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## WORLD HISTORY BULLETIN

### Newsletter of the World History Association

#### **News from the Executive Council**

Since the January meeting at the AHA, members of the Council have worked hard to complete projects on WHA publicity, membership recruitment, and future conferences.

**Publicity:** The new brochure is completed. Pick up one at the International Meeting in Pomona. Should you have occasion to distribute some at a conference you attend, please contact Dick Rosen, the Executive Director, for some copies. The Web site is now set up and is quite wonderful. Our thanks to Haines Brown of Central Connecticut State and David Fahey for their efforts and imagination. Have a look: <http://neal.ctstate.edu/history/WHA>.

**Membership:** Heidi Roupp and Dan Berman have compiled lists from former Woodrow Wilson institutes and from the New York Council for the Social Studies and sent out over 500 membership letters. This represents the first of a series of mailings to recruit more secondary school faculty for the Association.

**Conferences:** Preparations for the June, 1997, International Meeting have been finalized. Hebrew University in Jerusalem has been set as the site for the Sixth International Meeting of the WHA. Mark your calendar with the dates, 23-25 June 1997. There will be three themes: Holy Cities in World History, Cultural Persistence Despite Total Political Collapse, Interior vs. Exterior Worlds: A History of Sensibilities.

**New Procedures:** We have formalized the nominations process. Please see the announcement in this issue of the Bulletin. We plan to have the vitas of candidates and their statements in the Fall issue along with a ballot. Results of the election would be available in time for new officers to attend the January meeting of the Council.

**"Think Tank":** At long last, the Council and a number of past officers will meet for a day to consider the future goals, priorities and strategies of the Association. John A. Mears first suggested such a gathering, and we are grateful to David R. Smith at Cal-Poly for setting it up. Ann Flesor Beck, a consultant with non-profits and businesses, will facilitate the discussions. We hope to see you in Pomona to report on our deliberations. Please join us at the General Meeting of the Association from 6-7 PM on Thursday, June 20, 1996 in the Auditorium.

Judith P. Zinsser, President, WHA  
May 1996

#### **Practitioner's Guide for World History**

The National Center for History in the Schools is in the process of developing a "Practitioner's Guide for Teaching World History." As some of you know, the Center recently published a revised "basic edition" of the National Standards for History. This book combines the standards for K-4, U.S., and world history in a single volume, but it excludes the teaching examples that were part of the first edition. As part of its continuing program to produce useful materials for teachers, the Center will publish the new Practitioner's Guide partly in order to get the best of the exemplars into teachers' hands.

This handbook will also include some other features, and this is where I would like to ask for your suggestions. We would like to include nine scholarly or pedagogical essays, each one correlated to one of the nine eras of world history presented in the standards. These essays might be reprints of articles from journals, newsletters, or even newspapers, but we would also be happy to consider unpublished pieces. We are looking for essays that meet the following criteria: 1) relatively short as journal articles go, 2) useful primarily to middle and secondary school teachers of world history, 3) have a world-historical focus, that is, cross-cultural, comparative, interregional, environmental, etc. If you know of a short piece that you think illuminates an aspect of world history particularly well or perhaps that works well in your classroom, please let me know about it. Essays can be about world history teaching strategies as well historical topics.

The new edition of the standards presents nine eras of world history rather than eight because the 20th century has been cut into two parts:

|       |                             |       |                |
|-------|-----------------------------|-------|----------------|
| Era 1 | Beginnings of Human Society | Era 5 | 1000 - 1500    |
| Era 2 | 4000 - 1000 BCE             | Era 6 | 1450 - 1770    |
| Era 3 | 1000 BCE - 300 CE           | Era 7 | 1750 - 1914    |
| Era 4 | 300 - 1000                  | Era 8 | 1900 - 1945    |
|       |                             | Era 9 | 1945 - present |

In the Practitioner's Guide we will include just one essay for each era, plus an array of teaching ideas correlated to the standard.

Any ideas for the new handbook will be much appreciated.

Ross Dunn, dunn@mail.sdsu.edu (This is a new e-mail address)

## BOOK REVIEW

### **Napoleon in Egypt: al-Jabarti's Chronicle of the French Occupation, 1798.**

Translated by Shmuel Moreh. Introduction by Robert Tignau. Princeton and New York: Marcus Weiner Publishing, Inc. 1993. \$28.95 (H) ISBN: 1-55876-069-5, \$14.94 (P) ISBN: 1-55876-070-9.

In the past few years, an invaluable trend has arisen among publishers to encourage the translation of non-Western works of history with the specific purpose of making them available for classroom use in both regional specialty and general survey courses. The choice and quality of these texts, however, has often varied. Prices, too, represent a growing concern with teachers and students who must lay down sixty to a hundred dollars for a base text and a reader before considering any special studies. Therefore, one devoutly hopes that Marcus Weiner's *Napoleon in Egypt* becomes a role model for similar efforts to make such materials available for college courses because it does everything right - two superlative translations giving cross-cultural witness to a pivotal historical event, two excellent commentaries for context, exactly the right length for classroom use, and at a relatively inexpensive price. Even its many illustrations are witty, exceptionally well-chosen, and representative of Europe's early art of image-making.

The subject of the book is Napoleon's invasion of Egypt in 1798, an event which brought an aggressive and revolutionary French Empire into temporary, intensive control over an Egyptian state largely oblivious to the

European world of industrialism, science, and political innovation.

Although strategic goals of cutting British supply lines to India and finding grain stores for the restive cities of France inspired the invasion, Bonaparte not only subjected Egypt to military occupation but to a full program of administrative reorganization, scientific intrusion, and modern-style propaganda designed to win Egyptian hearts, minds, and support to French colonization. Egyptians, immediately on their guard against the enchantments of these aliens, regarded the French with a mixture of distaste and fascination. An inescapable confrontation of two Others had been fixed by the realities of a new international balance of power neither yet fully understood.

Robert Tignor introduces us to our opposing guides, Abd ar-Rahman al-Jabarti and Louis de Bourrienne, in a wonderfully lucid yet compact review of the events surrounding the 1798-1802 conquest and occupation. Shaykh al-Jabarti's text is the longer of the two and, by far, the most enlightening. Although he deals with many day-to-day events, as a scholar from an old family of religious savants, he especially relished savaging French attempts to manipulate his Islamic faith and Ottoman loyalties, plays he found as offensive for being amateurish as for being hypocritical. Al-Jabarti often stereotypes French behavior in gutter language even while he delights in using his medieval scholastic traditions to expose the "liberty, equality, and fraternity" of these Franks as some recast "materialism". Yet, in spite of his own prejudices and self-satisfaction, he also finds the French fascinating and often expressed a begrudging admiration for their military virtues, their

energetic passion for organizing, and their devotion to material science and learning "in which they strive day and night." Shmuel Moreh's vivid translation will help students enjoy this fast-paced account and, moreover, allow them the delight of discovering al-Jabarti's mind-set as this proud Egyptian intellectual struggles simultaneously to dismiss and to understand these "barbarians."

