and other developments of the time period. For example, the extent and nature of religious influence on the expansionist movement can be considered. Since progressivism was so important in the United States in the late nineteenth and early twentieth centuries, the influence of that movement on the missionaries is significant. Consideration of these readings also encourages students to see the problems resulting from cultural differences and to understand how Americans and their attitudes might change when confronted with unfamiliar culture.

---

**"From the teacher's standpoint flexibility is the greatest advantage."**

---

The third assignment focuses on the experiences of Chinese living in the United States in the twentieth century and their perceptions of American society. Four of the reading selections describe the experiences of Chinese living permanently in the United States. Their experiences span the years from the early twentieth century to the 1960s. The fifth selection is an excerpt from Two Years in the Melting Pot, an excellent memoir by a Chinese journalist who lived in Chicago for two years.<sup>4</sup>

Students work on this assignment while the international role of the United States after World War II is being discussed in class. The readings encourage students to consider how people in different countries view the United States in its role as a dominant world power. There is also an opportunity to discuss how and why the United States is different from other countries. What are the problems in this approach? Obviously locating materials can be difficult, but it can be done. Another problem is that students may be intimidated and think that they are being asked to take on a

whole new course. This happened the first time I used this, probably because of my excessive enthusiasm. I had just returned from China, and I couldn't restrain my efforts to impress them with the importance of learning about China. I have moderated my approach, but there are still those students who fail to see the connections with American history or the importance of learning about another country in a United States history survey course.

**"Most importantly, this approach does stimulate interest among some students in this country's connections with other parts of the world."**

It seems to me, however, that the advantages greatly outweigh the problems. From the teacher's standpoint flexibility is the greatest advantage. The assignments can be planned to reflect any teacher's interests and knowledge. Adjustments can be made according to available materials. The subjects can be chosen not only to illustrate aspects of American history, but also to reflect current issues. Furthermore, both the reading and writing assignments can be adjusted to the skill level of the students.

Most importantly, this approach does stimulate interest among some students in this country's connections with other parts of the world. They do become more aware of the importance of international events, and they become more conscious of newspaper and magazine coverage of developments in other countries. One student wrote on the evaluation: "She tried to get across to students that we should not have a narrow view of history. That is why we read about China. I think this approach is good." And no amount of complaints could offset those students who, after Christmas vacation 1986, came to me to discuss the student demonstrations in China. With them I had achieved my most important goal.

#### END NOTES

1. See Message of William H. Smith, Governor of Alabama, to the General Assembly, November 15, 1869, Montgomery, 1870 and Report of the Commissioner of Industrial Resources of the State of Alabama for the Year 1869, Montgomery, 1869. Excerpts from the California Constitution of 1879 and from California newspapers and the summary of restrictive legislation are to be found in Chink: A Documentary History of Anti-Chinese Prejudice in the United States, edited by Cheng-Tsu Wu, New York, 1972. See also "Disgraceful Persecution of a Boy," in The Complete Essays of Mark Twain edited by Charles Neider, Garden City, 1963, and "Plain Language from Truthful James," in The Best of Bret Harte edited by Wilhelmina Harper and Aimee M. Peters, Boston, 1947.

2. See Thomas A. Bailey's Woodrow Wilson and the Lost Peace, New York, 1963; O. Edmund Clubb's Twentieth Century China, New York, 1978; Robert

Lansing's The Peace Negotiations: A Personal Narrative, New York, 1921; Harold Nicolson's Peacemaking 1919, New York, 1965; "Winter Night" in Pai Hsienyung's Wandering in the Garden, Waking from a Dream: Tales of Taipei Characters, Bloomington, 1982, for readings related to the Shantung issue.

3. See Gospel of Gentility by Jane Hunter, New York, 1985; To Change China: Western Advisers in China 1620-1920 by Jonathan Spence, Boston, 1969; The Call by John Hershey, New York, 1985, for the readings on missionary activity in China.

4. The first-person accounts of Chinese permanently residing in the United States are to be found in Peter Seybolt's Through Chinese Eyes, Vol. II, New York, 1981. A very useful account by a Chinese studying in the United States is Two Years in the Melting Pot by Liu Zongren, San Francisco, 1984.

#### Islam and World History: The Contribution of Marshall Hodgson\*

*Edmund Burke III*

*University of California, Santa Cruz*

Something important has been happening to the writing of world history in the past two decades. A scholarly tradition that was rooted in the paradigm of civilizational studies has been challenged both from within and without. As a result of the collapse of the sense of moral exceptionalism -- which had privileged the West above the rest of humanity -- as well as a new sense of global interdependency, historians have expanded their focus. As a consequence, comparative history has had an increasing impact even on the writing of American history. Neither the history of slavery in the Old South nor that of Reconstruction will ever again be the same. The contribution of Marxism to this new awareness of the ways in which the different societies are linked to one another in time and space is evident. Immanuel Wallerstein, Eric Hobsbawm, Eric Wolf -- but also Andre Gunder Frank and Samir Amin -- have developed historical accounts of the rise of capitalism that stress the shaping impact of the world economy.<sup>1</sup> In so doing they have devised new conceptual tools on which to situate it. The social and economic interactions of peoples, rather than the cultural interchanges of civilizations, constitute the basic building blocks of this new perspective.

Important though the contributions of those working within the Marxist tradition have been, the remaking of world history owes perhaps more to the work of William McNeill, whose The Rise of the West has provided students with a comprehensive account of the history of the world within the tradition of civilizational studies.<sup>2</sup> McNeill's innovation was to unhook the

\* Reprinted with permission of the author and Radical History Review where a version of the article appeared in the Fall 1987 issue.

study of civilizations from the Procrustean bed of metaphysics -- whether it be the pessimism of Spengler, or the cyclicalism of Toynbee. Borrowing the concept of cultural diffusion from anthropology, McNeill's world history is one in which what goes around comes around -- but where inexplicably the West is the principal beneficiary. As opposed to those working in the Marxist tradition, whose concern with the development of capitalism has led them to focus almost exclusively upon the post-1500 period, McNeill situates the emergence of modernity in the context of all of human history. This permits a less presentist and less eurocentric discussion of the human past -- though as the title of his book suggests, some difficulties remain. Indeed, for both Marxists and followers of McNeill the place of Europe in the history of humankind and of modernity in global time perspective continues to be problematic. It is here that the contribution of Marshall G. S. Hodgson may be relevant.

**"McNeill's innovation was to unhook the study of civilizations from the Procrustean bed of metaphysics. . . ."**

While McNeill was writing his magnum opus at the University of Chicago during the 1950s, his colleague and friend Marshall Hodgson was simultaneously at work on his three-volume The Venture of Islam: Conscience and History in a World Civilization.<sup>3</sup> An Islamicist and Quaker, Hodgson operated in the tradition of textual analysis called orientalism, and utilized the civilizations approach to the history of Islamic peoples. However, unlike standard orientalist accounts The Venture of Islam situates the history of Islamic civilization in the context of world history, and not just that of the Middle East. In fact, Hodgson also wrote several important articles on world history, and at the time of his death in 1968 was completing work on a manuscript entitled The Unity of World History. I am presently editing a book of Hodgson's writings on Islam and world history to make his thoughts more widely available. It is this dual aspect of Hodgson's work, together with his methodological self-consciousness and moral sensitivity that constitutes his chief claim upon our attention.

As a world historian, Marshall Hodgson was concerned with locating the history of civilization he called Islamic in the context both of West Asian history and all of prior human history. "Mankind is the only ultimately tenable field of discourse of all human inquiry and consideration of meaningfulness," as he remarks at one point. Anything less might permit eurocentric and presentist biases to distort the basis of inquiry. For this reason as well, he compared the development of Islamic civilization at particular points in its history with the history of Western European civilization, the better to defuse the incipient European exceptionalism which has marked most orientalist writings about Islam. In the pages that follow, I will focus upon how Hodgson's work on Islamic civilization helps us un-

derstand the place of Europe in world history, as well as that of modernity. In the process, we may gain a better understanding of the relative strengths and weaknesses of the Marxist and civilizational approaches to world history. Before we do so, however, a brief detour may be in order.

### Islam and the West: Re-situating Western Civilization

The recent debate provoked by Edward Said's Orientalism is a strategic place to begin a re-assessment of the relationship of the history of the West to that of the rest of the world. Said stresses the putative role of orientalism as a discipline in the extension of European hegemony over the Middle East, and more generally the ways orientalism as a discourse of power was predicated upon the domination of the West over the non-West. On a deeper level, however, his approach implicitly questions the validity of civilizational studies, in particular the view that a civilization's Great Books provide the key to its special character. If orientalism is the discourse on the Other, as Said asserts, then it might be argued that Western civilization is the discourse on ourselves. It is here (despite evident differences) that Said's critique joins that of Hodgson's, for whom essentialism is a central trait of civilizational studies. (See for example the methodological remarks which precede Volume I of The Venture of Islam.)

**"If orientalism is the discourse on the Other, as Said asserts, then it might be argued that Western civilization is the discourse on ourselves."**

For both Hodgson and Said, Western civilization as a discourse is predicated upon a deeply rooted sense of the moral as well as cultural superiority of Western Europe to the rest of humanity. Both orientalism and Western civilization begin in the textualism position that civilizations have essences, and that these essences are best seen in the Great Books they have produced. (Who decides what's a Great Book, or what connection it might have to the lived lives of men and women in particular places and times is never satisfactorily explained.) The textualist position foreshortens history, annihilates change, and levels difference the better to represent an image of the past in dramatic form -- either as tragedy, as in the case of Islamic civilization, or as triumph, as in the case of the rise of the West. In either case, it is a story whose rhythms are guided by the ineluctable working out of civilizational essences encoded in foundation text. Thus we get the history of the West as the story of freedom and rationality, or the history of the East (pick an East, any East) as the story of despotism and cultural stasis.

Marshall Hodgson clearly saw that Islamic history was a strategic point from which to undertake a critique of the discourse on Western civilization. (Though the nature of the critique was always blunted by his commitment to the central importance of culture.) As he

notes, Islamic civilization is the sister of our own. Its roots lie in the same basic Irano-Semitic religious and cultural values, crossed with the ambiguous legacy of West Asian imperium. Islam was the vastly richer and more successful Other against which the West defined itself. Seen in comparative perspective, the history of the Occident and of distinctively different yet suggestively similar societies, both of which traffic in blends of Hellenistic learning, West Asian prophetic monotheism, and agrarian based bureaucratic empires. The study of Islamic civilization thus almost by necessity invites a re-examination of European history in which its development can be placed in world historical context, and in the process, de-exceptionalized.

**"Islam was the vastly richer and more successful Other against which the West defined itself."**

Moreover, the fact of Islam's spread from the Middle East throughout the rest of Afro-Eurasia further undermines the dominant paradigm of the Great Books variety of civilizational studies. The global reach of Islam as a religion spawned a host of Islamic societies, and in the process broke down the walls between the regional civilizations of Afro-Eurasia. The interaction between local societies and the formative ideals of the religion necessarily led to the proliferation of a myriad of new social and cultural hybrid forms, which while undeniably Islamic, were also patently Chinese, African, Turkish. Thus for example, we get distinctive regional styles of mosque architecture -- pagoda-like in Peking, mud brick in Timbuktoo, or the needle minarets and vaulting domes of Istanbul mosques. Islamic civilization, by the messy ways it spills over the conventional regional boundaries between world civilizations to assert its presence throughout Afro-Eurasia, points toward a more global, pluralistic and interactional image of the history of world societies. At the same time, it subverts the dominant idea of world history as the story of static civilizational essences in which the couples East and West, traditional and modern, constitute the conceptual underpinnings. As a world historian, Marshall Hodgson instinctively grasped the subversive potential of Islam's ubiquity for the study of civilizations. (At the same time, his Toynbean commitment to the civilization as a unit of analysis undermined some of the salience of his insights.)

**"As a world historian, Marshal Hodgson instinctively grasped the subversive potential of Islam's ubiquity for the study of civilizations."**

In his seminal article, "The Interrelations of Societies in History,"<sup>4</sup> Hodgson made a key conceptual breakthrough which enabled him to situate both Islamic and European civilization in the context of world history. In it, he argued that from a world historical point of view the history of civilization is necessarily an Asia-centered history. He notes that the interconnecting

band of agrarian citated societies which spanned the entire Afro-Eurasian landmass from China to Western Europe (an ensemble of civilizations which he calls, following Toynbee, the Oikoumene) is predominantly Asian. (Four of the five major civilizations are Asian.) It followed, for him, that an inter-regional hemispheric approach to history was logically superior to approaches which placed the West at the center of history. Moreover, he observed, not until around 1500 did Western Europe reach the cultural level of the other major civilizations of Afro-Eurasia.

