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An Institute on Africa in World History

Sarah S. Hughes
Hampton Institute



Teachers meet at Hampton Institute.

Teaching About Africa in World History Courses," a five-week intensive graduate program for teachers of grades six through twelve, was held at Hampton Institute, a historically black college in southeastern Virginia, during summer 1984. The project was funded by the National Endowment for the Humanities, with significant con-

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Two Invitations

- The *World History Bulletin* invites book publishers to submit books of interest to world historians for possible review. Books should be sent to the book review editor, Professor Joe Gowaskie, Department of History, Rider College, Lawrenceville, NJ 08648.
- The *Bulletin* invites advertisements for publication. For information on rates, contact Kathleen Greenfield or Richard Rosen, interim co-editors, *World History Bulletin*, Department of History & Politics, Drexel University, Philadelphia, PA 19104.

Themes for World History: Latin America as a Source

E. Bradford Burns
University of California, Los Angeles

Designing a successful course in world history requires the careful selection of themes through which the professor can give meaning, understanding, and interpretation to varied human activity across time. The rich history of Latin America provides excellent topics, as well as examples, for courses in world history. I would like to suggest a few such topics, with the belief that they complement global themes.

The New World sustained some magnificent civilizations—Mayan, Incan, and Aztec, for example—that arose and developed in relative isolation. Not only have studies of those civilizations become increasingly sophisticated, but scholars now compare and contrast them with civilizations elsewhere, Cambodian and Egyptian being favorites. Even a

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tributions toward the total cost of \$84,554 also made by the college and the school districts of participating teachers.

The institute was a direct outgrowth of a 1982 African travel-study program sponsored by the American Historical Association for college faculty teaching world history, in which I had participated. That experience enabled me to gain confidence in handling African history in my world history classes. Discussions with other historians on the AHA African trip had shown that lack of preparation in African history was prevalent among college faculty teaching world history. It seemed likely that secondary school teachers might be as ill-prepared as we were. That observation eventually led to the application to NEH by the Hampton Institute History Department for funds to conduct the summer institute. In June 1983, we were notified that our proposal had been accepted for the following summer. Ours was one of the expanded number of teacher institutes that were NEH's primary response to the newly discovered crisis in American education.



Sarah S. Hughes

One problem in the process of funding such projects is that college faculty dream up a program in accordance with guidelines set by federal officials, but with little opportunity for consultation with classroom teachers. The institute offered six hours of graduate credit without charge, free room and textbooks, \$500 to meet food costs, and reimbursement of most travel expenses—features we supposed would induce many to apply. However, despite publicity that included mailing 5,000 brochures (with packets sent to every social studies supervisor in North Carolina, Maryland, and Virginia) and a brief description of our institute printed in a publication that NEH sent to 20,000 school districts across the nation, when our deadline for applying passed in March, we had only eleven applications in hand. The strength of the credentials of the original applicants was encouraging, though, so recruitment was continued until May. Direct personal contacts with teachers proved most rewarding, although we also mailed several hundred more brochures and wrote or telephoned officials of numerous large urban

school districts in the eastern United States.

The group of twenty who assembled in Hampton on June 25 differed somewhat from our original conception. Not all taught world history. Although that remained the focus of the program, we admitted people with different interests who could justify their participation, including one person who taught comparative literature, six who taught courses in African history or area studies, and one elementary school teacher whose social studies curriculum included global studies. A number of the teachers had studied African history previously. Three had traveled or lived in Africa, and three others had studied and traveled extensively in Asia. The propensity of some school systems to combine African and Asian studies brought the latter to the institute. We had proposed a regional institute for educators in neighboring states, but found interested teachers from as far away as Oregon, North Dakota, Missouri, and New York. The group's ages ranged from mid-twenties to early sixties, with more than half over forty. There was a nice balance of men and women, as well as of black and white teachers. It proved to be a congenial group, developing a cohesiveness and spirit that contributed measurably to our mutual intellectual growth and to the pleasure of our weeks spent together.