The shorter excerpt from Louis de Bourrienne, Napoleon's private secretary, is not only a good "counterpoint" to al-Jabarti, but does more than mirror the occupation from the other side. Long before Social Darwinism came into fashion, his account reveals attitudes towards non-Western peoples that will later become the hallmark of imperializing European culture. Thus, the juxtaposition of the Arab sage and the French secretary proves doubly inspired. Somewhat of a concern, though, is the final section culled from Edward Said's *Orientalism*. Being taken partly out of textual context, this excerpt may certainly further spark classroom debate, but might also be less helpful for instructors not yet familiar with Said's challenging work. This concern, however, is a mere pedant's quibble over what is an outstandingly conceived reading. *Napoleon in Egypt* restores the French occupation to its rightful place at the beginning of the modern world era, fits perfectly into African, Middle Eastern, European, and global history courses, and (I hope) will inspire a flowering of inexpensive, literate translations of non-western primary texts for college survey courses.

Weston F. Cook, Jr.  
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WHA

### **WORLD HISTORY BULLETIN**

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Editor 1984-1995 • Raymond M. Lorantas

©1996 by the World History Association ISSN 0886-117X

The *World History Bulletin*, newsletter of the World History Association, is published twice per year, Winter/Spring and Summer/Fall. The *Bulletin* is sent to all members of the World History Association. Dues are U.S. \$25.00 per year for regular members (U.S. \$19.00 for students, unemployed, disabled, and senior citizens) and should be sent to Richard L. Rosen, Executive Director, Department of History/Politics, Drexel University, Philadelphia, PA 19104. The World History Association is a scholarly, nonpolitical, nonprofit, professional association and is open to all persons interested in world history. Notices, announcements, and short articles dealing with world history should be sent for consideration to the Editor, *World History Bulletin*, Department of History/Politics, Drexel University, Philadelphia, PA 19104. The editorial committee and staff reserve the right to edit all material submitted for publication. FAX: (215) 895-6614.

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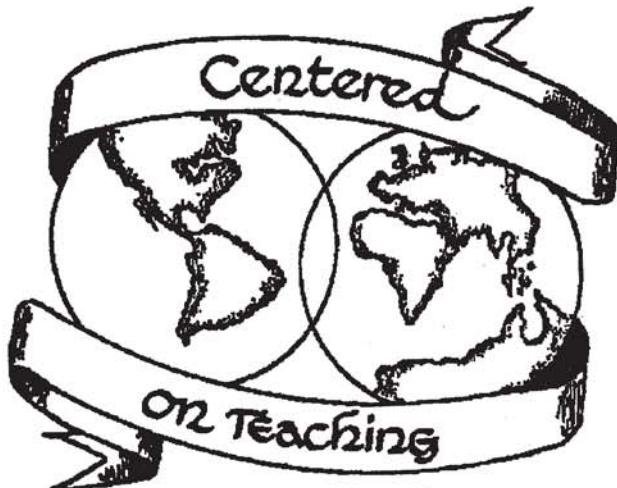
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## Who Owns the Ancient Classics?

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Man's Search for Meaning by Viktor Frankl is a book about the author's life in concentration camps including Auschwitz, during World War II. Frankl recalls, among many tragic and dark scenes, a time when he was trying to console himself by remembering recent events that had given him pleasure. He describes in detail one memory which comforted him, and I want to use this as a metaphor for my topic here. After work one evening, Frankl as usual waited wearily and was finally admitted to the cook-house and assigned to a soup line. His line led up to the cook who was, like him, a prisoner. This cook, says Frankl:

... stood behind one of the huge pans and ladled soup into the bowls which were held out to him by the prisoners, who hurriedly filed past. He was the only cook who did not look at the man whose bowl he was filling, the only cook who dealt out the soup equally, regardless of recipient, and who did not make favorites of...personal friends...picking out the potatoes for them, while the others got watery soup skimmed from the top.<sup>1</sup>

The homely image of doling out food impartially to hungry people fits the curricular reform I am about to recommend. To be equitable in our schools, we need to make sure that all students have access to basic subject matter. This is not the case

at present for the ancient classics in our public education system. In public high schools, only special groups are given the solid and nourishing intellectual food which is the classics.

Let me first of all define "ancient classics," as I use the term here. I mean the cultural products of the ancient Greeks and Romans: their literature, history, and philosophy; their art and architecture; and other material remains of their civilizations. These two ancient peoples, in spite of their sins and errors, left enduring and powerful models of how to live well. An important point: although often rich with ethical meaning, these are non-sectarian models which have the tremendous advantage of not being connected with any of the warring ethical systems usually associated with sectarian religion.

Who has traditionally owned the ancient classics? In contrast to the concentration camp cook who "did not look at the men whose bowls he was filling," the educational establishments in Western countries, including the United States, have for centuries decreed that the classical curriculum, so intellectually nourishing, should be reserved for future leaders. Until very recently, this has meant students who were white, male, and from privileged social classes.

This all was understandable in earlier eras when education was less democratic than it is today. But who owns the ancient classics now? The answer is — every American, whether or not he or she ever claims ownership. Today we aspire to draw out leaders from a general pool, disregarding race, sex, national origin, and — that most elusive category — social class. One important way to prepare American students to be leaders is to provide for them in high school as a taken-for-granted part of their education some solid curriculum — at the very least a unit of several weeks — in the ancient classics. And this should be available in the English language. Literary studies of Greek and Roman works have a valid place in the English curriculum. But the major part of the non-linguistic subject matter of the classics belongs in social studies, particularly in world history courses.

I want now to do four things: 1) explain how the classics have traditionally been reserved for elite groups; 2) describe some efforts in the past in

America to democratize this material; 3) describe the present situation of classics in public secondary education in the U.S. and contrast this with the situation in the U.K.; and 4) make a suggestion for a practical step, which may be implemented promptly, to strengthen and democratize teaching in high school about Greece and Rome.

#### A Branch of Knowledge Reserved for Elite Groups

Classical scholar George A. Kennedy has recently summarized how this subject matter came to be reserved especially for elites.<sup>2</sup> In the Fourth century BC, Alexander the Great of Macedonia conquered the rest of Greece, the huge Persian Empire, and Egypt. In his wake, he brought what came to be called Hellenism. Hellenic or Greek culture spread throughout the captured eastern lands. Because it was identified with the conquerors, it became the culture of the intellectual and political elites. Two centuries later, the Romans conquered Greece (and eventually the other lands that Alexander had won). They, as the saying goes, were captured by their captives, that is, the Greeks. The Romans in wholesale fashion adopted Greek literary and artistic forms, and in educating future leaders of Roman society used Greek rhetoric as the basic subject. By the beginning of the Common Era, the standard course of study for future leaders included works in Latin as well as Greek.

Gradually Europe became Christian, and Christian culture used the Latin language liberally, as well as the Greek language, for the New Testament. However, beyond these linguistic uses, Christian leaders in medieval times were generally ambivalent about the ancient classics. Islam, the military opponent of European civilization during the Middle Ages, had its own classics and culture, and, except for a strong interest in Aristotle, had little regard for the output of ancient Greece and Rome. If the Moslem world had prevailed in Europe, the Greek and Roman heritage might have died. However, as it turned out, Europe remained rooted in its own ancient culture. In the 1300s, the Renaissance exploded onto the European scene, first in Italy. Ancient texts were unearthed, and Greek works other than the New Testament were welcomed and studied. In the same way that the ancient Romans

had taken over Greek culture, now Renaissance Europeans took over classical culture — Greek and Roman models in literature, art, and architecture. Later, in the Reformation and Enlightenment periods in England, where early American schooling had its origins, boys were prepared for the clergy and other professions in Latin grammar schools, where the curriculum was almost exclusively classical. This was the kind of training, in both secondary school and college, which many of the leaders of the American Founding had.