In his approach to world history Hodgson took nothing for granted. He even questioned the validity of our images of the world, notably the venerable Mercator projection map. In his article, "The Interrelations of Societies in History," he points out how the Mercator projections, because it is centered upon Western Europe, systematically distorts our image of the southern hemisphere, whose actual land area is substantially larger than the map indicates. For this reason, Hodgson referred to it as "the Jim Crow projection." In point of fact, Europe has approximately the square mile area of the other two peninsulas of Asia, India, and Southeast Asia. Yet Europe is called a continent, while India is but a subcontinent, and Southeast Asia has not even that status. Each has approximately the same number of major river systems, language groups, etc. The size of Africa is even more drastically reduced in the Mercator projection.

One of the most important conceptual moves that Hodgson made in The Venture of Islam was to focus on what he called "the Middle Periods" (pointedly not the Middle Ages) of Islamic history. By this he meant the period from the decline of the Abbasid caliphate as a centralized bureaucratic empire (c. A.D. 945) until the rise of the gunpowder empires in the sixteenth century. This was important for several reasons.



First, although conventional scholarship emphasized that after A.D. 945 Islamic societies entered into a long period of decline, from which they were to emerge only in the nineteenth century, Hodgson noted that the most celebrated cultural, scientific, and artistic figures of Islamic civilization (including among others, Ibn Sina, al-Ghazali, al-Biruni, and al-Firdawsi) lived after this date, and that this alone would call for a searching re-evaluation. Hodgson's emphasis on the Middle Periods enabled him to argue

ture. Rather, from A.D. 945 Persian and Turkish played major roles in the elaboration of a cosmopolitan Islamic culture. It is this which provides a key to grasping the hemisphere-wide role of Islam in China, India, South and Southeast Asia, as well as the Balkans and the Maghrib. The Middle Periods were times of the greatest advances of Islamic civilization. Thus Hodgson's re-examination of the traditional periodization led to a remarkably fruitful re-invention of how Islamic civilization might be conceived, this time not a truncated version of Europe, but in a world historical context and on its own terms.

**"In his approach to world history Hodgson took nothing for granted."**

By giving equal time to the Middle Periods, Hodgson was able to reassess the impact of the Mongol invasions on West Asia. As he shows it, it was catastrophic, leading to the depopulation of much of the countryside, the destruction of many cities, and the collapse of the political and cultural infrastructure. Moreover, the Mongols did not depart, as barbarian hordes generally did. They remained in place, and Mongol successor states ruled Western Asia until the end of the fifteenth century. The gunpowder empires which emerged from the rubble were profoundly marked by the experience, their possibilities of action sharply constrained by the heavy adverse impact of two centuries of pastoralist degradations. While Islamdom was enduring two centuries of decline and cultural turmoil under the Mongol yoke, Western Europe was undergoing the series of transformations which were to give rise to modernity. If we would understand the rise of the West, Hodgson cautions us, we must first grasp the meaning of this parallel history.

**Islam and the Problem of Modernity**

One of Hodgson's most important contributions was his re-evaluation of modern (i.e., post-1500) history and the place of Europe in it. The fact that Marshall Hodgson was a student of Islamic history helped him to attain a different view of modernity, one at least partly shorn of the Western exceptionalism which was a major feature of the modernization theory of his day. And the fact that he was the author of an unpublished world history meant that his approach to Islamic history was less influenced by culturalist views of all kinds. This comes out clearly in his article, "The Great Western Transmutation,"<sup>6</sup> as well as in The Venture of Islam (Book 6, Chapter 1), where he outlines the global dimensions of the complex process of change which, from the eighteenth century on, progressively transformed first the West, and then other regions. We are still working to assimilate his re-vision of the roots of modernity.

Hodgson's world historian's eye enabled him at least partially to transcend the eurocentrism of modernization theory. Modernity, which has generally been confused with Westernization by historians, was for Hodgson a global process. Although the West happened to be the

first society to transcend the constraints of agrarian civilization, Hodgson insisted that this development must be placed in world historical context. Given the rough parity among Afro-Eurasian citied societies and the tendency for cultural innovations to pyramid, he argues, it was inevitable that a radical break with agrarian conditions would have occurred somewhere on the planet sooner or later. Had it not been the West, Hodgson suggests, it could plausibly have taken place in either Sung China or the Islamic world. Before it was overrun by pastoral nomads, Sung Chinese society had pioneered patterns of large-scale social and technical investment which allowed it for a time to transcend the limits of agrarian conditions. While this first Chinese "industrial revolution" did not ultimately succeed, it is interesting to speculate on what might have happened had it done so. Similarly, if modernity had first emerged in Islamdom Hodgson suggests, the egalitarian and cosmopolitan tendencies of modern society would have been heightened. But instead of occurring within the chrysalis of the nation-state (a form tied to the Western experience), the modern world would be characterized by an egalitarian universal state under the aegis of a super-ulama and super-shariah.

The fact that the Industrial Revolution occurred in Western Europe was, to be sure, freighted with consequences for the future. New patterns of social investment and a new mentality (which he calls technicalism) led to a breakthrough to fundamentally new levels of social power. By the end of the sixteenth century, these changes had so far altered Western European society as to move it to a new level -- though what this might mean in actuality was only gradually to be worked out.

Hodgson broke with the modernization paradigm in seeing that modernity was from the outset a global process. While the West was the epicenter of these changes, once having occurred somewhere, conditions for development were fundamentally transformed everywhere. Even states like Afghanistan, Thailand, and Morocco -- which fell under the looming shadow of the West only late in the game -- were in important ways affected by these changes from the sixteenth century. (Here Hodgson anticipates Eric Wolf's observation that the isolated peasant village so dear to anthropologists was in fact a trope. Wolf argues that upon investigation, even the most remote village was affected by the emerging world economy and Western-dominated system of states.)

---

**"The list of inventions which developed elsewhere and diffused subsequently to Europe is a long one."**

---

An important aspect of Hodgson's reevaluation of modernity is his insistence that in historical time it is the discontinuities and not the continuities of Western history which are most striking. He argues that the ascending curve which runs from ancient Greece, to the Renaissance, to modern times is an optical illusion. In fact, he argues, for most of history Europe was an in-

significant outlier of mainland Asia. Furthermore, he notes, the Renaissance did not inaugurate modernity. Instead, it brought Europe up to the cultural level of the other major civilizations of the Oikoumene. And it did so in some measure by assimilating the advances of the other Asian civilizations. The list of inventions which developed elsewhere and diffused subsequently to Europe is a long one. It includes gunpowder firearms, the compass, the sternpost rudder, decimal notation, and the university, among others. Seen in this light, the European experience looks much less original. This is not to deny that there were original European developments. But in the context of three millennia of agrarianate citied life in the Afro-Eurasian Oikoumene, there was a tendency for civilizations to achieve a rough parity with one another as cultural innovations diffused throughout the Oikoumene.

There is a deep tension in Hodgson's thought between his tendency to view modernity as a world historical process and as linked to particular cultural trends deeply rooted in the West.

Just as an understanding of the history of Europe cannot be reduced to that of the history of England because industrialization first developed there, so the history of the world cannot be reduced to the history of the West, because industrialism first spread there.

This tension may be seen best in his concepts of the Great Western Transmutation and Technicalism. In his theory, these concepts distinguish the agrarian age from the modern age. They are what characterizes our time from all that came before it. Modernity, for Hodgson, was linked to the increasing spread of technical specialization across the entire band of citied societies from the sixteenth-century emergence of gunpowder firearm weapons. As innovations accumulated, especially in the West, the result was a qualitative change in the level and kind of human social organization. This shift he likens to that which civilization underwent at Sumer in the emergence of agrarianate citied life. It was this new cultural attitude, and not industrialization, which was the hallmark of the modern age. (Denmark, he explains, is indubitably modern, yet predominantly agricultural.)

---

**"As innovations accumulated, especially in the West, the result was a qualitative change in the level and kind of human organization."**

---

Hodgson's emphasis upon the formative role of culture -- and his commitment to the civilizational approach -- is apparent in his use of the concept of technicalism. Technicalism is a condition of calculative technical specialization in which the several specialties are interdependent on a large enough scale to determine patterns of expectation in the key sectors of society. While this cultural tendency may be found elsewhere, only in the West did the effort to maximize technical efficiency become exaulted above all other values. When Hodgson developed this idea in the 1950s, it

seemed a helpful gloss on Weber's rationalization. In the 1980's, its defects are apparent. By turns overly abstract, single-mindedly culturalist, and Eurocentric, technicalism seems to us a conceptual tool of rather limited utility. In the wake of recent work emphasizing the broad patterns in global social and economic change over what the French call *la longue durée*, the limitations upon culture, the civilizational approach favored by Hodgson has only a tenuous grasp on the crucially important long-range demographic, economic and social transformations which accompanied (perhaps even preceded) the onset of the modern age.

In sum, Hodgson's effort to situate the rise of the West in a global context has a rather mixed result. In some respects, his conceptual insights have yet to be surpassed. Yet in others, his view of modernity remains bound to the old problem of Western exceptionalism. Here, it must be admitted, he is in good company. Neither McNeill nor the Marxists have been able to place the momentous changes that ensued first in Europe before spreading around the globe in an authentically world historical framework. Flawed though Hodgson's views were, they constitute a permanent claim on the attention of all who would seek to measure their work by the highest standards of rigor and epistemological seriousness. If world history is to have a more significant place in our consciousness (as the need to produce citizens fully able to operate in the coming century insists that it should), we could do worse than to listen to his voice.

#### END NOTES

1. Immanuel Wallerstein, The Modern World System, 2 vols. (New York: Academic Press, 1974, 1977); Eric Hobsbawm, The Age of Revolution, 1789-1848 and The Age of Reform, 1848-1875 (New York, 1962, 1975); Eric Wolf, Europe and the People Without History (Berkeley: University of California Press, 1982); Andre Gunder Frank, World Accumulation, 1492-1789 (New York, 1979); Samir Amin, Unequal Development (New York, 1976).
2. The Rise of The West: A History of the Human Community (Chicago: University of Chicago Press, 1963).
3. (Chicago: University of Chicago Press, 1974).
4. Edward Said, Orientalism (New York: Pantheon, 1978). See also Hichem Djait, Europe and Islam (Berkeley: University of California Press, 1985); Malcolm Keer (ed.) Islamic Studies: A Tradition and its Problems (Santa Monica: Undena Publications, 1980); Bryan S. Turner, Marx and the End of Orientalism (London: Allen & Unwin, 1978); and Jean-Claude Vatin, Connaissances du Maghreb: Sciences sociales et colonisation (Paris: C.N.R.S., 1984).
5. Comparative Studies in Society and History 5 (1963), pp. 227-250.
6. Chicago Today (1967), pp. 40-50.

# The World Revolution of Westernization

Comments on the Thesis of Theodore H. Von Laue

Hugh Ragsdale\*  
University of Alabama

In all fundamental aspects, I am in agreement with Theodore Von Laue, as I have been for years, in matters of Lenin and Stalin as well as in the subject of his presentation here tonight. I am aware, however, that I have not been brought here to recite a chorus of consent but rather to engage in criticism and provoke discussions. So I will dissent as agreeably but provocatively as possible.

In such a long and complex paper there is a lot of subject matter for comment. For the sake of brevity and coherence, I prefer to concentrate on one concept, that of "cognitive imperialism." I understand it to be a relatively common and reasonable idea, in spite of the fact that we still frequently ignore it, and I take it to mean that we in the West often judge other cultures by criteria peculiar to our own and that this process entails both intellectual error and intellectual aggression. I agree, and therefore I find the general thrust of Prof. Von Laue's remarks quite appropriate, but I think that his arguments sometimes seek to revise our judgments so much as to err in the opposite direction and that he sometimes ignores important evidence contrary to his thesis. There are four points in particular which I want to make.