We were together a great deal. Classes met daily in the morning from 9:00 to 12:00, and at least twice a week in the afternoon for lectures and discussions. Tedium in long sessions was avoided by the varied approaches and unique experiences of our weekly guest lecturers: Steven Feierman (University of Wisconsin, Madison), John Dwyer (University of Detroit), Sally Ann Baynard (Georgetown University), and Martin Njeuma (University of Yaounde, Cameroon). Continuity was provided by the resident African historian, Ismail Abdalla (College of William and Mary), who generously undertook that demanding job when the Hampton Institute historian who had helped develop the original program was unavoidably away on a leave of absence. I conducted a few classes and tried to focus discussions on comparative issues relevant to world history.

Besides formal lectures, the institute made extensive use of the College Museum and films. We visited the museum as a group four times for special lectures, demonstrations, and tours to see objects ranging from masks of the tropical forests to contemporary African-American paintings. The availability of a large collection of African artifacts, many col-

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Editor • Raymond M. Lorantas

Book Review Editors • Craig A. Lockard
Joe Gowaskie

Typist • Letitia Delores

Copy Editor • Jean Tracy

Publications Director • Philip Terranova

Graphic Design • Caren Robinson

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lected in the nineteenth century, and of a museum staff eager to collaborate in interpreting material culture both for the group and for individuals doing research was an important dimension of the program. Films were selected as another way of becoming familiar with cultures that we could not, unfortunately, visit. The budget allowed us to rent twenty-one films, with a total running time of nearly sixteen hours. These films, shown in evening sessions each week, included long features made by Africans such as Sembene Ousmane and documentaries produced by both Africans and Europeans. In a few of the latter, the Eurocentrism of a narrator was an object lesson in offensive interpretation of another society. More often, some part of an evening's viewing was deeply moving. For the group, this informal shared time—often extended because of our slowness in dealing with equipment breakdowns—helped build a sense of community.

For classes, there were reading assignments from four textbooks as well as other sources, on reserve or duplicated. In addition, everyone read at least one modern African novel. As a group, we reviewed (very favorably) the filmstrip and two booklets titled *Women in Africa*, produced for use in secondary schools by the Women in World Area Studies project, which was mentioned in the last issue of this newsletter [Spring/Summer 1984]. Furthermore, each teacher pursued an individual reading topic on which an oral report and a written essay of about ten pages were required. The scope of these personal projects was purposely limited so that they would not draw interest away from the group work that was central to the program.

Several assumptions were made in planning the historical content of the institute. The most obvious assumption was that African history has been a relatively neglected part of American education. It is a new field, emerging from specialties in the study of European empires just twenty years ago. Only recently have even large history departments come to feel any compulsion to regularly offer one or more courses in African history. As anyone who has taught the subject even for a brief time knows, it is a topic to which students come with minds crowded by myths of Tarzan, cannibals, and lions stalking elephants across the wild terrain. Among the enduring legacies of racism are those stereotypes that incorporate a vision of African "primitiveness" and "savagery." One aim of the program was to present teachers with the knowledge of the historical Africa necessary to combat the mythical "dark continent."

Another assumption was that that could best be done through emphasizing social and cultural history. Developing a coherent unit on Africa for the course organized around powerful states is difficult. Kingdoms and empires existed, often for many centuries, but none exercised dominant power over the continent. Especially in the modern era, no single state symbolizes Africa. European or Asian history is often subsumed or compressed within the history of England or France, China or Japan. Unlike the three centuries of European colonization in the Americas, colonialism in Africa was an episode of some seventy-five years within the past century. While teachers must be introduced to the political history of African nations, a more realistic approach for the world history course is to concentrate on other themes that reveal common patterns of social development, material culture, and intellectual accomplishment. Through such

themes, relationships and comparisons of African civilizations with those in other parts of the world can be established. Among the most popular topics in our program were traditional African medicine, how Islam and Christianity were adapted and modified, the varying status of women, the use of design in daily life and rituals, and how contemporary military dictatorships function.