We should stop at this point — our early national period — to reflect on the fact that the classics up until then had been taught only to a small intellectual elite, and that this elite was male. Except for the rare instance where a father tutored an intelligent daughter, girls never studied the classics, and indeed until well into the nineteenth century did not attend secondary school or college. This was also the case for people of color — blacks and native Americans, most of whom were deprived of the opportunity even to learn to read and write.

Though not available in a democratic fashion, the classics nevertheless provided some of the tools for founding and maintaining democratic government in America. Most of the signers of the Constitution had attended secondary school, and many had graduated from college. These men were used to thinking of politics in terms of the Greeks and Romans. Those peoples had developed republican governments, something which since ancient times had all but disappeared from the world. It was natural, therefore, for the American founders to look to classical history for examples both negative and positive, as they built their own political structures. The Federalist, for example, is full of classical references. Another part of the classical curriculum used in American public life from the colonial period up to the Civil War was oratory. For example, the nineteenth-century orator Edward Everett drew deeply from his classical training, as vividly detailed by Garry Wills in Lincoln at Gettysburg. Wills explains how Lincoln and other masters of plain spoken English built on this earlier classical heritage.<sup>3</sup>

#### Democratizing the Classics:

#### Three Examples from the American Past

The leaders of the American founding period received their secondary and college education at a time when such opportunities were available to only a few. Paradoxically, though, they based the new government on principles which eventually opened education to all. American education as we know it today sprang from the ideals of the Revolution and the founding period. During that time and immediately afterwards, according to the best recent historian of American education Lawrence A. Cremin, four major principles emerged. These were: in contrast to monarchies where education was related to class, republics, in order to foster public-mindedness, needed an education for all people; America needed its own native-born forms of education; education should be useful with an emphasis on science and improvement of daily life; and finally, Providence had intended American education to serve as an example for the world.<sup>4</sup>

Considering these ideas, it is not surprising that in the nineteenth century, many Americans worked to democratize education. One important result was the gradual spread of secondary schooling. The curriculum, too, expanded, to include what people called "modern" subjects. The ancient classics, for centuries the basis of secondary curriculum, were consolidated mainly into one school subject, Latin. Ancient history was often included in curriculum, but Latin gradually became — and remains today — the main secondary-school gateway to the ancient classics.

Although people were working to expand education opportunities, by and large there was no accompanying movement to expand study of the classics to groups who had been traditionally Latinless, such as women, workers, and people of color. Here and there, however, a few reformers were beginning to democratize the classics. I use this word rather than "popularize," because it includes not only that meaning, but also means to work for social equality and against usurpation by power and wealth.

One enduringly favorite branch of the classics, the myths of the Greeks and Romans, had generally been taught only as part of Latin and Greek. The three democratizers whose work I will mention chose to extend this field of knowledge to the traditionally Latinless groups who had not been allowed to study

it before. They all lived and worked in Boston, the home of much early social reform. One of these people (and I'm going back historically a little here to the time of the Revolution) was Phillis Wheatley, a slave born in Africa, whose poems were published in 1773 in the first book by an African-American.<sup>5</sup> Her poetry is full of mythological references, and she included in her book her own translation from a myth as told by the Roman poet Ovid in his *Metamorphoses*. In the story of classical mythology's evolution from a specialized part of Greek and Latin into a field open to all who could read English, Phillis Wheatley has a place. In spite of not having the traditional qualifications of whiteness, maleness, and higher-than-ordinary social rank, she claimed the material of the myths as her own to use in her poems.

Later, for five years beginning in 1839, Margaret Fuller, called by many the first publicly recognized woman intellectual in America, ran a series of discussion groups (she called them "Conversations"), chiefly for women, in some of which classical mythology was the main topic. She was deeply interested in women's education. Although some progress had been made in this regard, by the end of the 1830s the earlier ideal was fading. Immigrant and working-class girls had no part in it; the more privileged girls who did go to school often got a superficial, ornamental education. College, except for a few early teacher-training institutions, was not an option for women at the time.

Charles Capper in the first volume of his life of Margaret Fuller explains her purposes in using the Greek and Roman myths. She aspired to change women's way of thinking, which had been constricted by social mores. She wanted to present various "departments" of thought, classical mythology being one of these; and to help the women at her "Conversations" reflect how in their own lives they could use their knowledge as more than an adornment. Men, she said, are expected to put what they learn into action, and women only to display, rather than use their learning. The process of putting thought into action could be advanced by the "Conversations," in which subjective truths would spring forth from the material studied. Fuller believed that the myths contained many inspiring

examples of female potential, the goddess Pallas Athena, for instance.<sup>6</sup>

Some English translations of the myths in the form of school books were available by Fuller's time. However, there was no popular book of mythology for adults, one written in such a way that people would willingly turn to it. This was a problem, in that the poetry which people of that era loved, for example in the fancy periodicals which graced their parlors, was full of mythological references. This was the problem which, in 1855, Thomas Bulfinch, a public-minded part-time writer, addressed in his book The Age of Fable.<sup>7</sup> "Our book," he declares in his Preface, "is not for the learned, nor for the theologian, nor for the philosopher, but for the reader of English literature, of either sex, who wishes to comprehend the allusions so frequently made by public speakers, lecturers, essayists, and poets, and those which occur in polite conversation." The distinction he is implicitly making is that the speakers, lecturers, poets, and conversationalists, had studied Greek and Latin. "How," he asks, "is mythology to be taught to one who does not learn it through the medium of the languages of Greece and Rome?" His book was his answer. One of the most popular works ever published in the United States, The Age of Fable, widely known as Bulfinch's Mythology, is still being published today. It was the most important milestone in the democratization of classical mythology in this country.<sup>8</sup> The work of these three innovators — Wheatley, Fuller, and Bulfinch — ideally would have led the way to reform in classics education in schools, and new ways of instruction to give meaningful ancient material to Latinless groups. In the past few decades, that has happened on the college level in America. On the secondary school level, however, it has yet to be accomplished.

#### The Twentieth Century: Secondary School Classics in the U.S. and the U.K.

Classical scholars who have written dispassionately about the role of Latin in American schools agree that as early as the 1920s it was clear it would never again be a basic subject. This was mainly the result of the growth of public high schools. In 1899-1900, of the total public school

population, only 3.3% were enrolled in grades 9-12 (plus postgraduate high school courses). By 1991-1992, 27.4% of the total school population was in high school.<sup>9</sup> As the enrollments have grown, the numbers in Latin have fallen. In 1899-1900, when only a small number attended high school, more than 50% of students took Latin, whether or not they were going to college.<sup>10</sup> As more and more students attended high school, the proportion of those taking Latin dropped. Nevertheless, Latin, and "ancient history," understood as the history mainly of Greece and Rome, were until the 1960s generally required for those students bound for college. At that point, Latin enrollments plummeted, from 7.6% of the total public secondary school population in 1960 to 2% in 1970. This is usually ascribed to two factors — the loosening of academic standards in the sixties, and the changeover in the Catholic Mass from Latin to English. Since 1960 the figures have continued to decline. The most recent foreign language enrollment data published by the U.S. Department of Education in Digest of Education Statistics for 1994 indicates that 1.4% of public secondary school students studied Latin in 1990. This figure, 1.4%, has stayed firm since 1982.<sup>11</sup> It is important to note that this small minority is usually drawn from the college-bound students.