I. The first is one which Prof. Von Laue concedes but which gets lost in a contrary kind of emphasis. It is that the West has not always been in this matter the aggressor. A good example is the notoriously arrogant

**"... the West has not always been in this matter the aggressor."**

ethnocentrism of traditional China, and the most striking instance of it that I know is perhaps the "world champion" case of cognitive imperialism. I am thinking of the Ch'ien Lung emperor's letter of 1793 to George III in response to the Macartney mission. "You, O King, live beyond the confines of many seas, nevertheless, impelled by your humble desire to partake of the benefits of our civilization, you have dispatched a mission bearing your memorial. . . . Swaying the wide world, I have but one aim in view, namely to maintain perfect governance and to fulfill the duties of the state: strange and costly objects do not interest me. . . . As your Ambassador can see for himself, we possess all things. I set no value on objects strange or ingenious, and have no use for your country's manufactures. . . . Nevertheless, I do not forget the lonely remoteness of your island, cut off from the world by intervening wastes of sea, nor do I overlook your excusable ignorance of the usages of Our Celestial Empire. . . . My capital is the hub about which all quarters

of the globe revolve." There is little enough of the White Man's Burden here.<sup>1</sup>

II. My second point is that non-Westerners have often been more than willing to pull the dirty trick of "cognitive imperialism" on each other. The same Tribute System which Lord Macartney experienced in China in 1793 was applied in a more effectively heavy-handed fashion to the other advanced cultures of East Asia itself, while less fortunate peoples and cultures were subjected to similar procedures in a parallel administrative structure known as the Office of Barbarian Control. We know what legacy of feelings the more benign of these systems left between the Chinese and the Vietnamese. As Ho Chi Minh put the matter in 1945, he preferred to smell the sewage of the French for a few years than that of the Chinese indefinitely. So powerful were the forces of cognitive imperialism in and around Vietnam that this entire area of the world is known chiefly by the names of the two great cultures which flank it, i.e., Indochina.

III. My third point is that the West, like the East, has been only too glad to inflict the phenomenon on itself. Long before the grand ideological conflicts of our time -- communism and fascism or communism and capitalism -- we have seen Reformation and Counter-Reformation; the French propaganda decrees of 1792 and the consequent wars of peoples against kings; and Wilson's war to make the world safe for democracy by rooting out traditions of German politics far less noxious than those to which they soon gave way.

**"We know what legacy of feelings the more benign of these systems left between the Chinese and the Vietnamese."**

IV. My last point is that cognitive imperialism is not only a grand, macro phenomenon dramatizing relations of continents and hemispheres: it has quite a fascinating variety of micro histories as well. It characterizes, for example, the relations of London with Dublin and Edinburgh, of St. Petersburg with Moscow, and later of Moscow with Leningrad; of Washington with Atlanta and Montgomery; of New York in the world of the arts and publishing, and of Paris with all other place names whatever in French. It especially characterizes that most busybody of all allegedly exemplary democracies, the Athenian, and its more than cognitively imperialist Delian League. Pericles' funeral oration stands in this respect second only to the Ch'ien Lung emperor's letter to George III.

All of these considerations suggest to me in conclusion two others. The first is that, given the apparent universality of the phenomenon of cognitive imperialism, Prof. Von Laue may have indulged us in a bit of moral masochism that the study of comparative world history does not entirely justify.

Second, I am skeptical whether, as he puts its, a sufficiently "overarching vantage point" of comparative history will offer "explanations on which all can agree. . . for the benefit of all humanity. . . ." Let us consider

## A QUOTE FOR THE BULLETIN

"In our time we are so impelled toward global unity that, out of professional ethics as historians, we lean over backward trying not to project our concerns upon the past. Yet it is an objective fact that, despite difficult communication, mankind [not to mention womankind] in the Old World at least [and in the Western Hemisphere as well] has long lived in a more unified realm of discourse than we have been prepared to admit."

The concluding paragraph from Lynn White, Jr., "Tibet, India, and Malaya as Sources of Western Medieval Technology," AHR, Vol. LXV, No. 3 (1960), pp. 515-526. (Bracketed words were added.)

*Lydia Norene Shaffer  
Tufts University*

for a moment a radically different viewpoint of Charles Baudelaire, who put the matter this way: *Le monde ne marche que par le malentendu. C'est par le malentendu universel que tout le monde s'accorde. Car si, par malheur, on se comprenait, on ne pourrait jamais s'accorder.*<sup>2</sup> ("The world moves only by misunderstanding. It is by universal misunderstanding that everyone agrees. Because if, by some misfortune, we should understand each other, we would never be able to agree.")

**"... Prof. Von Laue may have indulged us in a bit of moral masochism."**

Now, I am not so cynical as to agree with all of that all of the time, but I suppose that there is some truth in it, just as there is some humanism in irony, some benevolence in a civilized and modest cynicism.

In summary, I no more doubt the capacity of comparative world history to teach us something of cognitive imperialism and to diminish cultural intolerance than I believe in its capacity to put us all in a condition of harmonic equilibrium. Still, I believe that the enterprise is worth undertaking.

\*These comments were originally delivered at a panel organized by the World History Association at the annual convention of the American Historical Association in New York, December 28, 1985. My comments, given the limited time available in which to deal with so wide-ranging and provocative a thesis as that of Prof. Von Laue, were directed chiefly at his idea of "cognitive imperialism." Those parts of his recent book, reviewed in this issue of the World History Bulletin which deal with the concept are to be found on pp. 167 ff., 342 ff., and 376 ff.

## END NOTES

1. Franz Schurmann and Orville Schell, eds., *The China Reader*, 3 vols. (New York: Vintage, 1967), pp. 1, 105-113.
2. *Journaux intimes*, Jacques Crepet and Georges Blin, eds. (Paris: Librairie Jose Cortil), p. 98.

## Book Reviews

The World Revolution of Westernization:  
The Twentieth Century in Global Perspective

By Theodore Von Laue. New York: Oxford University Press, 1987. 400 pp., bibliography, index. Hardcover, \$24.95.

Humanity, Theodore H. Von Laue believes, stands under the gallows confronting its imminent extinction. The world revolution of Westernization brought it to this state, he argues, by drawing all the world's people into instant, intimate, constant interaction. Westernization did not provide these locally oriented people -- including Westerners themselves -- with a global perspective, and did not prepare them for peaceful co-existence.

Great Britain and France built strong, expansive economies embedded in nation-states. These states transcended class, religion, and local tradition and were undergirded by a cultural orientation toward belief in progress and classical liberalism. Other European countries, forced to copy Britain and France or accept domination by them, displaced their own cultural foundations and reacted, as in Germany, with a forced centralization of power and an assertion of their cultural and moral superiority.

Disparities in national power and wealth were thrown into sharp relief, magnifying social ills as people compared their conditions with those of the British and the French. Non-European countries, except the United States, especially suffered the tensions caused by trying to copy the British and French models. Asian and African countries faced cultural trauma as they adopted alien political and economic systems and Western ideas of freedom and individualism. There were various responses, including Marxism, to Westernization, but even the most brilliant and innovative leaders failed to find any way to resist Western domination except by Westernizing. These leaders struggled to build powerful states and modern economies to free themselves of Western domination. Mao Zedong, Jawaharlal Nehru, Achmed Sukarno, Gamal Abdel Nasser, and Kwame Nkrumah followed diverse paths toward the same goal and failed.

Westernization left in its wake, Von Laue argues,

cultural dislocation, great disparities of wealth and power among societies now living cheek-by-jowl, dictatorships, explosive new "isms," war and other brutalities, and billions of people filled with fury and despair. Those guilty of even the worst atrocities were as much victims as victimizers, he believes. Nor has the West escaped: "The global confluence thus far has produced not a shining global city but a global Tower of Babel in which the superficial and ignorant comparison of everything with everything else is undermining all subtle distinctions between right and wrong, good and evil, worth and worthlessness . . . An aimless cultural relativism threatens all moral energies; it encourages withdrawal into an illusory shelter of tradition while glorifying brute force perfected by sophisticated technology as the ultimate authority and source of security."

There is a way out, he believes, but one requiring more patience, compassion, and moral humility than peoples in the modern world have customarily shown. Escape from the gallows will come only with acceptance of the idea that there is no turning back from Westernization. The world's peoples must accept this as a necessity and transcend their locally oriented cultural baggage to adopt a perspective that matches the brute fact of globalism that Westernization thrust upon them.

Von Laue's book does not provide traditional textbook coverage of modern history; it is not a traditional history book at all. His passionate argument based on his global approach and perspective would however be a provocative supplementary text for world history courses. Every page contains intriguing insights and assertions sure to fuel fiery classroom debates.

*William E. Pemberton  
University of Wisconsin - La Crosse*

### Documents in World History

Edited by Peter Stearns, Stephen S. Gosch, Jay Pascal Anglin, and Erwin P. Grieshaber. 2 vols. New York: Harper & Row, Pubs., 1988. Volume I: The Great Traditions: From Ancient Times to 1500, 189 pp. Paper, \$10.95. Volume II: The Modern Centuries: From 1500 to the Present, 204 pp. Paper, \$10.95.

In teaching world history one of the more difficult things is to avoid a sort of check-list presentation of all the world's cultures ("These are the Babylonians, these are the Chinese, these are the Aztecs . . .") and instead to make the people of various cultures come alive for students. Documents that describe various aspects of these people's lives, such as those contained in this two-volume set, can help. The books have a number of very good qualities. They offer a variety of documents on numerous topics including politics, religion, philosophy, women and family life, and economics.

The documents are short, ranging from one to six pages, and are grouped both chronologically and, within that framework, culturally. (The arrangement roughly corresponds to the topics in Stearns' text, World History: Patterns of Change and Continuity.)

There are two additional tables of contents dividing the documents topically and geographically, thus allowing for a variety of groupings depending on the intentions and structure of the course. Generally the readings are interesting to students. This reviewer's world history classes found the travellers' accounts particularly so. Obviously in a book of readings each person sees something they would prefer to have included or excluded, but there is a good general mix.

There are, however, some drawbacks. The quality and usefulness of the introductions vary; some are quite good while others are less so. In addition, the editors need to provide more explanatory notes regarding people, terms, and expression in each document. The failure to do this means that unless the professor can provide in-depth explanations -- and most of us are not experts on every aspect of world history -- students will find many readings merely exotic at best and incomprehensible at worst. Under such circumstances, the main purpose -- getting students to understand a bit of the cultures they study -- is not well served.

In some cases different selections might have been chosen to explain concepts more clearly. For example, there are other sections of Confucius; Analects that would better relay the Master's ideas than the one chosen (vol.I, ch.5). This, incidentally, is a good example of a selection needing some explanatory notes in order to save it from being dismissed by uncomprehending students as simply meaningless drivel.

Perhaps a more important criticism is a certain imbalance in coverage. The majority of Volume II focuses on the world's reaction to the West. While this is an important topic, it does not deserve to be the exclusive focus of the years 1500-1900. Much occurred in the world during that time independent of the West, and that deserves documentation. Another major gap is coverage of Latin America and Africa. As the editors point out, sources for these areas are hard to come by, but there must be more than the two documents included in Volume I. While Volume II prints eleven documents from those two continents, most of these focus on the effect of Europe on Africa and Latin America, thus continuing the volume's overall bias of looking at the effect of the West on the other parts of the world, rather than considering those societies as intrinsically important. Finally, the lack of any documents representing the United States seems odd given the major role it has played in the twentieth-century world.

Despite these reservations, the book offers a useful supplement to a world history course by giving a feel for the variety of cultures and people in the world -- something many textbooks lack.

*Deborah D. Buffton  
University of Wisconsin - La Crosse*

## Rationalizing, Organizing, and Communicating a World History Course\*

(Designed for teacher in-services, workshops, and conventions.)

### A Two-Hour Presentation That Will Illustrate:

(1) A five-point, concept-centered rationale for a world history course. (2) The multiple uses of key concepts: as goals, as organizers, and as tools for lifetime learning (See *World History Bulletin* article, Summer, 1987 by the presenter.) (3) Methods to circumvent most reading problems. (4) How to tap the largely unused *right-brain* potential of the human mind in a world history course. (5) Ways to elicit higher-ordered thinking as per *Bloom's Taxonomy*. (6) Six easy-to-use standards to evaluate any written or nonwritten source.