A third assumption was that to teach effectively, even a very brief unit on a particular region of the world, one must have some minimal mastery of a much larger body of historical knowledge. A poorly prepared instructor falls prey to the Ghana, Mali, Songhai syndrome, necessarily snatching the most easily accessible historical topics. Our aim was to give teachers a much broader choice of material. The syllabus was arranged chronologically, so that we began with the origins of mankind and ended with the dilemmas of economic development and political stability faced by over fifty states today.

Our last assumption was that neither how to organize a world history course nor how to develop curriculum materials needed to be explicitly considered. In the public schools, the structure of courses is more often determined by authorities outside the classroom than by the teacher within it. NEH guidelines prohibit the development of specific curriculum materials at such institutes. That proved to be a useful rule. None of the teachers seemed to have problems in devising numerous ways to use the knowledge they acquired. In discussions, in conferences, and in the last page or so of their written essays, participants indicated how they would use the new content. A few developed specific aids to doing so, such as slides of artifacts and art objects at the College Museum, but this was done on their own time and initiative.

What did the participants gain from the program? Remember that this was in one sense a self-selected group. The twenty teachers who chose to apply and to attend the institute were eager to transcend their own cultural boundaries and were very aware of interglobal dependency. For some of the teachers, living closely in an interracial dormitory environment was an integral part of learning—a new opportunity, as one teacher told me, to learn more about American culture. Those whose background was decidedly in the social sciences and area studies learned the value of history—at least that was the assessment of one man from that group. For teachers with previous training in African history, our consultants brought new research, such as Steve Feierman's reports of his fieldwork in Tanzania on the efficacy of African medical practices. All faculty emphasized the importance of evaluating sources, whether oral or written. Through reading assignments, bibliographies, and individual consultations, the faculty tried to help each person locate appropriate sources for use during the summer and later. Perhaps the most benefited were the minority of teachers who had been struggling to teach world history from backgrounds in American/European history only. A teacher of thirty years' experience in American history and government who has just been assigned to a new world history course makes a wonderfully hard working and appreciative student.

NEH funded over fifty summer institutes for high school teachers in 1984. There are two separate divisions of NEH doing this, each with different guidelines. Regardless of whether a program is administered by the division of education or the division of fellowships, most of the institutes are

on traditional topics of the Western experience. It is difficult to know whether that reflects only the undoubted preferences of NEH or also the pool of applicants. Surely, the number of world history topics on which such institutes could be organized is nearly endless. Despite the amount of drudgery involved, I found the opportunity to work with interested, diverse, and informed adults worth the effort, and I would encourage anyone else who might be tempted by this prospect to submit a brief concept paper to the NEH staff. Writing proposals for such projects is always a gamble, but if successful it gives college faculty and teachers in secondary schools an opportunity to know each other through working together on a shared enterprise.

Latin America

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cursory examination of the American civilizations mentioned raises some challenging questions for students to consider, questions that put Western civilization into sharper perspective; for example: Why could the Incas feed themselves better and enjoy greater justice—not to mention dignity—under their own empire than at any time after the Spanish conquest?

For three centuries after Columbus's discovery, Latin America experienced European conquest and settlement, while being gradually incorporated into world trade patterns, particularly those of the North Atlantic. Just as Europe exerted formidable influences on Latin America by imposing its languages, religions, cultures, and institutions, so did Latin America influence the history of Europe.

The abundance of gold and silver shipped from Mexico, Peru, Colombia, and Brazil caused prices to rise in Europe and helped to finance industrialization. Introduced into Europe were new products (tobacco, rubber, cacao, and cotton [today's commercial cottons derive principally from those cultivated by the American Indian]); new plants (potatoes and corn, two of the four most important food crops of the world); and drugs (quinine; coca, used in cocaine and novocaine; curare, used in anesthetics; Datura, used in pain relievers; and cascara, used in laxatives). The Americas forced upon European scholars new geographic, botanical, and zoological information, much of which contradicted the classical scholars. The new information required new thinking. The contradictions came at about the same time Copernicus published his heliocentric theory (1543), and thus helped to usher in the age of modern science. The vast extension of empire in the New World strengthened the European monarchs, who derived wealth and, thus, independence from their overseas domains and generally exercised greater power overseas than at home. Such great empires required innovation and revision of governmental institutions. The struggles over boundaries in the New World agitated the European courts and more than once threw European diplomacy into a crisis. Art, music, and literature sooner or later expressed Indian themes. It has been estimated that nearly 50,000 Indian words entered the Spanish, Portuguese, English, and French vocabularies. The New World was not simply the passive recipient of European civilization; rather, it modified and changed Europe's civiliza-

tions and contributed to the development of the Old World.