In the American frame of reference, at high school level, Latin typically offered from two to four years, has been the only way to study in depth Roman, and also Greek, civilizations. Greek, for public school students, has for the most part not been an option. Right now, fewer than 1,000 American public secondary school students study ancient Greek, and the numbers have always been very low. Ancient history in public schools, once a one-year high school subject, is now usually taught in Grade 6, at a time in students' lives when most cannot cope with the sophisticated works of literature and art that have endured from the Greek and Roman cultures. Students in their high school years, when they might appreciate these works, if they do not study Latin may learn about the classical civilizations in world history. But this is an elective chosen by fewer than half the high school population.<sup>12</sup> A serious problem — and one I will say more about — is that many world history teachers do not feel adequately prepared to

teach about Greece and Rome, and few in-service courses in classical civilization are available.

We are at a crossroads as far as the study of the classics in public high school is concerned. Western and American thought grew out of Greece and Rome. Western and American education until well into the present century depended heavily on the writings and other products of those cultures. Yet most students now leave public high schools with a vision of Western thought truncated because of their lack of classical background. More than 98% of public secondary school students do not study Latin, the traditional vehicle for classical knowledge. The role of the classics in curriculum is an issue which has "fallen through the cracks" in the midst of the huge growth of secondary education. The traditional basic subject matter of secondary education in the West has by default dwindled to a minor branch of the public high school curriculum.

Shortsightedly, most classicists continue today to promote only the study of Latin and even Greek, without at the same time organizing a comparable movement to support on the secondary school level (both middle and high school) English-language study of classical civilization. This is ironic as in recent years departments of classics in American colleges and universities have found new life in offering classical courses in English, which attract far many more students than do courses in Latin and Greek. Conversely, these courses often attract students to study the ancient languages. In spite of this success, few American classical scholars appear to sense what is desperately needed: outreach on their part to teachers in public secondary schools to support and strengthen English-language classical curriculum. This is the part of the curriculum that has the potential for reaching students who don't take Latin (98.6% of public school students, grades 9-12 and post-graduate courses).

In contrast, British classical scholars, faced with similar problems, have responded by initiating and aggressively promoting a secondary level curriculum of classical studies in English. In the 1960s, as in the U.S. but for different reasons, in British schools the situation for the ancient classics changed drastically. At that time in the U.K., publicly funded secondary education, including students ages 11 to 18, was

completely overhauled. A comprehensive secondary system replaced the old three-tiered arrangement — grammar schools where Latin, Greek, and some classical civilization were taught, and technical and "secondary modern" schools which generally had no classical subjects at all in their curricula. The new publicly funded comprehensive secondary schools aimed, as had long been the case with our public high schools, to educate together students of all abilities.

Although the British came later than us to all-inclusive publicly funded secondary schools, they have far outstripped us in welcoming the entire school population to the study of the classics, subject matter once confined to the old "grammar schools." Unlike American high schools, but like American colleges, the total curriculum in British comprehensive secondary schools includes a subject area called "Classics," comprising Latin, Greek, and Classical Civilization taught in English, and are available to all students as parts of either "Classics" (Classical Civilization courses) or "History" (Ancient History courses). The British differentiate the subject Classical Civilization from Ancient History, including more literature and art in civilization courses, although there is some overlapping.

Publicly funded education in the U.K. is based on a National Curriculum with four Key Stages. A student takes national examinations in both required and elective subjects. In Key Stage 2 (ages 9-11), an eight-to-twelve-week unit on the ancient Greeks is part of the History requirement. A course on the Roman Empire, till lately a requirement for students in Key Stage 3 (ages 11-14), remains popular. Courses in both Classical Civilization and Ancient History are offered as electives to the two older age groups — 14-16 (at this stage, compulsory education ends), and 16-18, the Advanced Level at which students prepare for college entrance exams. Examinations in classical subjects are set by various boards based at universities and recognized by the Department of Education. The Classical Civilization curriculum did not exist in the U.K. thirty years ago. This curriculum is the answer of British classics teachers to the problem of providing some classics for children of all abilities in the comprehensive secondary schools.<sup>13</sup>

A Practical Step: In-service Courses Based on "Era 3" of the "National Standards for World History"

The innovative British methods for teaching classics to a broadly based student body in publicly funded schools are useful models for American schools. Of course, the situation for classics is different in the U.K. from what it is here. British children grow up with visible signs of the ancient Romans all around them; the total student population is smaller and far less heterogeneous than here; and the organization of classical subject matter in secondary school curriculum is strikingly different. In the U.K., study of Greece and Rome is included in two subject areas — "History" which includes traditional ancient history courses, and "Classics" which includes Latin, Greek and a separate subject, Classical Civilization, taught in English. In the U.S., study of Greece and Rome also fits into two subject areas, but these are much broader than the British categories. American public high schools have, rather than departments of history, departments of social studies. Included under this umbrella are geography, government, and other branches of the social sciences. Classical civilization material fits in various places here and has an established place in world history. There are, as already mentioned, no departments of classics in American public secondary education, except for specialized institutions like Latin schools. It is unimaginable that there will ever be departments of classics in most American public schools. Latin, generally the only separate and distinct classical subject in American public high school curriculum, is in the schools where it is taught only one of several tongues in a department of foreign languages. Although the Latin teaching profession supports and facilitates Latin instruction for any student who wants it, it is still most often chosen by college-bound students. It is not one of the large general-enrollment courses such as world history, which students on any track are likely to choose.

We must work with what we have. Fortunately, that now includes the 1994 National Standards for World History.<sup>14</sup> What I propose is that the sections of these Standards which pertain to the Greeks and Romans be used as the basis for rigorous in-service

courses for world history teachers who want this. I believe that many teachers do. Fewer than 50% of social studies teachers have had preparation in history, including ancient history. For example, the results of a 1994 study sponsored by the National Center for History in the Schools indicate that among those surveyed, only 42.8% of teachers of general-enrollment world history held undergraduate degrees in history, either alone or combined with another subject such as education.<sup>15</sup> Clearly, there is a need for academically rigorous programs in world history, including ancient history, and — narrowing it still further — ancient Western history, for in-service teachers of social studies.