### Previous Reactions

- "I find [your ideas for teaching world history] eminently sensible and just. . . as a way to teach history. I thoroughly concur in what you are saying; and wish all teachers would act on your principles." William McNeill
- "After such a thought-provoking presentation, several of us wanted to implement your strategies immediately." Dan Luer (former student), Wasilla, Alaska

### Note:

This demonstration can be expanded into an 18-hour course in which the successful student will:

- Identify three weaknesses of memory-focused instruction and devise three methods to deal with them • Define *higher-ordered thinking* (real-life application of knowledge) and give three advantages of its use
- Construct and use classroom questions and course objectives in taxonomized sequence (from textbook recall to real-life application and evaluation) • Identify three to five key concepts from his/her discipline to use as course organizers and as a framework for lifetime learning
- Identify the *right/left* brain functions of the human mind and design *whole-brain* activities to elicit a fuller student potential • Explore six *information-analysis* criteria and apply them to evaluate print and nonprint information • Be able to employ cooperative-learning techniques in group-work tasks.

\* All philosophies and methodologies have been tested and used in high school and university classrooms over a twenty-five year period by the presenter.

**Contact:** Mark Welter, Ph.D.  
17410 Baugh Northwest  
Anoka, MN 55303

Office: (612) 533-2551

Home: (612) 441-5268



# St. Martin's Brings You the World...

## The Making of the Modern World

**CONNECTED HISTORIES, DIVERGENT PATHS (1500 TO THE PRESENT)**

ROBERT W. STRAYER, State University of New York, College at Brockport

WITH:

EDWIN HIRSCHMANN, Towson State University

ROBERT B. MARKS, Whittier College

ROBERT J. SMITH, State University of New York, College at Brockport

JAMES J. HORN AND LYNN H. PARSONS, both of the State University of New York, College at Brockport

This introduction to world history from 1500 to the present has been developed expressly as a text in world history; it is not an expanded version of a Western Civilization textbook. Organized by geographic regions, it is a comparative, thematic, issues-oriented text that emphasizes the modern transformation effected by science and technology as it occurred first in Europe and then in other parts of the world. Maintaining an overall structure that presents "the story of world history," the book features a strong analytical dimension that treats history as a series of problems, issues, and questions.

Paperbound. 550 pages

Just Published

*Instructor's Manual* available

## The West and the World

**Since 1945**

**Second Edition**

GLENN BLACKBURN, Clinch Valley College of the University of Virginia

This brief survey text provides concise thematic coverage of the most significant developments of our time: the superpower conflict and the nuclear arms race, Western affluence, inequality among nations and regions, and intellectual and spiritual issues in a technological age. The emphasis throughout is on relationships between Western nations as acted out within a global context. Coverage of the Third World is illustrated with four case studies on China, Zaire, Brazil, and the Arab-Israeli Conflict—all brought up to date for the Second Edition. Included are 7 photos (3 new) and 4 maps.

Paperbound. 166 pages

Just Published

**NEW**

## Readings in World Civilizations

**Volume I: THE GREAT TRADITIONS**

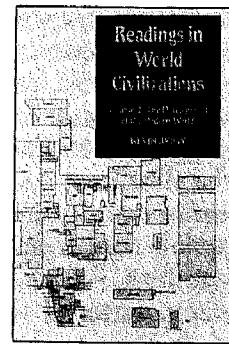
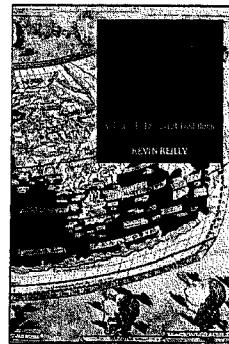
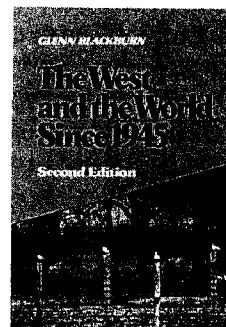
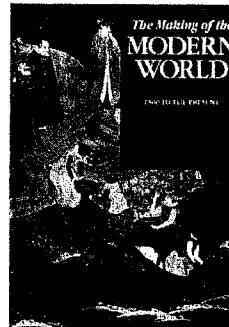
**Volume II: THE DEVELOPMENT OF THE MODERN WORLD**

KEVIN REILLY, Raritan Valley Community College

This two-volume anthology contains 134 readings (65 in Volume I and 69 in Volume II) drawn from a wide range of primary and secondary sources. The selections represent many fields of history as well as other disciplines. Introductions direct students' attention with a series of questions that require them to read critically, and illustrations and timelines add to the appeal of the texts.

Volume I: 353 pages. Paperbound. 1988

Volume II: 359 pages. Paperbound. 1988



To request an examination copy of any of these titles, please call us at our toll-free number, 800-221-7945, Ext. 554; or write us on your college letterhead specifying your course title, present text, and approximate enrollment. Send your request to:

**ST. MARTIN'S PRESS**

College Division • Department JR • 175 Fifth Avenue • New York, NY 10010

## Readings in World Civilizations

By Kevin Reilly. New York: St. Martins Press, 1988, 2 vols. Volume 1: The Great Tradition, 353 pp. - xi; \$11.00. Volume 2: The Development of the Modern World, 359 pp. - xiii; \$11.00.

The great complaint, a constant wail in fact, keened by world historians has always concerned a lack of texts. How can students learn about the great civilizations of the world without adequate and well presented materials? How can they achieve some comprehension of the integrated whole when the world, as a larger place, is simply tacked on to a history of the ancient Middle East and of Europe since the Greeks? If an instructor wants to integrate primary materials or integrative, interpretative essays into a course on world civilizations, the situation seems much worse. He is limited by the usual anthologist bias toward one region of study and by the immensity of the task of creating a set of readings which will actually attend the task at hand: the unfolding of the specifics of differing civilizations and the integration of them into an ecumenical whole.

Kevin Reilly has come forward admirably to rescue instructors from the enormous task of rewriting texts and readers, and to save students from the tedium of drab textual reinterpretations. But Reilly has done more than provide a set of convenient readings or even an interesting anecdotal anthology. Readings in World Civilizations fills a much needed void in the course literature because the author provides both key writings from various civilizations and excerpts from integrative essays. In a mere 700 short pages, a student can follow world development and civilizational variety from primitive hunters and gatherers through current struggles for human rights and nuclear and environmental sanity.

From the start, we come to know about societies and the changes they underwent first hand. An excerpt from Colin M. Turnbull's The Forest People is as close a look as one can surely get at the way a hunting and gathering society really works; there is no way to understand Islam and the current Islamic revolution without having some touch with both the Koran and the spiritual struggles of the Islamic mystics. We see the first nervous contacts between East and West through the eyes of one of the first East Asians to reach San Francisco. Reilly presents equally interesting and equally fundamental materials concerning Christianity, Chinese civilization, Byzantium, Africa, and India.

Reilly selects material which exposes us to the inner direction of civilizations; he also presents material related to the process of change as well. He gives us the argument between Luther and Erasmus; he shows us Descartes laboriously explaining a notion of reality which we now take for granted; he lets Wole Soyinka tell us how imperialism changed African life.

Reilly also helps to integrate the vast array of data which must overwhelm students. He points the way toward synthesis through the judicious use of interpretative articles which -- taken with the reading -- provide context and coherence. Reilly uses excerpts from The

Memoirs of the Conquistador Bernal Diz de Castillo to give a firsthand account of the sixteenth-century civilization of Mexico. The consequences of contact between the Americas and the remainder of the world come in Alfred Crosby's discussion of "The Columbian Exchange" and Omar Lufti Barkan's appraisal of the economic causes of Ottoman decline. The context of Chinese civilization can be garnered from materials on neo-Confucianism and the examination system. Reilly lets Lynda Shaffer supply Chinese science in a world context through an analysis of apparent Chinese disinterest in technological innovation.

No short essay can do justice to the breadth of the materials used in these two volumes. Nor will a few pages suffice to give any one of the readings its due. The variety is tremendous; the ideas presented extraordinarily variegated.

But, more than simply presenting essays and primary sources, Reilly has achieved a synthesis of materials which helps to raise questions and demonstrate the complexities of the questions put to the world historian. The juxtaposition of primary and secondary sources enriches each, but should lead the student to contemplate the whole which the two create. For example, Reilly includes both Jawarharal Nehru's assessment of his own colonial situation and Commissioner Lin's letter to Queen Victoria; he also presents John Gallagher and Ronald Robinson's assessment of British free trade imperialism as well as L.S. Stavrianos' analysis of the partition of Africa -- the development of formal empire. Read together these selections seem to complicate analysis, but they demonstrate methods of putting data together and open the multi-faceted reality of the world to the student.

Readings in World History has some real advantages for classroom use beyond its obvious intellectual qualities. Reilly gives intelligent introduction to each of the pieces he uses and asks questions which can well become the basis for classroom discussion. While I would recommend Reilly's Readings even for the non-student (so cogently are they selected and presented), it is well fitted to an instructor's use. It is not impossible to use selected parts, if you are genuinely as careful as Reilly was in putting them together. They can be shifted to appropriate places to fit other texts; they can be rearranged (again with care not to damage continuity) to fit professorial proclivities.

I will not suggest that Readings is a perfect text. I would have wanted more on India and the Middle East. I am sure each professorial peruser will find a different if not better selection than the one which Reilly has made. These are quibbles. Kevin Reilly's Readings in World Civilizations serves the purposes of the courses for which it is designed and adds the dimension, lost often in other anthologies, of integration. He does all of this too with constant intellectual panache which should make Readings even enjoyable for jaded student eyes.

## The Adventures of Ibn Battuta: A Muslim Traveller of the 14th Century

By Ross E. Dunn. Berkeley and Los Angeles: University of California Press, 1986. 357 pp., maps, bibliography, index. \$35.00.

Most teachers of world history seeking to make sense of Afro-Asian civilizations during what is often termed Europe's "Medieval" period sooner or later encounter the name of Ibn Battuta, the intrepid Moroccan globetrotter who travelled the length and breadth of the Islamic world in the early and middle fourteenth century. The writings about his remarkable journeys provide valuable and often unique eyewitness accounts of societies as far removed as Mali, the Maldives Islands, and China. Ross Dunn has now put all of us into his debt by compiling this broad and authoritative analysis of Ibn Battuta's life and adventures, emphasizing particularly the picture they offer of the "known" world in that period of history. Dunn's main source is the *Rihla*, the autobiographical account of Ibn Battuta's travels prepared in a literary form by a collaborator near the end of the adventurer's life. But Dunn also makes extensive use of other contemporary accounts, of earlier (and much less comprehensive) studies of Ibn Battuta, and of an impressive array of more recent scholarly studies of the societies and decades discussed in the *Rihla*.

Without a doubt Ibn Battuta led an interesting life. Born in Tangier and trained in Islamic law, he left home in 1325 at the age of twenty-one to seek adventure and learning. His apparent wanderlust would prove difficult to quench. For the next thirty years, Ibn Battuta travelled through the farflung lands of Dar al-Islam ("the abode of Islam"), covering by Dunn's calculations 73,000 miles and visiting a total of forty-four modern countries. The travelling jurist often sojourned for months or years, with his largest career stint in the services of the Delhi Sultanate of northern India. Although a repeated visitor to Mecca and the Islamic heartland, his experiences in the frontier regions of Islam (South and Southeast Asia, the East African coast as far south as Kilwa, the Western Sudan, Turkish Central Asia, and Mongol-ruled southern Russia) provide the most useful information for the historian. They reveal a vivid picture of an expanding, vigorous Islamic realm, and the interaction of that realm with pre-Islamic structures, people, and customs.

Dunn judiciously weighs the reliability of Ibn Battuta's observations, speculates on his probable itineraries, and carefully evaluates the likelihood that he actually visited all of the places mentioned in the *Rihla*. For example, he doubts that Ibn Battuta, despite his claims, ever visited north China (Peking) but does think that the evidence probably supports his visit to several southern Chinese ports. Although a less "scientific" recorder of facts than his peer in Medieval globetrotting, Marco Polo, the Ibn Battuta described by Dunn qualifies as an acute observer whose comments range

widely over varied phenomena, from cuisine and botany to political practice and Sufi mystics. At once gregarious and pious, the Moroccan was also unusually cosmopolitan and openminded by the standards of the time. At the same time, Dunn points out that he was clearly uncomfortable in non-Islamic societies (China) and in those frontier Islamic cultures where Islamic orthodoxy was greatly modified by local custom (Mali).