Africa, too, interacted with Latin America, to which the histories of the Caribbean and Brazil in particular attest. Trade and human migrations linked both. For example, Angola was more intimately connected with Brazil during several centuries than with Portugal. Two Brazilian scholars, Gilberto Freyre and José Honório Rodrigues, detailed the impact of their nation and Africa on each other in their classic works, *The Masters and the Slaves* and *Brazil and Africa*. Europe imposed its institutions on Africa and Latin America, and both reacted to the imposition in similar ways.

From throughout the world, people migrated to Latin America, where they mixed and mingled. In fact, Latin America boasts the world's highest index of racial mixture. The Asians migrated to the Western Hemisphere about 40,000 years ago in search of food. The Europeans arrived after 1492 in pursuit of trade, although the period of maximum European immigration was between 1870 and 1930. The forced migration of Africans, needed by the Europeans as laborers, began in 1512, and the slave trade lasted until 1866. The amalgamation of the three races spawned unique cultures whose relationship with, and often challenge to, the dominant European cultures constitutes one of the most fascinating chapters of Latin American history. In *The Poverty of Progress*, I emphasized that interplay, and especially the challenge, during the formative nineteenth century.

Latin American intellectuals, like their counterparts on other continents, debated the merits and applicability to their nations of European-imposed cultures. Their insights offer a thoughtful perspective on Latin America, a powerful challenge to Europe and the United States, and a spirited defense of local cultures. Fortunately some of the major statements illustrative of the evolution of Latin American introspective thought have been translated into English and are readily available in paperback editions.

The early generations of Latin American intellectuals inclined more toward European values. They averted their eyes from the local scene and from the Iberian peninsula to gaze longingly toward London and Paris. No one set the tone for the nineteenth century more forcefully than the Argentine Domingo F. Sarmiento. In *Life in the Argentine Republic in the Days of the Tyrants: Or Civilization and Barbarism* (1845), Sarmiento put forth the dialectic characteristic of so much of nineteenth- and even twentieth-century Latin American thought: the progress of the city with its Europeanized core contrasted with the ignorance and primitivism of the countryside, as yet unredeemed by Europe. The Old World represented civilization; the New World and anything native to it manifested barbarism. The best hope for the new American nations was a sound European education for their inhabitants and the encouragement of as many Europeans as possible to migrate to the Western Hemisphere. Subscribing to that fundamental notion obviously required the intellectuals to draw from Europe.

Only later in the century did questioning intellectuals effectively challenge the European preference. One cannot help but be struck by the powerful struggle in the minds of the sensitive literati between the European theories they knew so well and the American realities they were only beginning to learn to appreciate. The masterpiece of Euclides da Cunha, *Rebellion in the Backlands* (1902), illustrated that struggle. Da Cunha found himself in an agonizing dilemma

over his admiration for the strength, courage, and skills of the impoverished people of the Brazilian interior and his European indoctrination emphasizing their inferiority. Da Cunha wavered. His nationalism aroused sympathy for the backlanders; his education ruled they must be Europeanized or eradicated. "We are condemned to civilization," he sighed. Still, the seeds of doubt had been planted. The intellectuals began to question whether Europe indeed possessed the only viable civilization.