The National Standards for World History include teaching standards and suggestions for eight eras, from pre-history through the present time. "Era 3," the one relevant to our topic here, is called "Classical Traditions, Major Religions, and Giant Empires, 1000 BCE - 300 CE."<sup>16</sup> In a format like a course outline, the ancient civilizations of the West are considered in relation to others in Africa, Central Asia, China, and Mesoamerica. There is a strong Western emphasis. The reasons given for studying the world, including the West, in this era include those which classical scholars often tell their students — for example, that "the classical civilizations of this era established institutions and defined values and styles that endured for many centuries and that continue to influence our lives today." Topics in ancient Western civilization include Aegean city-states, the cultural achievements of Greek civilization, Hellenistic society, the Roman Empire, and the emergence first of Judaism, and then of Christianity. Generally, the emphases are similar to those in a British Classical Civilization course. The selection and discussion of material are sound and well-grounded. Classical scholars may rest assured of this because in the development of the material on Greece and Rome, the resource person was Stanley Burstein, an ancient historian respected in the academic field of classics.<sup>17</sup>

The World History Standards are easy to obtain and inexpensive. The work is basically an outline for organizing the knowledge both of teachers and — in line with what I am recommending here — providers of in-service programs for teachers. To put

in-service courses into operation around the country what is needed is strong school-college outreach efforts. Ancient history and classics professors may initiate such outreach by loudly and persistently notifying local school systems that they would like to offer such courses. On the other hand, teachers may initiate outreach by — again, loudly and persistently — inviting professors of ancient history and classics to teach courses in their specialties. Who should pay for such courses? One workable plan would be to combine fees paid by teachers with money which college departments would provide as part of their public service. If classical and ancient history scholars want their disciplines to thrive and grow, they need to invest some of their own money in pre-college education. In almost twenty years of work as an independent scholar in teachers' programs focusing on non-linguistic aspects of the classics, I have encountered almost no such programs funded by departments of classics with "hard money." Those which I know of have been funded with "soft money" by the non-eviscerated National Endowment for the Humanities and its state agencies.

By the way, I am not saying that Western or European history and literature should dominate curriculum. I agree with Ross Dunn, Past President of the World History Association, who has recently stated that we can no longer define world history and the story of Western civilization as one and the same. However, I believe students are cheated if they don't have access to the intellectual history of the ancient West, the bedrock of so many of our institutions.<sup>18</sup>

I am setting aside here any discussion of the controversy about the National Standards. I understand a new Standards publication will be issued which will leave out the controversial teaching activities. And I am not going to discuss issues of methodology for comparative teaching of history. I want to address here simply the possibilities for using the new Standards to deliver in-service courses to teachers as part of an effort to see to it that all American kids get what they are entitled to in their secondary school education — a unit or units of study on Greek and Roman civilization. American kids belong on the same continuum of Western thought as their British counterparts, and deserve

similar opportunities, only offered in American style.

World historian William H. McNeill suggests that three to four weeks is the maximum amount of time which realistically can be devoted to a study of Greece and Rome in a one-year world history course in high school. McNeill recommends that the ancient civilizations of the West be taught sequentially with the other three ancient classical civilizations — those of the Near East, India, and China. Each of these civilizations developed a core institution (for example, the polis in the West and monotheism in the Near East) which reflected its view of life and affected human thought throughout the world down to the present time. These institutions may be understood through the study primarily of texts, but also of pictures. Because of the pressures of time in teaching world history, choice of material must be highly selective and must focus on basic concepts.<sup>19</sup> In middle school grades — especially Grade 6 — ancient history, a study of the entire world but in ancient times only, is often taught as a year-long course. In such cases, there is more time for teaching about Greece and Rome than in a one-year world history course including ancient to modern times, such as is offered in freshman or sophomore year in many high schools. It is important to note that in courses in U.S. history and government, usually taught in junior and senior years of high school, subject matter from one area of classics — political thought — can greatly illuminate the study of the Revolutionary and Constitutional periods. In discussions of government in eighteenth-century America, leaders often drew from the writings of several Greek and Roman historians and philosophers examples of good and bad ways for human beings to organize themselves.

Public schools — which take all comers — are among the most democratic and hopeful institutions on earth. I say this as a veteran of more than thirty years in secondary and higher education, which have included eleven years of teaching in public secondary schools and much work with public high school teachers. My final answer to the question, "Who Owns the Ancient Classics?" is — most resoundingly — kids in public high schools. This is true whether or not they take Latin. Those who do will surely be enriched. But the others — 98.6% of

public secondary schools students — as they file by the curriculum table, should be served in their own everyday language some of the most intellectually nourishing material we have to give them, the Greek and Roman classics. Only in this way can we be sure that we are education our public high school students, serving them — to return to Viktor Frankl's words about the concentration camp cook which I quoted earlier — "equally, regardless of recipient."

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9. U.S. Department of Education, Digest of Education Statistics 1994, p. 58.
10. U.S. Department of Interior, Bureau of Education, Report of the Commissioner of Education for the Year 1899-1900, vol. 2, p. 2123.
11. U.S. Department of Education, Digest, p. 69. Note that this figure applies only to grades 9-12 (and post-graduate high school courses). Although much of what I say here applies to private school students, I have not included private schools in this discussion. There is no comparable figure available which shows the percentage of the entire private secondary school population enrolled in Latin. Another reason for not referring to private schools is that the comparison made here between the situation for classics in the U.S. and that in the U.K. is based on information available about publicly funded secondary schools in both cases.
12. (I am updating this figure and will provide it)
13. I am indebted to John Murrell, MBE, Hon. Consultant Secretary, Joint Association of Classical Teachers for providing me with the information about the classical curriculum in publicly funded secondary schools in the U.K.; personal interview 1 July 1995, telephone interview 3 October 1995.
14. National Center for History in the Schools, National Standards for World History: Exploring Paths to the Present (Los Angeles 1994). To order the Standards, write to National Center for History in the Schools, University of California, Los Angeles, 10880 Wilshire Blvd., Suite 761, Los Angeles, CA 90024-4108.
15. (I will update this information and provide latest figures.)
16. National Standards for World History, pp. 67-95.
17. Professor Burstein is Chair, Department of History, California State University, Los Angeles.
18. Ross Dunn, in John Mears, "Communication," World History Bulletin 11.2 (1994) 37-40; statement summarized here is on p. 37.
19. William McNeill, Professor Emeritus, University of Chicago, made these suggestions after reading a draft of this paper, in a telephone interview, 8 November 1995. Professor McNeill is a member of the National Council for History Standards.