Dunn is particularly good at describing the Islamic religious and political realm in which Ibn Battuta worked and moved, and the Indian Ocean maritime system (what we might call in today's jargon "The Indian Rim") that constituted the heart of world civilization in the premodern period, linking China and "Indonesia" in the east with eastern Africa and the Mediterranean in the west. Dunn's work is very much in the tradition of (and inspired by) McNeill's globalist approach and the pioneering work of Marshall Hodgson on the "venture" of Islam. Not that the book is without problems. Sometimes the reader gets so overwhelmed with details of narrative that the trees seem to dominate the forest. There are occasional typographical errors (e.g., Goa rather than Gao on p. 277). Specialists on a particular region will inevitably find minor difficulties. For instance, Dunn identifies "a small Indo-Chinese tribal state along the western coast of Burma" (p. 255), a dubious use of both "Indochinese" and "tribal." These quibbles aside, Dunn's well-documented and exhaustively researched book is likely to become the definitive study of Ibn Battuta and his world; it is hard to disagree with the author's conclusion about the *Rihla*'s "astonishing accuracy as both a historical document and a record of experience" (p. 313). It is no surprise that Ross Dunn's *Battuta* was a World History Book Club selection.

*Craig A. Lockard  
University of Wisconsin - Green Bay*

## The Rise and Fall of the Great Powers: Economic Change and Military Conflict from 1500 - 2000

By Paul Kennedy. New York: Random House, 1987. xxv, 677 pp. \$24.95.

The Rise and Fall of the Great Powers is a history of European international politics with Japan and the United States added in the twentieth century and a speculation on the changes in the ranking of the great powers in the next fifteen to twenty-five years. The argument of the book is in two parts. First that change in national power is "driven chiefly by economic and technological developments, which then impact upon social structures, political systems, military power, and the position of individual states and empires." And secondly, that the "uneven pace of economic growth" in different areas of the world has had a "crucial long-term impact upon the relative military power and stra-

tegic position" in ranking the powers (p.439). Kennedy recognizes that this is not a new argument, but his synthesis of the literatures of economic and military history as proof is new.

Students of world history should profit from this approach, because we are constantly seeking the large picture, the explanation on the world level. Often events like world wars are separate points on our outlines: entry into the war, military and diplomatic developments, and the home front. Kennedy's approach allows an integration of the points, because each can be related to the same exposition: the economic and military structure of participants at the beginning of the conflict and their comparative strengths and weaknesses.

An example of Kennedy's approach is the sixteenth-century Hapsburg bid for European supremacy. The bid failed after a series of "coalition wars" which drained the material base of the participants, but in the process encouraged centralization of political and military authority, and improvement of taxation and bureaucracy. These changes were in turn one result of the expanding European use of gunpowder which created a revolution in warfare, emphasizing increasing the size of armies (primarily infantry), building expensive city fortifications, and developing national navies. Many of these developments were part of the rise of nation states in sixteenth-century Europe.

Kennedy's interest in national systems is in their ability to withstand the stress of a long war from the point of view of a technocrat, and he is not especially concerned with the suffering of the ordinary citizens. For example, Japan's attack on China in the 1930s was caused by Japan's economic problems: its manufacturing had higher costs than its foreign competitors, farmers suffered from the cheap rice from Taiwan and Korea, and the silk export trade had collapsed. There is no mention of the unemployed and their problems nor the sufferings of the Chinese.

Kennedy is not interested in why a specific event, such as the start of World War I, took place, but he carefully analyzes why the Allies won. The beginning of the Cold War is an illustration. In 1945, Soviet Russia was militarily strong and economically devastated. Stalin created a buffer zone of friendly states like Poland and Hungary, began rebuilding the economy, and modernizing military technology. The United States naively expected the whole world would become democratic and capitalistic under its leadership and possession of the A-bomb. According to Kennedy, they became antagonists because a conflict is inevitable when one power controls the Eurasian heartland and expands towards the rimland. The great maritime nations must oppose it.

Kennedy argues in the last chapter that both the United States and Russia are now declining relative to the rates of economic growth of the other world power systems: Japan, the European Economic Community, and China. Furthermore, the two superpowers have overcommitted their military resources. Like the powers before them, the Hapsburgs, the French, and the

English, their decline should follow these developments. They will probably lose their supremacy within the next twenty-five years to China and Japan. Kennedy fears that either the United States or Russia will initiate a long conventional world war rather than give up their preeminence.

*Brady Hughes  
Hampton College*

### The World History Slide Collection

Edited by Donald C. Holsinger, Barbara A. Tenenbaum, Gregory T. Markey, Mark A. Ryan, and Asha R. Jain. Annapolis, MD: Instructional Resources Corporation, 1988. \$995.00.

The World History Slide Collection (WHSC) contains 2,400 images that are sorted into six major regions: Africa and the Middle East (678), Latin America (452), Japan and Korea (270), China (440), Southern Asia and Adjacent Areas (442), and Australia, New Zealand, and Canada; International Organizations (118). Subdivided into twenty-six major categories, WHSC is the work of five specialist editors who selected and assembled the slides from over 6,000 images accumulated by staff members over four years from 124 international repositories. As a teaching resource on non-European history, the collections is designed to complement Instructional Resources Corporation's (IRC) Western civilization and American history slide collections and not to stand alone as a total package for world history. Its principal merit is that it offers creative instructors a foundation upon which they can construct personalized slide lectures incorporating images from other sources.

Printed on fade-resistant "archival" film stock, the slides are numbered and color-coded to facilitate access and are housed in an attractive hardwood case. IRC provides users instructions on the preparation of illustrated lectures and a 310-page guidebook that contains detailed, descriptive captions for each slide as well as a subject index of the collection. Chronological and topical lists of slides and a special guide book are provided to assist in integrating images with the contents of standard textbooks or for thematic presentations. IRC confers on purchasers the right to duplicate materials for instructional purposes by faculty members, thus allowing opportunity for the construction of personalized slide collections that suit individual and classroom needs. This generous concession will allow big history departments to expand usage and will free this valuable teaching resource for possible use by other departments.

Since textbooks and professors accord different geographical emphases to course content, the usefulness of the WHSC will depend in part on individual approaches and the degree to which the balance in the collection suits course syllabi. The collection does not maintain a

strict numerical balance for each cultural region. The 711 slides on East Asia (China, Japan, and Korea) seems excessive if contrasted with the 388 for South Asia (Southeast Asia and the Indian Subcontinent) and the 344 for North Africa and the Middle East. Some instructors may find these latter regions underrepresented. Others may find the treatment of the Ancient Near East in IRC's Western History Collection preferable to the WHSC. Considering the significant role of central Asian nomads in world history, it is surprising that the region is covered with a mere twelve slides, none of which deals with pre-Mongol Asia. Iranian culture between the Achaemenids and Islam is virtually ignored with only three slides.

Further analysis shows that the collection can be faulted because it maintains a decided preference for the modern period with only 750 slides (31%) devoted to the pre-1600 era. China alone is excepted in this regard with a balance of 228 and 213, respectively. If China is excised from the collection the modern bias becomes even more obvious (552 or 26.5% for the pre-1600 era and 1,451 or 73.5% for the post-1600 era). One suspects that this imbalance, a major flaw in the collection, is due to the specializations of the editors and to the fact that it is easier and cheaper to obtain photos for the modern period. This last assumption may explain the reason one finds so many nineteenth-century European prints in lieu of contemporary, indigenous artistic representations for illustration of the pre-modern era. In India, for example, ten such Victorian lithographs depicting Mughal emperors are used despite the fact that virtually all the rulers possess contemporary portraits.

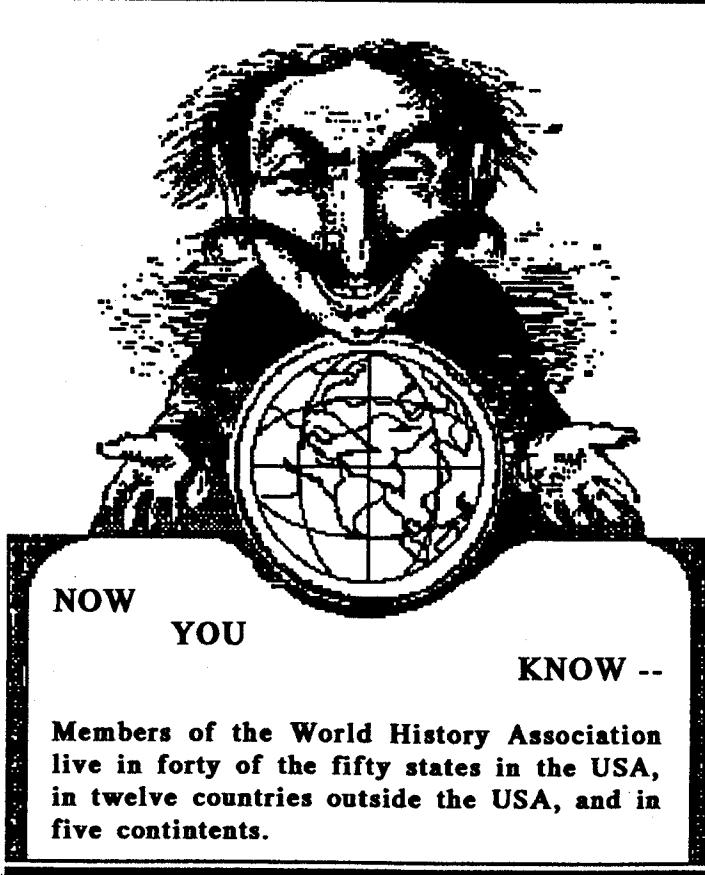
Most users will appreciate the detailed scholarly descriptions offered by the editors for individual slides. On the whole these are reliable and can be easily modified to suit individual instructional needs. A few of the descriptions require corrective action. Slide E42, for example, is used to illustrate the reign of Darius I; the photo, depicting a bas-relief of the Sasanid Shapur accepting the surrender of Valerian in A.D. 260, is only tenuously associated with Darius by having been carved underneath his tomb seven centuries later. Slide E44 is said to be a carving from Persepolis, but is actually from Susa. Slide E48, described as a Parthian palace at Ctesiphon is actually the Sasanid palace of Taq-i-Kisra at Ctesiphon. For slide U50 Mumtaz Mahal is twice incorrectly identified as "Mumtaj Mahal."

The merits and defects in the entire collection can be summed up in a brief description of Barbara Tenenbaum's visual representation of Latin America's history from pre-conquest to the present. This excellent treatment provides non-specialists with an outstanding conceptual guide to the teaching of Latin American historical topics. Drawn mostly from collections in Latin America and the United States, each slide is accompanied by a concise yet informative historical text that will serve as a welcome supplement to the normally anemic coverage accorded Latin America by most world history textbooks.

Of the 158 slides covering the history of Latin America from pre-conquest to independence, 34 are devoted to Indian America, 24 to the European discovery, 47 to the colonial period (1492-1700), and 26 to the struggle for independence. These contain portraits of many of the region's significant historical figures, examples of artistic and architectural achievements, descriptions of the colonies' economic activities, and commentaries on Indian life and exploitation. Collectively the selections will meet most classroom needs, but they retain a trace of eurocentrism and inadequately capture the rich artistic achievements of the pre-Columbian civilizations. A more equitable distribution of slides for the pre-modern period would have eliminated these faults.

The 294 slides devoted to the region since independence are most effective in capturing its political history. Non-specialists in particular will be comforted by Tenenbaum's careful organization of Latin America's national histories and the inclusion of portraits or pictures of its more important historical figures. Specialists may quibble with the paucity of material on social topics, and some instructors may prefer a less traditional organization of the material. All will welcome this valuable and rather inexpensive resource for teaching world history.

*Jay Pascal Anglin  
William J. Hamblin  
Orazio A. Ciccarelli  
University of Southern Mississippi*



## One Cultural Literacy: Must We Stop There?

*Darlene E. Fisher  
New Trier Township High School  
Winnetka, Illinois*

"Cultural Literacy"--this phrase has become a convenient, catchy term for the media and educators alike. As the "Trivial Pursuit" of the late 1980s one pits one's knowledge against a list to see if one is a success or failure. "Cultural Literacy" is an improvement over "Trivial Pursuit" in that the concept at least gives one credit for accomplishment of something significant rather than trivial--if indeed one knows the list of magic terms.

The fundamental concept of cultural literacy is that there should be a body of common knowledge among U.S. citizens so that we may communicate with each other and understand historical, cultural, and geographical references as they may become parts of our daily diet of media input. It is difficult to fault the goal as insignificant. A common heritage is important to feeling a part of the "in group." However, in the hysterical fascination with the list both media and scholarly personnel have lost sight of an important perspective: we live in a world of more than one culture. It is a cliche but also a truism that this world is getting smaller. However desirable it may or may not be to mold ourselves into an American culture it is clearly not the goal of large sections of world population who would prefer the opposite, or at least a variation. Can we afford to consider only the "in group"? To what extent does the list of requirements for cultural literacy reflect that wider world?