Other thinkers were less certain that unique Latin American values had to give way to European and North American ways of life. In *Ariel* (1900), the Uruguayan José Enrique Rodó dramatically contrasted the Latin Americans' spirituality and idealism with the materialism of the North Atlantic nations, particularly of the United States. He struck a chord of sympathy—and nationalism—that reverberated throughout the hemisphere. Young intellectuals rallied to his call to defend a spiritually superior culture. His vision of Latin America was simple: "Ariel triumphant signifies idealism and order in life, noble inspiration in thought, unselfishness in conduct, high taste in art, heroism in action, delicacy and refinement in manners and usages." That observation enjoyed immense popularity. It confirmed nationalist pride just as it strengthened nationalist thought. Rodó succeeded in stating a cultural ideal that challenged the acceptance of the cultural monopoly—and imperialism—of western Europe north of the Pyrenees and of the United States.



E. Bradford Burns

José Vasconcelos, a Mexican, carried the new cultural manifestation one step further. In *The Cosmic Race* (1925), he proclaimed the emergence of a new and superior race in Latin America. Defying European racial doctrine that preached the creation of inferior beings through racial mixture, Vasconcelos proudly announced a new race, the fusion of all others. Racial mixture provided strength and

richness, he affirmed. He provided a refreshing Latin American thesis with an audacity that commands respect. He argued the superiority of Latin American culture over Anglo-American: "... They committed the sin of destroying those races, while we assimilated them, and this gives us new rights and hopes for a mission without precedent in History." That mission is the fusion of all peoples ethnically and spiritually to create the new superrace.

The questioning of European ideologies by intellectuals of the stature of da Cunha, the delineating of unique Latin American spirituality by Rodó, and the bold proclamation of the superiority of the new American "race" by Vasconcelos carried Latin America a long way from the slavish adoration of European cultures found in Sarmiento. It helped to liberate the Latin American mind, encouraging a freedom to experiment and a regional confidence that nurtured some of the most imaginative and vigorous intellectuals of the twentieth century: Miguel Angel Asturias, Jorge Luís Borges, Jorge Amado, Carlos Fuentes, Octavio Paz, Gabriel García Márquez, Alejo Carpentier, Gabriela Mistral, Pablo Neruda, José Carlos Mariátegui, and Julio Cortázar. One could easily

mention others.

Their ideas contributed to the growth of nationalism, the most potent force in twentieth-century Latin America. Nationalists pointed to the region's dominant enigma: Poor people inhabited rich lands. Decrying sterile economic growth, they advocated development in order to bring more benefits to larger numbers of people. Latin Americans shared their struggle against dependency and underdevelopment with the rest of the Third World. To develop would require the substitution of juster institutions for the exclusive and iniquitous ones inherited from the past. In the mid-1920s, José Carlos Mariátegui clearly identified the causes and consequences of underdevelopment. His *Seven Interpretive Essays on Peruvian Reality* set forth theses that nationalist intellectuals have elaborated during the succeeding decades.

The struggle to change past institutions has been as dramatic as it has been difficult. It constitutes the key theme of twentieth-century history in Latin America, just as it does throughout much of the world. Those institutions have proven to be tenacious, firmly held in place by the elites and military allied with the powerful metropolises, England in the nineteenth century and the United States in the twentieth. Efforts to reform them have been exceedingly slow, very frustrating, and as the dismal social statistics demonstrate, largely ineffective. Popular reactions, such as peasant uprisings, urban riots, banditry, and millenarianism, have been no more successful, but they illustrate the universality of popular protest and the similarities it has assumed.

Occasional attempts to revolutionize society have been made: Mexico, 1910–1940; Guatemala, 1944–1954; Bolivia, 1952–1964; and, of course, the two ongoing revolutions in Cuba and Nicaragua. Joseph Collins's excellent study, *What Difference Could a Revolution Make? Food and Farming in the New Nicaragua*, clearly illustrates the primacy of changing agrarian institutions if any real revolution (or reform) is to address Latin America's basic problems.

For students studying world history in our universities, some emphasis on Latin America offers an insight into the nationistic struggle for development, a theme that pervades world history during the past century. Intimately involved in that struggle has been the United States, whose history students probably will know best. The response of the United States to all five Latin American revolutions is a thought-provoking study of the negative reaction of the metropolis to the urge for change in client states. This often brutal interplay between the two finds its counterparts in European, African, Middle Eastern, and Asian histories. It is the drama, dialectic, or praxis of twentieth-century world history. Viewing United States history within the context of the struggle of the Third World, particularly of Latin America, should be a provocative experience for students.