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| West and the World, The: A History of Civilization  | Dower, John   | Stavrianos, L. S.  | VII-2   | F/W   | 1991-92 | 10-11 |
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| World Atlas of Revolutions, The   | Miles, Rosalind   | Crowley, Weldon S.   | V-1     | F/W   | 1987-88 | 9-10  |
| World Civilizations: The Global Experience  | Wheatcroft, Andrew  | Lockard, Craig A.  | X-2     | F/W   | 1993-94 | 18-19 |
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| World Politics in the Twentieth Century   | Holsinger, Donald C., Barbara A. Mark A. Ryan, and Asha R. Jain, (Eds.)                     | Anglin, Jay Pascal, William J. Hamblin, Orazio A. Ciccarelli | VI-1    | F/W   | 1988-89 | 18-19 |
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|   |   | Stavrianos, L. S.  | III-2   | F/W   | 1985-86 | 6     |

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| Andrea, Alfred J. and James H. Overfield<br>Anson, Edward M.   | Review Essay on Recent World History Texts, A: Evolving Paradigms   | Greenfield, Kathleen  | X-1                    | Sp/Su                 | 1993                       | 36-40                 |
| Ayton, Pete, Tom Engelhardt, and Vron Ware (Eds)   | The Human Record: Sources of Global History<br>A Civilization Primer<br>World View: New Perspectives on the Personalities, Political Events, and Economic Forces that are Shaping our Times | Waldman, Stephen<br>Bishku, Michael B.<br>Stavrianos, L. S.     | IX-1<br>III-2<br>III-2 | Sp/Su<br>F/W<br>F/W   | 1992<br>1985-86<br>1985-86 | 12-13<br>6<br>6       |
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| Curtin, Philip D.<br>Deith, Kenneth M.   | Cross-Cultural Trade In World History<br>Guide to Teaching about the Columbus Controversy   | Kierman, Frank<br>Grady, Helen<br>Stavrianos, L. S.             | II-1<br>IX-2<br>IV-1   | Sp/Su<br>F/W<br>F/W   | 1985<br>1992-93<br>1986-87 | 6-7<br>37<br>6        |
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| Von Laue, Theodore H.  | Democracy's Untold Story: What World History Textbooks Neglect  | Von Laue, Theodore H.   | VI-2                   | Sp/Su                 | 1989                       | 20-22                 |

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| Greave, Richard L., Philip V. Cannistraro, Robert Zaller and Rhoads Murphy Headrick, Daniel R.  | Civilizations of the World<br>The Tentacles of Progress: Technology Transfer In the Age of Imperialism, 1850-40<br>The World History Slide Collection   | Frantz-Murphy, Gladys<br>Gosch, Stephen S.<br>Anglin, Jay Pascal, William J. Hamblin, Orazio A. Ciccarelli | IX-1<br>VI-2<br>VI-1          | Sp/Su<br>Sp/Su<br>F/W      | 1992<br>18-<br>1988-89                | 11<br>18-<br>18-               |
| Holsinger, Donald C., Barbara A. Tenenbaum, Gregory T. Markey, MarkA. Ryan, and Asha R. Jain, (Eds.) Howe, Helen, Robert Howe, Harriette Flory, and Samuel Jenike Johnson, Paul | A World History<br>Modern Times: The World From the Twenties to the Eighties  | Fisher, Darlene E.<br>Berger, Martin   | VIII-2<br>VI-2                | F/W<br>Sp/Su               | 1991-92<br>1989                       | 10<br>17-18                    |
| Jones, E. I.  | The European Miracle: Environments, Economics, and Geopolitics In the History of Europe and Asia  | Stavrianos, L. S.  | II-2                          | F/W                        | 1984                                  | 8                              |
| Kennedy, Paul   | The Rise and Fall of the Great Powers: Economic Change and Military Conflict From 1500-2000   | Hughes, Brady  | VI-1                          | F/W                        | 1988-89                               | 17-18                          |
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1. World History Periodization
2. Environmental World History
3. The Historiography of World History
4. Regions and Global Connections
5. National History Standards and World History
6. The World Economy
7. Teaching World History: What to Include
8. World History Textbooks
9. Conceptualizing World History

Please indicate if a paper topic you wish to present falls under one of these categories. If not please feel free to present your own topic for consideration.

Please send a one paragraph abstract of your paper to:

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## SCHEDULE OF PANELS FOR FIFTH ANNUAL WHA CONFERENCE

### THURSDAY 6/20

Special Session: WHA Executive Council in 5-143B (College of Arts, Letters and Social Sciences), 9 am - 12, 2-4 pm  
 Reception: 4-6 pm  
 Registration and check in 3-6 pm  
 General Meeting WHA: 6-7 pm

### FRIDAY 6/21

Registration and check in 8-9 am

Opening ceremony: 9 am

Dr. Suzuki: Welcoming speech  
 First Plenary Speaker: George Saliba: "Arab Influences on the Renaissance" (introduced by Mahmud Ibrahim)

#### **First Session 10:30-12:00**

Panel #1: Ancient History  
 "Ivory and Ptolemaic Exploration of the Red Sea: the Missing Factor," Stanley M. Burstein, California State University, Los Angeles  
 "Nature, Biology, Culture and the Origins of Technology in the Pho-Pleistocene," John Mears, Southern Methodist University  
 "The Earliest Evidence of Human Footprints: Their Excavation and Conservation," Jerry Podany, Conservator of Antiquities, J. Paul Getty Museum

Panel #2: Educational Testing Service

"Science and Technology in the SATII World History Test,"  
 Participants: Jiu Hwa Upshur, Eastern Michigan University; Michele Forman, Middlebury Union High School, VT;  
 Maghan Keita, Villanova University; Carl Reddel, U.S. Air Force Academy; Sue Robertson, Godwin High School, Richmond, VA; Larry Beaber, ETS; Madeline Goodman, ETS

Panel #3: Power and Change in China and India: the Railroads

Presenters: Janet Ahnholz, Bishop Amat Memorial High School; Bob King, Granite Hills High School; Bernie Proch, West Covina High School; Tom Wilson, I-Polytechnic High School; Bill Ziegler, Valhalla High School

Lunch 12:00 Roundtable: Teaching and Writing Women's World History,  
 WHA Women's Caucus

#### **Second Session 1:30-3:30**

Panel #4: Historiography

"Historical Mechanisms. An Attempt to apply Scientific Categories to History," Immanuel Geiss, Universitat Bremen  
 "Re-defining History (Yet Again)," Roger W. Wescott, Association for the Study of Language in Prehistory  
 "Mythistory and Wishistory: Reality and Imagination about the Incas as an Example of a General Theme in Human History," Fred Spier, Amsterdam School of Social Science Research  
 "Teaching about Ancient Mesopotamia," Amanda Podany, California State Polytechnic University, Pomona and California History Project

Panel #5: World History Standards

"The National Standards For World History - Have They Survived The Controversy?"  
 Panelists: Linda Symcox (chair) UCLA; Robert Bain, John Carroll University and Beachwood High School; Ross Dunn, San Diego State University; William Weber, California State University, Long Beach

Panel #6: Islamic Influence on the West

Chair, George Saliba, Columbia University  
 "The Adoption of Arabic Mathematics in the Medieval West: the Case of al-Farabi's guidelines for the study of Geometry," Michael Weber, Northern Essex Community College  
 "The Legacy of Muslim Spain," Madeleine Fletcher, Tufts University

#### **Third Session 4:00-5:30**

Panel #7: The Gift of Water Flows Through History

Don Johnson, (Chair), New York University  
 "Taming the Waters: Siva's Hair, the Naga's hood and Shih Huang Ti's Canals," Jean Elliott Johnson, University of New York  
 "Taming the Waters: What Price Progress?" Simone Arias, Cleveland State University

Panel #8: Combustion Technology and Engineering

"A Brief History of Mechanical Engineering," P. R. Smith, New Mexico State University  
 "Flames, Fires and Explosions: Wonder and Woe in World History," Martin Hertzberg, Pennsylvania State University; Ruth S. Hertzberg, Shippensburg University of PA