The magic list of about 5,000 terms to make one culturally literate, of course, came from the book Cultural Literacy by E.D. Hirsch, Jr., published by Houghton Mifflin in 1987. The work concludes with sixty-four pages of terms important to our cultural understanding.

In examining that list with an effort at a wider world perspective some interesting situations appear. If one attempts to locate all terms which might be associated with a non-European, non-North American "Third World" some 336 terms from the master list would appear to apply--although one could quibble about some classifications. However, seventy-three of these are terms connected with the Judeo-Christian tradition which originated in an area now considered Third World but impacted primarily on the Western world. Another 158 terms are geographic--names of cities, countries, or topographical features of this Third World. The geographic terms are certainly a useful beginning for knowledge of the Third World but don't, alone, leave us with much understanding. Eighteen terms belong to religions: Taoism, Buddhism, Confucianism, Hinduism, and especially Islam. This leaves eighty-seven terms covering non-geographic, non-religious potential Third World phenomena including

the Abominable Snowman, kamikaze, La Cucaracha, Manana, Mahatma Gandhi, and Ferdinand Marcos. The entire continent of Africa is represented by the following non-geographical references: apartheid; Boer; Doctor Livingstone, I presume; Nasser, Gamal Abdel; pharaoh; the pyramids; Rosetta Stone; Sadat, Anwar; and sphinx.

Imagine the kind of global literacy reflected in the goals of this cited list. Perhaps it is time to establish a suggestion of "global literacy." What basic ideas, places, people, and movements must we know to understand the world we live in? Is this, perhaps, a challenge that the World History Association could attempt to meet?

Certainly it is time to again, and again, put forth the value of understanding cultures other than the Western. When Hirsch, in defense of his Western-learning list, implies that China's lack of industrial development results from Chinese lack of knowledge of Western common culture, a tremendous and frightening lack of understanding of the desires of millions to shape their own destiny is revealed.<sup>1</sup> When Education Secretary William Bennett's recommendations for an ideal curriculum include non-Western references only in a one-semester course considering U.S. foreign policy and perhaps in an introduction to world literature, the specter of the U.S. continually forcing the world into its own image appears.<sup>2</sup> Amidst this emphasis on one culture someone must speak for those who see us living on one planet--even though we are not imminently threatened with a martian invasion to emphasize potential common interests.

### END NOTES

1. E.D. Hirsch, Jr., "Cultural Literacy: Let's Get Specific," NEA Today, January, 1988, p. 18.
2. John W. Maclean. "Bennett Offers his Preferred High School Curriculum," Chicago Tribune, December 30, 1987, p. 5.

## Philadelphia Teachers Collaborate on New World History Course

*Ellen Wylie  
Director of History Programs  
PATHS/PRISM: The Philadelphia Partnership for Education*

More than seventy teachers, administrators, and university faculty began meeting in January 1987 to develop a new world history program for the School District of Philadelphia at the request of Superintendent of Schools Constance E. Clayton. Under the leadership of PATHS/PRISM: The Philadelphia Partnership for Education and the School District's Division of Social Studies, this group was charged with the tasks of addressing the existing world history curriculum in Philadelphia and making a series of recommendations

for the creation of a new world history program. The new program, launched in April of this year, draws upon the collective knowledge of veteran teachers and university and museum humanities specialists in the fields of history, archaeology, anthropology, literature, and art; it features recent research in major humanities fields and builds upon the recent national discussion regarding the issue of world history.

With the support of a grant from The Rockefeller Foundation, the collaborative planning group carried out an ongoing dialogue during 1987 and early 1988 which resulted in several conclusions about what an ideal world history course should include. The Division of Social Studies, under the direction of Harold Kessler, participated actively in each of these discussions. The planning group decided that a program in world history should consider the world as a whole through comparative study which includes various societies and the interactions of different civilizations. A world history program should also offer a clear sense of chronology while introducing tools for interpreting history and the study of change over time. Finally, a world history program should integrate the study of geography into each unit of study.

The basic assumption at the center of the World History Revision Project has been that the new world history program for Philadelphia would be designed and implemented by teachers who have revitalized their own knowledge of world history and geography. As a result, the revised curriculum would be the product of ongoing teacher scholarship and collaboration, drawing upon the wealth of museum and university resources Philadelphia has to offer. Based on these assumptions, the planning group developed a model which provided teachers with opportunities both to carry out intensive research in the content areas and to work in small groups in translating what they know into curricular materials and teaching strategies for the classroom.

---

**"The ultimate goal of the project is to promote teacher leadership in the development and revision of curriculum in all disciplines."**

---

The staff development components of the World History Revision Project have been designed to assist teachers in applying their own creativity and intellectual curiosity to the creation of a revised world history curriculum which is rich both in historical scholarship and classroom applicability. The ultimate goal of the project is to promote teacher leadership in the development and revision of curriculum in all disciplines.

The World History Revision Project is one of the many teacher-centered programs of PATHS/PRISM: The Philadelphia Partnership for Education. The Philadelphia Alliance for Teaching Humanities in the Schools (PATHS) is a nonprofit, public foundation founded in 1983 to assist the School District of Philadelphia to strengthen its education in the humanities and arts. In 1987 PATHS joined with PRISM, the

Philadelphia Renaissance in Science and Mathematics, to form PATHS/PRISM. PATHS/PRISM is a partnership among corporations, foundations, universities, arts and cultural institutions, the Philadelphia Federation of Teachers, the Philadelphia Association of School Administrators, and the School District of Philadelphia.

Staff development for the World History Revision Project began in spring 1988 with an overview of the history of the ancient world led by Howard Spodek, Professor of History and Urban Studies at Temple University. Housed at the University Museum of Archaeology and Anthropology of the University of Pennsylvania, the overview engaged thirty-two teachers and four curriculum specialists in an intensive study of the history, geography, literature, architecture, and archaeology of the ancient world. Among the twenty guest speakers who met with the group during the six-month course was Peter M. Stearns of Carnegie-Mellon University. Professor Stearns addressed the difficult task of making choices about what to include and what to exclude from a world history course.

The overview program was successful in a number of ways. First, the intellectual content of the course was quite rigorous. The participating teachers were delighted by the opportunity to work with eminent scholars in the humanities. They also enjoyed working in the galleries of the University Museum and the Philadelphia Museum of Art. Teachers reported that they found the whole program intellectually stimulating and rewarding. One teacher said, "I had a very poor background in world history. The speakers and the materials greatly improved my understanding and, I hope, my ability to teach the subject." Another noted that, "the entire seminar was informative and lively." Still another said, "I have a new enthusiasm for teaching pre-history."

---

**"A secondary outcome of the overview was the important step of team building."**

---

A secondary outcome of the overview was the important step of team building. The thirty-six participants in the overview came to the program with variable levels of commitment to the project and expectations for its eventual success. Some came simply to expand their own knowledge with little hope for its usefulness in the classroom; others came to witness first-hand a process about which they were somewhat skeptical. By the conclusion of the program, however, all thirty-six were committed to the process of revising the world history curriculum and improving history instruction in the school district.

This commitment and enthusiasm was demonstrated quite clearly by the willingness of thirty-four of the original thirty-six to continue their work this fall by participating in one of four seminars we offered as followup to the overview program. The fall seminars

provide the project participants with the opportunity to discuss in small groups the issues and events of more specific topics. Our fall 1988 seminars are:

**The Beginning of Humankind: Focus on Africa, 1,500,000 B.C. - 3,500 B.C.**

Director: Allen Green, University of Pennsylvania

**The First Cities: Focus on the Nile and Indus Valleys, Mesopotamia, and MesoAmerica, 3,500 B.C. - A.D. 1,000**

Director: Howard Spodek, Temple University

**The Emergence of Empires: Case Studies of China and the Mediterranean, 500 B.C. - A.D. 500**

Co-directors: Allyn Rickett, University of Pennsylvania

Daniel Tompkins, Temple University

**The Expansion of Monotheistic Religions: Focus on Islam, A.D. 622 - 1285**

Director: Michael Lenker, University of Pennsylvania

Each of the four groups includes eight to ten teachers who meet one afternoon a week from mid-September to mid-December to discuss primary and secondary sources they have investigated, and to meet with specialists in the field. Teachers will also begin to apply what they are learning to possible uses in the classrooms. As partners in the ongoing efforts to revise the world history curriculum, Temple University and the University of Pennsylvania have donated graduate credit to the participants.

We are currently at the pivotal point at which teachers who have already undergone intensive training are continuing their studies and beginning the work of collaboratively designing curriculum. We have also reached the point at which teachers have truly begun to make the projects their own -- they have invested a great deal of wisdom and energy into making this project the national model we had hoped to create when we began our work in early 1987.

We were especially pleased this summer when the teachers in the project clearly articulated their need for regular opportunities to meet and to discuss the progress of the project. They also requested an opportunity to meet with all of the seminar leaders prior to the first seminar meetings in order to make their needs and expectations known. They have also set monthly Steering Committee meetings for the entire school year in order to become actively involved in the ongoing planning efforts. They have, in short, developed a clear sense of themselves as a group which is responsible for the leadership of an important initiative.

Several members of each of the four fall semester groups will serve on a Curriculum Design Team which will begin work this fall. With the assistance of university and museum resources, the Curriculum Design

Team will meet regularly throughout the 1988-89 school year to create a draft curriculum for a course on the history of the ancient world; this course will be piloted in ten high schools in Philadelphia during the 1989-90 school year. All of the participants in the project thus far will be involved in determining the general format and scope of the curriculum the group will design. It was important to involve as many people as possible in this planning stage so that a substantial number of teachers will feel ownership over the new curriculum and will thus support it within their individual schools during the pilot phase. The Curriculum Design Team will also develop a variety of materials based on primary sources which will be included in the materials distributed to pilot schools for the implementation of the new curriculum.

**"This initiative is clearly a breakthrough in university/school collaboration."**

---

The Curriculum Design Team will have a complete set of curricular materials for a one-year course on the history of the ancient world by the end of June 1989. This spring we will solicit applications from high schools who wish to serve as pilot sites for the new curriculum during the 1989-90 school year. In addition, an overview on the history of the Modern World will begin in April 1989, involving a new group of teachers from across the city in a process of staff development and innovative curricular design. As in the staff development for the ancient world, the staff development offerings for the modern world will include followup seminars during fall 1989.

One of the most exciting by-products of the World History Revision Project to date has been a series of discussions between the Temple University History Department and the School of Education about ways in which the College of Arts and Sciences can work with the School of Education in the training of teachers. Much of the discussion which has taken place under the leadership of James Hiltz, Chairman of the Department of History and Richard Englert, Dean of the School of Education, has been prompted by Temple's involvement with the World History Revision Project. This initiative is clearly a breakthrough in university/school district collaboration. It also represents the forging of new relationships between the College of Arts and Sciences and the School of Education, with implications both for preservice and inservice teacher training. We are delighted to be the catalyst for such important institutional restructuring.

The World History Revision Project in Philadelphia is gaining widespread national attention as a model for curriculum revision. Its balance of non-Western and Western history and geography, its integrative approach, and above all, the collaborative, teacher-driven planning and implementation make this a highly visible initiative of the national educational reform agenda.

## Fulbright-Hays Seminars Abroad Program

### PURPOSE:

The *Seminars Abroad Program* is authorized under the Mutual Educational and Cultural Exchange Act of 1961, also called the Fulbright-Hays Act. It provides opportunities for qualified American educators to participate in short-term (3-8 week) study/travel seminars abroad on topics in the social sciences, the humanities, and foreign languages. Participants are expected to incorporate their broadened knowledge of and experience of the host country into their professional activities and share their understanding and insights with students, colleagues, and the public.

### GENERAL INFORMATION ON SEMINARS:

The topics of the seminars and host countries vary from year to year; the number of seminars ranges from eight to twelve with approximately ten to twenty positions per seminar, subject to the availability of funds. Application forms are usually available in October and the closing date is in early December of each year.

### WHO CAN APPLY:

- Undergraduate faculty members from liberal arts colleges, universities, and community colleges whose professional activities primarily include the teaching of undergraduate introductory courses in the social sciences or the humanities, and/or whose institutions have introduced or plan to introduce area studies into their programs;
- Administrators, supervisors, or curriculum specialists of state or local education agencies (county-, district-, or city-wide) with direct responsibility for curriculum development in the social studies at the elementary or secondary school level;

- Teachers of foreign languages.