An understanding of the need for development, coupled with an insight into the Latin American response to imperial expansion, opens the mind to a fuller appreciation of the motivations of and problems created by the Roman Empire, the Holy Roman Empire, the Turkish Empire, and British, French, Chinese, Indian, or Japanese expansion. Possibly, it provides some understanding of why Latin America—along with so many nations of the Third World—strongly supports the rule of international law. At this point, perhaps, the study of world history can evolve into yet another new and challenging addition to our curricula: peace studies.

The Promotion of Graduate Study and Research in World History

Craig A. Lockard

University of Wisconsin—Green Bay

Let's examine the problems facing the world history field in the United States and some of the strategies that the World History Association might pursue to overcome them.¹ World history is virtually nonexistent as a graduate history field and has enjoyed only modest attention from scholarly researchers. There seem to be several reasons for this state of affairs.

Graduate Study

Graduate programs in history mirror undergraduate ones, in that Eurocentrism and Americocentrism have always been fashionable. For some decades, the history discipline has been compartmentalized into regional specializations, of which United States and West European history receive far and away the most attention. Normally, 75 to 90 percent of historians in a department specialize in one of these two areas. Only three other regional specializations enjoy even modest respectability: East Asian, Latin American, and Russian. African, East European, Canadian, Middle Eastern, South Asian, and Southeast Asian history are probably offered at fewer than 20 percent of all American colleges and universities.

Many universities are astonishingly parochial. For example, one branch of the University of Texas employs thirty historians: twenty Americanists (seven on Texas history), eight Europeanists, and two "Third World" (Latin America) specialists. The department offers no courses on the world south of Sicily or east of the Bosphorus. One highly respected branch of the University of California boasts nineteen historians, only one of whom specializes on the "Third World" (Latin America, again).² A university is unlikely to view world history as very important if it does not even offer a course on China or India.

Unfortunately, this is not an era hospitable to program innovation. During the 1960s and early 1970s, the United States enjoyed a remarkable intellectual renaissance in history. New subdivisions of history grew rapidly: Latin American history thrived; African and Southeast Asian history developed enormously; women's and black history were established for the first time. Many schools launched world history courses; in a few cases, even reorganizing their curriculums.³ The writings of globalists like McNeill, Stavrianos, and Hogsden began reaching wider audiences.

Alas, the tide subsided; many of these fields are nearly dead or in steep decline. World history has been a major victim; courses have disappeared steadily since the mid-1970s. The 1980–81 AHA *Guide to Departments of History* charts showed seventy fields of history and where they were offered.⁴ Included were such subspecializations in American history as labor, urban, and business history. World and comparative history failed to make the list.

World history never became established at the graduate level, in part because history departments were not struc-

tured for interregional scholarship or training. (Major graduate universities often contain three history caucuses—American, European, and "non-Western"—and seldom do they meet.) I know of only one attempt to mount a coherent doctoral program in world history. That program was developed at the University of Wisconsin—Madison in the mid-1960s.

Madison's Comparative World History Program (CWHP) emphasized the study of modern Third World societies within a global context. The CWHP grew out of a complex intellectual interaction between several specialists on Asian, African, and Latin American history, but the guiding force was Philip Curtin (current AHA president). Curtin managed to attract Carnegie Foundation funding and helped organize the cross-regional thematic seminars that formed the heart of the program. For a decade or so, many graduate students went through the program, gaining a specialization on a particular region and a minor in comparative world history. Quite a few of them have gone on to teach or write on the latter.