**Panel #9: NEH Panel**

Second Plenary Speaker 8:00: Margaret Jacob: "Relationship of Scientific and Industrial Revolutions" (introduced by Stephen Englehart)

**SATURDAY 6/22**

**Fourth Session 8:30-10:00**

**Panel #10: Latin America**

"Enhancing Natural Advantages: Technology Reform and Grain Farming in Argentina," Daniel Lewis, California State Polytechnic University, Pomona  
 "Urban Transportation Technology and the Changing Face of the City: The Case of Caracas, Venezuela, 1881-1947," Ronald Young  
 "Latinizing America: French Science and the Cultural Conquest of Mexico in the 1860's," Paul Edison, Columbia University

**Panel #11: Multi-media Teaching**

"Dissecting the *Santa Maria*: Teaching Technology in the World Survey," A. Bowdoin Van Riper, Southern College of Technology  
 "Using New Technology: Multimedia Teaching Materials in World History," Pat Manning, Northeastern University  
 "Using Multimedia Materials in the Classroom," Kenneth Marcus, California State Polytechnic University, Pomona

**Panel #12: Globalizing the Curriculum**

Chair: John Moore, California State Polytechnic University, Pomona  
 Participants: James Manley, California State Polytechnic University, Pomona; Marilyn Hitchens, former President of the World History Association; Jerry Pubantz, Chair, History and Political Science, Salem College

**Fifth Session 10:30-12:00**

**Panel #13: Indigenous Lit & Teaching World History**

"How to Teach World History using Indigenous Literature," Presenters: All are participants in the NEW Program on India and China  
 Susan Birney, Huntington Middle School; Elaine Bumiller, Romona Middle School; Vanitha Chandrasekhar, Hudson School

**Panel #14: Ottoman Empire**

Chair: Mahmud Ibrahim, California State Polytechnic University, Pomona  
 "Technology change and the Ottoman Empire: The Modernization of the Ottoman Navy in the Nineteenth Century," William M. Blair, Princeton University  
 "Rethinking the Ottoman 'Decline': Military Technology Diffusion in the Ottoman Empire 15th-18th Centuries," Jonathan Grant, Florida State University

**Panel #15: Armaments Distribution**

"The Introduction of Firearms into Sub-Saharan Africa, 1450-1800," David Northrup, Boston College  
 "Arming the World: The Militarization of Science and Technology and the Rise of the Global Armaments Market, 1864-1914," Marshall J. Bastable, Laurentine University  
 "Military Technology in World History: A Reconnaissance," Barton C. Hacker, University of California Lawrence Livermore National Laboratory.

**Lunch 12:00**

"Technology and World History: the Women's Perspective," Judith P. Zinsser, Miami University of Ohio, WHA President

**Sixth Session 1:30-3:30**

**Panel #16: Teaching Innovations**

"Technology in World History: A Vehicle for Cross Cultural Communication Rationale," Mark Welter, St. Cloud State University  
 "Teaching World History: Writing-in-Context Methodology and Multimedia Presentation," Patricia O. O'Neill, Central Oregon College

**Panel #17: Race and Gender Issues**

Chair: Judith Zinsser, Miami University of Ohio  
 "Enriching History: Curricular Ideas for Including Medieval Women in the Teaching of World History," Bonnie Volkman, Mills High School  
 "Science and Technology in World History," Oroon K. Ghosh  
 "Creating Culturally-Appropriate Text," Kathleen Greenfield, Miyazaki International College and Thomas W. Johnson, Chico State University

**Panel #18: Mexico**

Chair: Daniel Lewis, California State Polytechnic University, Pomona

"The Politics of Mexico City's Milk Supply, 1930-1960," Enrique Ochoa, California State University, Los Angeles  
 "Bad Bananas, Bad Science, or bad Policy? Mexico Fights Sigatoka Disease, 1937-1946," Joseph Cotter, University of West Florida

"Technology, Higher Education and the Current Mexican Crisis," Paul Rich and Guillermo De Los Reyes, University of the Americas-Puebla, Mexico and Hoover Institution, Stanford University

**Panel #19: Imperialism, Colonialism and Democratization: Western influences**

Chair: Tara Sethia, California State Polytechnic University, Pomona

"Technology, Economic Development and Democracy in Australasian and World History," Chris Connolly, University of Canterbury

"The View From the Hill of Evil Counsel: City Planning in Mandate Palestine," Elizabeth Mizhari, University of Chicago

"Science, Colonialism and Modernization in South Asia: A Critique," Deepak Kumar, National Institute of Science, Technology, and Development Studies

"Jute and the Colonial Connection: Calcutta, Dundee, and the United States," Tara Sethia, California State Polytechnic University, Pomona

**Seventh Session 4:00-6:00 Plenary Session—World Systems****Panel #20: Chair: Ralph Crozier, University of Victoria**

"Joseph Needham and the Historical Significance of China's Pre-Modern Science," Gregory Blue, University of Victoria

"Real World History Vs. European Social Theory," A. Gunder Frank, University of Amsterdam

Commentators: Dennis O. Flynn, University of the Pacific; Antonio Giraldez, University of the Pacific

**Dinner 6:00**

Third Plenary Speaker 8:00 pm: Daniel Headrick, "Western Botany and the Transformation of the Tropics during the new Imperialism" (introduced by Tara Sethia)

**SUNDAY 6/23****Eighth Session 9:30-11:30****Panel #21: Science and Technology: Rise and Fall**

"Decline or Regeneration — Oswald Spengler's and Lewis Mumford's Interpretations of the Role of 'Technics' in the Modern West," Petri Kuokkanen, Helsinki University's Renval Institute for Historical Research

"Evolution of the longue durée: Emergence of the concept of scientific laws," Stedman B. Noble

**Panel #22: Upper division world history courses**

"Science, Technology and Society in the Modern World," John I. Brooks, Teikyo Loretto Heights University

"World History as a Capstone Seminar," D. Knisley, Mars Hill College

"The History of Science and Technology in World History: Two Undergraduate Course Case Studies," Ray MacLeod, University of Sydney

"The Problem of Chronology in a Thematically-Structured World History Course," Kaushik Bagchi, Goucher College

**Panel #23: Recent U.S. Global Involvement**

Chair: Jerry Pubantz, Salem College

"The International Implications of America Nuclear Testing Policies, 1954-60," Martha Smith, University of Saskatchewan

"Satellite Reconnaissance and the Foreign Policy of John F. Kennedy," James Perry, The George Washington University

Commentary: Kent Sandoe, Fordham University

**Panel #24: "Beyond Fortune Cookies and Curry: Teaching about Medieval China and India"**

Presenters: Debara Carlson, Frank M. Wright School; Jean Diamond, Muscatel Junior High School; Virginia Gannaway, Bernardo Yorba Middle School; JoAnn Gillespie, Vista Heights Middle School; David Grant, DeAnza Middle School; Sally Olson, Garvey Intermediate; Richard Pauly, Pond School

**Ninth Session 10:30-12:00 Plenary Session — Technology in World History****Panel #25: Technology in world history**

Chair: Lynda Shaffer, Tufts University

"Science and Technology in World History," Noel Cowen

"Technology and World History—Does the Unabomber Have a Point?" Laina Farhat, Golden Gate University.