### ELIGIBILITY REQUIREMENTS:

- Citizenship -- must be a United States citizen;
- Academic Preparation -- must hold at least a bachelor's degree;
- Professional Experience -- (1) must have at least three years of full-time experience in teaching, administering, or supervising in the humanities, the social sciences, or the social studies in a U.S. school system or a U.S. higher education institution;
- Language Proficiency -- must meet a language requirement for a language seminar;
- Health -- must be of sound physical and mental health.

### TERMS OF AWARD:

The terms of award for seminars vary; in most cases, they include round-trip economy airfare, room and board, tuition and fees, and program-related travel within the host country.

### APPLICATION INQUIRIES:

Application forms may be obtained by writing to:

Fulbright-Hays Seminars Abroad Program  
 Center for International Education  
 U.S. Department of Education, Mail Stop 3308  
 400 Maryland Avenue S.W.  
 Washington, D.C. 20202

Telephone: (202) 732-3292 or (202) 732-3293

## Book Reviewers

Members of the World History Association who are interested in writing book reviews for the *World History Bulletin* should complete this form and mail it to the book review editor:

Joe Gowaskie  
 Book Review Editor: World History Bulletin  
 Department of History  
 Rider College  
 Lawrenceville, NJ 08648

Name \_\_\_\_\_

Address \_\_\_\_\_

Area(s) of Interest \_\_\_\_\_

(For example, general world history texts, books on readings, comparative studies, Africa in world history, women in world history, and so on.)

## Minutes

### World History Association Executive Council Meeting University of Cincinnati June 18, 1988

Despite having eaten eleven different kinds of schnitzel the night before, the Council managed to convene at 9 a.m. on Saturday, June 18. Present were President and host Arnie Schrier, Vice President Marilynn Hitchens, Secretary Anne Barstow, past Pres. Kevin Reilly; Council members Steve Gosch, Sarah Hughes, John Mears, Heidi Roupp, and Lynda Shaffer; Bulletin editor Ray Lorantas, and Journal editor Jerry Bentley.

1. Minutes of the 12/28/87 Council meeting were accepted as is.

#### 2. Announcements:

**National History Day:** Our thanks to Dana Greene who represented us at the Awards Ceremony, 6/17/88, at the U. of Maryland. We will publish a description of their joint project in the Bulletin. It was noted that the NHD guidelines do not mention world history, although it is one of their categories. Arnie will contact Cathy Gorn of NHD about advertising this better, and to learn more about the world history component, the annual theme, and how to recruit judges.

**Teaching workshops:** A proposal to be submitted to the NEH by the American Philosophical Association and six other professional associations in the humanities for the purpose of designing workshops to improve the teaching of introductory courses in each of the disciplines. The AHA is included, and Jim Gardner requested that the WHA participate. Arnie submitted several names. If the NEH approves, this will be a two-year program.

Our schedule at AHA this December:

Dec. 28:

Executive Council, 12:00 - 2 p.m. (start a bit earlier if possible; we will bring sandwiches) -- Ivory A, Clarion Hotel

Panel, "Place of U.S. History in World History, 2:30 - 4:30 -- North 208, Convention Center

Business Meeting, 5:00 -- Bronze A, Clarion Hotel Reception, 6:00 -- Bronze A, Clarion Hotel

Dec. 29: Panel, "Incorporating Women into World History"

2:30 - 4:30 -- North 200, Convention Center

A third panel was not accepted: "Educating the Young: Classical China, Classical Greece, and the Ottoman Empire," co-sponsored by Friends of International Education, headed by Dorothy Goodman. We agreed that we will go ahead and sponsor this as a session of an Affiliated Organization. Arnie will request a table and arrange for a poster for WHA. Marilynn will ask Goodman to call Arnie about full titles, chair, and discussant.

Arnie will ask Peter Stearns to submit our plans for 1989 by November to the AHA planning committee.

3. **Treasurer's Report:** Our treasurer, Gladys Frantz-Murphy, gave birth to a daughter in April and could not be present. We have over \$6,000 balance. It was requested that we have a treasurer's report submitted at each meeting, and an annual audit.

#### 4. Journal of World History:

Jerry Bentley reported progress in moving toward the first issue to be published in 1990: the U. of Hawaii has set up an account and will subsidize \$12,000, projected for three years, for production expenses and office help. Work on the cover design and interior will begin soon. We suggested that the Journal use UN blue on the cover, as does our Bulletin, and use our logo.

Articles have been requested from McNeill, Curtin (on theories of imperialism), Crosby (on the Encounter); suggested articles to be recruited from Nikki Keddi (history of Islamic women), high school teachers, pedagogy, and the papers from the Rocky Mountain Conference. This suggestion led to a long discussion about the nature of the Journal. John Mears said that it should be kept analytical and research-oriented, that one of the Journal's agendas is to "make world history intellectually acceptable in academe." Several of us spoke to the importance of making the Journal relevant to high school teachers. Heidi and Marilynn suggested that articles on pedagogy be published in the Bulletin; Anne and Steve said to publish them in a separate section of the Journal. General agreement was reached that the Journal should speak to all classroom teachers, perhaps through a section called "Notes," or "Dimensions in World History."

**Board of Editors:** as submitted, it needs high school teachers, women, ethnics, non-U.S. scholars. The following names were nominated: Marilynn Hitchens, Heidi Roupp, Judith Zinsser, Carlton Tucker (all high school); E.L. Jones (Englishman), Liu Jiahe (U. of Beijing), George Brooke (Afro-American in African History), Michel Cartier (Frenchman), Leif Littrup (Dane, in Chinese History), Craig Lockhard, Gerda Lerner, Marjorie Bingham (high school), Theodore Von Laue, Martin Njeuma (Cameroon), Mary Evelyn Tucker. Our priorities for new members on the Board are high school faculty, women's historians, non-U.S. non-white male. It was moved and voted to accept this list.

**Sale and distribution:** Arnie will ask Joe Dixon to begin billing in the autumn, come 1989, and to include Journal promotion. Joe has written to Arnie to express his concern about our turn-over in membership: each year we gain 100-150 new names, but each year we lose about that many. There was general agreement that we are not yet offering members enough to keep them: should we sponsor our own conference? Or in conjunction with the Rocky Mountain Conference? Should we focus on starting regional associations? Joe Dixon thinks we should offer a lower fee to high school teachers, especially after dues are raised to \$25, but there was agreement that this would not help, rather,

we should work to make the Association indispensable to them (they are about 1/4 of our members).

Jerry reported that some new members have had a long wait before receiving a Bulletin, and that he therefore worried that we might anticipate the same problem when the Journal is published. Several suggestions came to the effect that perhaps we need one center of operations for membership dues, and mailing of Bulletin and Journal. Denver, Philadelphia, and the U. of Hawaii were suggested. Sarah and Marilynn were asked to get feasibility reports on these three areas. Arnie asked Jerry to talk with Joe about the time-lapse problem. Arnie will ask Joe to analyze problems and possible necessary changes, and to report at the December meeting.

All of these problems led John to ask if there is a Master Plan for WHA. Our manifest need for one led Arnie to appoint John as chair of a Master Plan Committee, with Heidi and David McComb and whoever else wants to work on it as members.

**Memorandum of Agreement:** to item 17, add: "It is understood that we reserve the right to lease our membership list." If anyone has suggestions about wording of contract, contact Jerry by July 31.

**President's message:** Arnie recommends keeping it short and publishing it in the Bulletin, not the Journal.

**Foreign subscribers:** we will subsidize them for several years.

5. Bulletin: Ray Lorantas reported a backlog in articles, book reviews, and advertisers, quite an accomplishment in 4 1/2 years. He announced that we will begin publishing a short version of the Council minutes.

Joe Dixon will provide back issues.

Suggested additions to the Bulletin. "Teaching Aids section," syllabi, inserts on monographic topics. Lynda Shaffer requested that the European and Western Cultures Achievement Test be written up.

6. **Sino-American Conference:** Concern was expressed that the conference plan lacked sufficient emphasis on class struggle and gender.

Ray accepted the following corrections and additions to the proposed conference schedule - take out the panel on the American Revolution (p.5), incorporate its ideas into p. 7, top (Day 2); add a panel called "Themes in World History: Gender and Class."

**The proposal:** Sarah Hughes was added to the group to go over it. Send any further ideas to Ray by July 10.

7. **Rocky Mountain Conference:** next year's conference theme will be the French Revolution, in recognition of its 200th anniversary. We suggested calling it "Revolutions in World History." Date: tentatively, June 3-4; place, Aspen. We will co-sponsor it.

The Council would like to meet concurrently, but Arnie cannot be there on June 5. So our meeting date is left to be decided.

RMWHA will hold a colloquium in the fall on where the survey course should be given (high school or college) and on working with legislatures.

David McComb is now president of the RMWHA. He suggests a World History Conference for June 1990, featuring international invitations and carried out without AHA. Anne warned to avoid the dates June 3-7 because of a large international conference at Hunter College (the Fourth International Interdisciplinary Congress on Women), and June 8-10 because of the Berkshire Conference on Women's History, which now draws between 4,000 - 5,000 historians, to be held at Rutgers. Arnie said that we would turn this matter over to Peter Stearns' committee, and maybe hold it in 1992, as part of the Quincentennial. Anne suggested consulting with the Organization of Latin American Historians about this, because they have projected many plans -- summer workshops for teachers for three summers, a small international conference in 1990 and a large one in 1992, all focusing mainly on the effects of the Americas on the rest of the world.

We approved Arnie's request for a \$518.13 check to reimburse the RMWHA for our share of expenses for the spring conference.

8. **American Forum at St. Louis in April.** Steve Gosch reported that there was a successful WHA panel, at which John Mears, Heidi Roupp, and Sam Jenike spoke, called "Approaches to World History: Secondary and Post-Secondary." There may be a second conference.

9. **NCSS Conference, Orlando, Nov. 18-20, 1988.** We agreed that the same panel should be offered here as at St. Louis, with Marilynn replacing John. The speakers will also set up a table. Marilynn was asked to begin planning now for the 1989 conference.

10. **Program Planning Committee:** Peter Stearns sent no report.

11. **Nominating Committee:** Steve reported that its members are Martin Yanuck, Ray, Heidi, Ross Dunn, and Dana Greene.

We need to fill three Council slots. The following persons were suggested: Stuart Schwartz (LA), Edward Farmer (Center for Early Modern Studies at U. of Minn.), Sam Jenike (high school), David McComb, Margaret Syroebel (is she a member?), Dorothy Goodman (Friends of International Education), Mary Evelyn Tucker (Japanese and WHA), Bradford Burns, Al Crosby (LA), Nadine Hata, Ken Allardyce (Canada), Earl Glauert (Washington state), Alison Blakely (Howard).

12. **Discussion led by Kevin:** moved and voted that "It is the policy of the Executive Council of the WHA that a president or vice president with limited support from his/her institution may request necessary travel funds for WHA business, on advice and consent of the elected officers."

13. **Membership Committee:** Heidi Roupp will chair it. \$3,000 is set aside for a campaign for new members. Ray will mail the Bulletin to any prospective members whose names are given to him.

14. **Occasional Papers series:** suggested as a reprint series, and to publish manuscripts that don't quite fit the Journal. But it will not compete with the Journal.

No action was taken at this time.

15. Visual Aids project: Steve announced that this project of Marcus Weiner, publisher, will be a counterpart to his Syllabus Collection. This new venture is essentially a charts and maps project; Steve shared with us two charts he has created. Weiner will pay for the project if Steve and other teachers can bring it together.

It was moved and voted to endorse a World History Visual Aids Project of the Marcus Weiner Publishing Co., under the coordination of Steve Gosch.

16. "Teaching Africa in the Context of World History," the NEH-funded project at the University of Florida: its director, R. Hunt Davis will be requested by Arnie to write up the project for the Bulletin and to submit a panel proposal to the Executive Council for 1989.

17. New Business: announce in the Bulletin that papers from the Rocky Mountain Conference on teaching Africa in World History are available.

Lynda pointed out that we must work to get "our" questions onto ETS forms. She advised that we be willing to pre-test questions in our classrooms.

Although we had accomplished this prodigious agenda in one day, and then ate, drank, sang, and even danced at a local beer garden until after midnight, still we were up early the next day for a trip to nearby Indian mounds. Arnie drove us to Fort Ancient (never used as a fort, but ancient to be sure) where we saw the impressive earthworks of the Hopewell Indians, completed around A.D. 200, four miles of walls surrounding four mounds aligned with the rising of the sun at the summer solstice. The director of the local museum survived the equivalent of a Ph.D. exam from Lynda, and we all learned a great deal. Those whose plane schedules permitted also visited the famous Serpent Mound.

Our thanks to Arnie for his work to make our time together both profitable and a great pleasure.

Anne L. Barstow, *Secretary*

The professional heroes these days, one might perhaps say, are not the renowned academic celebrities, but the anonymous teachers who try to put together a world history course for the benefit of students whose future depends on their grasp of contemporary reality. - - -

*Theodore H. Von Laue*

## WORLD HISTORY BULLETIN

Editor • Raymond M. Lorantas

Publications Director • Richard L. Rosen

Book Review Editors • Joe Gowaskie

• Craig Lockard

Composition • MACcreations Associates

Typist • Marianne Breier

Copy Editor • Elizabeth L. Allinson

**The World History Bulletin is financed in part by a grant from Anthony W. Deering, Senior Vice President and Chief Financial Officer of the Rouse Company of Columbia, Maryland.**

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 \$10.00 per year for regular members (\$2.00 for students, unemployed, disabled, and senior citizens) and should be sent to Joe Dixon, Executive Director, 80 Fillmore Street, Papillion, NE 68128. 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*, Dept. of History/Politics, Drexel University, Philadelphia, PA 19104. The editorial committee and staff reserve the right to edit all material submitted for publication. © 1988 by the World History Association. ISSN 0886-117X

**World History Association's Prize-winning Essay**

**Australia: 200 Years of Frontiers;**

**Glenn Bernabeo, Adrian Hazbun, Mike Laska**  
of Marple Newtown Senior High School, Newtown Square, PA

Our presentation centers on four main frontiers in Australia's past: The new land of Australia, the new idea of convict settlers, a rapidly growing population, and the formation of a new nation. When the Dutch explorers discovered Australia they encountered a barren country completely different from their green home. Unprepared to deal with this new environment, Europeans would not settle the unknown until more than a century later. When the British did decide to settle this country in 1786, they proposed a controversial idea. The first settlers of this unknown land would be convicts who were forcefully transported there. The problems that were encountered in using this idea were foretold by some. Most of the convicts were unwilling to work when the settlement was in desperate need of labor in order to survive the first harsh winter. Problems caused by the new idea in a new land were gradually solved and the settlers adjusted to this new home. The first convict settlement had grown into several colonies with their own governments and economies.

Sixty years after the first settlement, the colonists faced their next main frontier, a rapidly growing population. This led them into another important frontier, the need for the formation of their own independent nation. The population surge was caused by the Australian Gold Rush. Gold was first found on August 18, 1851, about 150 miles from Sydney. Several other finds were made and soon there were miners coming from all over to make their fortunes. The government had to be enlarged to accommodate the

interests of the new immigrants, and new constitutions were written. Exploration of inland areas resulted as the daring miners began to feel crowded. The country was expanding rapidly and adjustments had to be made. There was an imminent need for a federation, since economic advance would not be possible if the colonies remained separate and under British rule. The Act of 1900 formed this federation and the nation of Australia was formed. Australia, having finally become an independent nation, would still face many frontiers in its future, such as exploration of the inland and the formation of a national defense.

**Congratulatory Message from the WHA**

Dear Glenn, Adrian, and Michael:

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

On behalf of the World History Association, I want to commend all three of you on your splendid project, "Australia: Two Hundred Years of Frontiers." The energy, imagination, and resourcefulness you have shown in developing the project is heartening evidence of what young Americans like yourselves can do when given the incentive and opportunity. You can take pride in your achievement. Beyond that you can take satisfaction in knowing that you have convincingly demonstrated how important it is to understand the historical experience of other peoples. That understanding is precisely what the World History Association seeks to promote.

Good luck to all of you in your chosen careers.

Sincerely,

**Arnold Schrier**  
President, WHA

## WHA COUNCIL

**Three-Year Terms:**  
(1988-1990)

**Edmund Burke III**  
University of California

**John A. Mears**  
Southern Methodist University

**Heidi Roupp**  
Aspen High School

**Two-Year Terms:**  
(1988-1989)

**Philip D. Curtin**  
The Johns Hopkins University

**Lynda Shaffer**  
Tufts University

**Peter N. Stearns**  
Carnegie-Mellon University

**One Year Term:**  
(1988)

**Samuel Ehrenpreis**  
Bronx Community College

**Sarah S. Hughes**  
Hampton University

**Robert Roeder**  
University of Denver

**In Memoriam**  
**Martin Yanuck**  
**1936-1988**

The sudden and unexpected passing of Martin Yanuck has deprived us of a beloved friend, a skilled administrator, a gifted scholar, and a loving teacher. It has also deprived this Association of one of its most stalwart servants and supporters. Trained as a South Asianist, Marty devoted his many years as Director of Spelman College's International Studies Program to the furtherance of world history: his world civilization program is a model of its kind. As a WHA Council member, Marty drafted the Association's constitution, served as its parliamentarian, and was chiefly responsible for the current grant proposal written in support of the planned WHA sponsored Sino-American Conference on World History. He also hosted the WHA Council meeting in 1986 with that mixture of genuine warmth and sterling efficiency that was his trademark. The Council valued his advice and the selfless zeal he displayed on the Council's behalf. This was a real mensch. However, his greatest contribution to, and legacy for, the WHA is the high standard he set for joyous dedication to the principle that the study and teaching of world history can both dispel the ignorance that sustains xenophobic hatred and division among the people of our planet and promote the mutual understanding which alone can end it. Some might hold that such a task is beyond the capacity of a mere academic discipline. Marty didn't.

**Marc Jason Gilbert**  
Archivist, WHA

**WHA AT THE AHA**  
**Cincinnati, 28-29 December 1988**

**28 December 1988**

12 noon - 2:00 p.m.

WHA Executive Council Meeting  
Ivory A, Clarion Hotel

2:30 - 4:30 p.m.

WHA Panel: "The Place of United States  
History in World History"  
North 208, Convention Center

5:00 - 6:00 p.m.

WHA Business Meeting  
Bronze A, Clarion Hotel

**29 December 1988**

9:30 - 11:30 a.m.

WHA Panel: "Civilizations and the Training  
of Young Minds:  
Lessons from China, Greece, and the Ottoman Empire"  
Losantiville Room, Clarion Hotel

2:30 - 4:30 p.m.

WHA Panel: "Incorporating Women into  
World History"  
North 200, Convention Center

# Houghton Mifflin

# 1989

## New for 1989

### Western Civilization: Ideas, Politics, and Society

#### Third Edition

Marvin Perry, Baruch College, City University of New York  
Myrna Chase, Baruch College, City University of New York

James R. Jacob, John Jay College of Criminal Justice,  
City University of New York

Margaret C. Jacob, Lang College,  
New School for Social Research

Theodore H. Von Laue, Clark University

**Complete Paperback Edition** • About 960 pages

**Two-Volume Paperback Edition** • About 512/640 pages

**From the 1400s Paperback Edition** • About 704 pages

Study Guide in Two Volumes • MicroStudy Plus: Computerized Study Guide • Instructor's Manual • Test Bank

MicroTest: Computerized Test Bank • Call-in Test Service

GPA: Grade Performance Analyzer • Map Transparencies

Just published

Lauded for an outstanding presentation of the history of ideas, *Western Civilization*—now in a Third Edition—features revised coverage of post-1945 years, including the growth of global economic interdependence. The authors have also expanded coverage of Islam and of the role and contributions of women throughout Western civilization. A separate new volume on modern Europe, an enhanced ancillary package, and an expanded art program further distinguish the Third Edition.

### Discovering the Western Past:

#### A Look at the Evidence

Merry E. Wiesner, University of Wisconsin—Milwaukee

Julius R. Ruff, Marquette University

William Bruce Wheeler, University of Tennessee

**Two-Volume Paperback Edition** • About 300/320 pages

Instructor's Manual • Just published

With *Discovering the Western Past* students become active participants in the learning process, doing what historians do as they analyze primary evidence from European civilization. A time-proven, five-part method of analysis guides students through the evaluation of pictorial, documentary, or statistical evidence illustrating central topics.

### East Asia: Tradition and Transformation

#### Revised Edition

John K. Fairbank

Edwin O. Reischauer

Albert M. Craig

All of Harvard University

**Complete Hardcover Edition** • About 1,040 pages

**China/Japan Paperback Editions** • About 560/360 pages

Just published

A classic text, *East Asia* has been updated to cover China's economic liberalization, Japan's industrial success, and the challenge to Japanese exports from Taiwan, South Korea, and Singapore. Authoritative scholarship, comprehensiveness, and a graceful narrative style are the reasons the Fairbank/Reischauer/Craig text remains the finest introduction to East Asian history.

## Also Available

### A History of World Societies

#### Second Edition

John P. McKay

Bennett D. Hill

John Buckler

All of University of Illinois, Urbana-Champaign

**Complete Hardcover Edition** • 1,280 pages

**Two-Volume Paperback Edition** • 640/734 pages

**Three-Volume Paperback Edition** • 448/374/510 pages

Study Guide in Two Volumes • MicroStudy Plus: Computerized Study Guide • Instructor's Manual • Test Bank  
MicroTest: Computerized Test Bank • Call-in Test Service  
GPA: Grade Performance Analyzer • Transparencies • 1988

McKay, Hill, and Buckler's highly regarded text—now available in three different forms for superior teaching flexibility—offers a complete survey of world societies, from prehistoric times to the 1980s. Maintaining their popular emphasis on social history, the authors treat the political, economic, cultural, and intellectual past of both Western and non-Western cultures.

Also by McKay, Hill, and Buckler

### A History of Western Society

#### Third Edition

**Complete Hardcover Edition** • 1,088 pages

**Two-Volume Paperback Edition** • 595/560 pages

**Three-Volume Paperback Edition** • 444/358/395 pages

Study Guide • MicroStudy Plus: Computerized Study Guide • Instructor's Manual • MicroTest: Computerized Test Bank • Call-in Test Service • GPA: Grade Performance Analyzer • Map Transparencies • 1987

Features that have made McKay/Hill/Buckler so popular—including abundant social history, lively prose style, plentiful source materials—are retained in the Third Edition. Added are an Introduction to Volume II, which provides summary background material on Volume I; many additional maps as well as maps revised for even greater clarity; and more full-color inserts.

### Sources of the Western Tradition

Marvin Perry and Joseph R. Peden

Both of Baruch College, City University of New York

Theodore H. Von Laue, Clark University

**Two-Volume Paperback Edition** • 442/398 pages

Instructor's Manual • 1987

The Perry/Peden/Von Laue reader—containing mostly primary source documents on intellectual, political, and social history—presents ideas in a manner that promotes student interest and understanding.

For adoption consideration, request examination packages from your regional Houghton Mifflin office.



**Houghton Mifflin**

13400 Midway Rd., Dallas, TX 75244-5165

1900 S. Batavia Ave., Geneva, IL 60134

925 E. Meadow Dr., Palo Alto, CA 94303

101 Campus Dr., Princeton, NJ 08540

Think Globally



Join the WHA

The *World History Bulletin* is sent only to members of the World History Association. Yearly dues (January through December): \$10.00; (for students, unemployed, disabled, and senior citizens: \$2.00).

---



---

Name \_\_\_\_\_

Mailing Address \_\_\_\_\_

Affiliation, if any \_\_\_\_\_

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

Mail to    Joe Dixon  
Executive Director  
808 Fillmore Street  
Papillion, NE 68128

CHANGE OF ADDRESS

Send notification as soon as possible to Joe Dixon,  
Executive Director, World History Association,

<b>World History Bulletin - Advertising Rates</b>				
1 page	1 time	\$200	1/2 page	1 time
				\$130
2 times	@ \$190		2 times	@ \$125
3 times	@ \$175		3 times	@ \$115

1/4 page	1 time	\$80
2 times	@ \$75	
3 times	@ \$60	

Deadlines for Copy  
Spring/Summer - March 1  
Fall/Winter - October 1

World History Bulletin  
Department of History and Politics  
College of Humanities and Social Sciences  
Drexel University  
Philadelphia, PA 19104

Nonprofit  
Organization  
U.S. Postage  
Paid  
Permit No. 144  
Philadelphia, PA

**TIME VALUE**

Third Class Mail  
Address Correction Requested