The United States Air Force Academy in Colorado Springs will host the  
Seventeenth Military History Symposium,

**"Rites of Passage: Educating and Training Junior Officers  
in the Twentieth Century"**

20-22 November 1996.

For further information, contact:

Major Tony Kern  
HQ USAFA/DFH  
2354 Fairchild Drive  
Suite 6F37  
USAF Academy, CO 80840-6246  
phone (719) 472-4727 / fax (719) 472-2970  
e-mail: kerntt.scs@usafa.af.mil.

***David Smith New Chair of Nominations Committee***

David Smith of Cal Poly Pomona has been appointed chair of the Nominations Committee. Members interested in nominating candidates (themselves included) for positions on the Executive Council should contact Dave at the address below.

David R. Smith  
History Dept.  
Cal Poly University  
3801 W. Temple Ave.  
Pomona, CA 91768  
909-869-3874; FAX 909-869-4724

e-mail: DRSMITH@csupomona.edu

## MORE BULLETIN BOARD



**CALL FOR PAPERS**  
**New England Historical Association**  
**FALL MEETING**  
**OCTOBER 19, 1996**  
**ROGER WILLIAMS UNIVERSITY**  
**BRISTOL, RHODE ISLAND**

The program committee welcomes proposals on any subject, period, or geographical area from scholars within or outside the New England region.

The Association does NOT focus on the history of New England or of the United States but is equally concerned with European and Third World history. Complete session proposals with brief vita by June 15, 1996 to:

Professor James S. Leamon  
 History Department  
 Bates College  
 Lewiston, Maine 04240

### ANNOUNCEMENT

#### 1996 Meetings of the New England Historical Association

*Spring Meeting*  
 April 20, 1996  
 Amherst College  
 Amherst, Massachusetts

*Fall Meeting*  
 October, 1996  
 (date to be announced)  
 Roger Williams College  
 Providence, Rhode Island

The New England Historical Association does NOT focus on the history of New England or of the United States but is equally concerned with European and Third World history.

For additional information contact: James P. Hanlan,  
 Executive Secretary, N.E.H.A.  
 Worcester Polytechnic Institute  
 Worcester, MA 01609-2280, (508) 831-5438  
 or [jphanlan@wpi.wpi.edu](mailto:jphanlan@wpi.wpi.edu)

### NORTHERN GREAT PLAINS HISTORY CONFERENCE

We are pleased to invite you to the thirty-first meeting of the Northern Great Plains History Conference to be held 25-28 September, 1996 in La Crosse, WI.

As in previous years, we encourage proposals in all fields and regions of historical research ranging from ancient to modern history. We are particularly encouraging proposals in the field of comparative world history. If you are willing to chair a session or serve as a commentator, please let us know.

La Crosse is located along the scenic Mississippi River in the northern part of the tri-state region (Wisconsin, Minnesota, and Iowa). It is off of I-90, roughly about 150 miles from both the Twin Cities of St. Paul/Minneapolis in the northwest and Madison, WI, the state capitol (southeast of La Crosse). There are good airline connections from both the Twin Cities and from Chicago, about 290 miles to the southeast. The conference itself will be held at the Holiday Inn, 529 Park Plaza Dr., La Crosse, WI 54601, (608) 784-9500.

We look forward to seeing you in September.

The 1996 NGPHC Conference Committee:

Mark Chavalas, Chair and Program Coordinator

James Potts

Jess Hollenback, Local Arrangements

Shelley Sinclair

Charles Lee

### 1996 MID-AMERICA CONFERENCE ON HISTORY

September 12-14, 1996

Topeka, Kansas

The 1996 Mid-America Conference on History will be held in Topeka, Kansas, September 12-14, 1996. We are anticipating a very diverse range of panels of relevance to teachers and scholars of world history. All fields of history are welcome. Anyone interested in being on a panel should contact Bill Cecil-Fronsman at the address below:

Bill Cecil-Fronsman  
Department of History  
Washburn University  
Topeka, KS 66621

Office: (913) 231-1010, ext. 1317  
Fax: (913) 231-1084  
e-mail: zzceci@acc.wuacc.edu

Daniel A. Segal  
Book Review Editor  
H-WORLD  
Pitzer College  
Phone: 909-607-3645

## ECONOMIC HISTORY ASSOCIATION CONFERENCE September 6 - 8, 1996

The 1996 Economic History Association meetings will be held September 6-8, 1996, at the Claremont Resort and Spa in the Berkeley/Oakland Hills of California. The theme for this year's program is "Comparative History." A preliminary program will be printed in the June 1996 issue of the Journal of Economic History.

Registration materials will be sent to EHA members in early June. If you are not a member of the EHA and would like to receive registration materials, please send an e-mail to Ms. Mary King, EHA Admin. Ass't. [eha@falcon.cc.ukans.edu](mailto:eha@falcon.cc.ukans.edu). Include your name and snail mail address.

Again this year, there will be substantial discounts for graduate students. All faculty are encouraged to inform their graduate students of these offers! Graduate students receive a 50% discount on the registration fee, a free one-year subscription to the Journal of Economic History, discounted hotel rates, and a 75% discount on group meals. And special gatherings for graduate students are in the works!

Faculty! To help pay for all these graduate student subsidies, we will be offering you the option to "Treat a graduate student to lunch" or "Treat a graduate student to dinner." Please plan now to include a little extra in your registration check. Your donations are fully tax deductible.

The Claremont Resort and Spa offers tennis, swimming, and more, as well as spa, massage, sauna, and other pampering. Nearby golf courses, including the newly opened-to-the-public S.F. Presidio Golf Course, are there to tempt you. Subject to room availability, the conference room rates are available for three days before and three days after the conference. Plan to stay an extra day or two and indulge.

The most convenient airport to the Claremont Resort is the Oakland International Airport. Public transportation to/from the Claremont is spotty. Particularly if you are planning an excursion, consider renting a car.

For further information, please contact Meetings Coordinator Martha Olney, EHA Annual Meetings Office, 190 El Cerrito Plaza #370, El Cerrito, CA 94530. E-mail: [MOLney@econ.berkeley.edu](mailto:MOLney@econ.berkeley.edu). Fax: 510-527-4558.

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Department of History and Politics  
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Drexel University  
Philadelphia, PA 19104

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Join the WHA

The *World History Bulletin* is sent only to members of the World History Association. Yearly dues (January through December): \$25.00 (for students, unemployed, disabled, and retired: \$15.00).

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

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

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### WHA Notes: Important Membership Information from the Executive Director

WHA dues are payable on a calendar year basis. During each year, members will receive two issues of the *Journal* and three issues of the *Bulletin*. Many members have had questions regarding the timing of dues notices. Notices for 1996 dues were mailed in October, 1995, and January, 1996. If your address has changed, please send notification to Dick Rosen, Executive Director, World History Association, at the address shown above. Your cooperation will save the WHA time and money.

The *Bulletin* will appear in February, June, and November. Vol. XII, No. 1 and No. 2 have been distributed. Please note the label which is affixed to the *Bulletin*. It contains both your membership number and the expiration date of your membership. If you find this information in error, please notify the Executive Director immediately.