Unfortunately, by the mid-1970s, the CWHP was in decline, and it has since been dissolved. A post mortem may help us understand what is needed to make such a program a success. First, because the CWHP was rooted in the Third World caucus of the history department, it never attracted the interest or support of the United States or European specialists. Nor did all the Third World experts participate in the program; students could finish doctorates in African, East Asian, or Latin American history without coming in contact with it. Later, the program lost three of its major faculty contributors, and, most damaging, Curtin left. Carnegie support also dried up. By the mid-1970s, few students selected the program, a trend that accelerated with retrenchment and an uncertain job market.

The establishment of a world history emphasis in graduate study apparently has two requirements: a cooperative faculty with reasonably diverse regional interests, embracing North American, European, Asian, African, and Latin American history; and a visionary spark plug or two to provide inspiration and leadership. As for students, there is little point in pursuing a doctorate in world history if few academic positions exist in the field. In any case, the history profession tends to mistrust "generalists."

The prospects for graduate world history programs seem dismal. However, the courageous history faculty at the University of California—Santa Cruz has recently developed a master's program in comparative world history, modeled loosely on the Madison CWHP, of which the new program's director is a graduate.⁵

Scholarly Research

There is a paucity of recent scholarship on world history. To be sure, numerous texts on world history have appeared, all of some value, even if most are just warmed-over versions of Western civilization. The highly interpretative and valuable (though flawed) accounts by scholars like McNeill and Stavrianos can serve to some extent as rare models for viewing the world as something more than the sum of its parts,⁶ but there are relatively few works with a global focus that discuss a particular theme or pattern.⁷ A different sort of world history—or perhaps quasi-world history—has emerged from the research of those—chiefly social scientists—like Wallerstein, Wolf, Chirot, and Jones.⁸ A few

scholars have also published on comparative history across several regions.⁹ Cambridge University Press has recently launched a new series on comparative world history, under the general editorship of Philip Curtin.

However, the field is far from healthy, and no wonder: a daunting challenge faces the teacher of an undergraduate survey course, given the large body of material to be synthesized and mastered. Furthermore, to publish on world history exposes one to the criticism of peers well able to spot the problems in one's treatment of their areas. Significantly, the most widely admired and influential global historians all made their reputations in regional specializations before attempting world history later in their careers. (These careers, as well as those of younger globalists like Kevin Reilly,¹⁰ indicate that it is possible to educate and establish oneself as a world historian without benefit of a graduate background in that area; but how much easier such training would make the task!) The policies of fellowship-granting agencies exacerbate the situation: most do not consider world or comparative history to be a major specialization. For example, the Social Science Research Council has no category for world history; prospective scholars must submit applications to regionally defined committees (China, Southeast Asia, and so on). In addition, few scholarly journals demonstrate much interest.

The Role of the WHA

How can the WHA improve the status of world history publishing and graduate study? Essentially, our tasks are to build momentum for, and to energetically encourage, the global approach.

The *World History Bulletin* should become an effective voice for our concerns and interests. Realistically, it seems premature to found a journal of world history before more scholarly activity in this field develops, but the *Bulletin* can serve a crucial dual function: it can publicize and make available ideas on teaching and organizing world history courses; and it can encourage scholarly writing, both by printing thought pieces, preliminary ruminations, reports of projects in progress, and occasional substantive articles, and, indirectly, by reviewing texts and relevant scholarly books.

We have to develop a visibility, a presence, within the history profession. We can do this through some of the following strategies: sponsoring panels and workshops at the annual AHA meetings (as we did successfully at the 1983 convention); participating in comparative panels at regional association meetings (the African Studies Association has occasionally invited Asianists for panels of common concern); holding an annual luncheon or dinner at the AHA, on the model of the Conference on Asian History, with a guest speaker (perhaps sometimes a nonglobalist who could be asked to relate his or her work to a world perspective); organizing occasional conferences or symposia on the model of the 1982 Colorado Conference (funding from fellowship sources could be sought); and creating an annual or biannual book award for world or comparative history.

We should encourage more reflection among historians about the parochialism of the history discipline. Some of our members or mentors have already paved the way. McNeill wrote several stimulating essays for *AHA Perspectives* and the *Chronicle for Higher Education* in which he championed

the cause of world history and critiqued the Western-civilization approach.¹¹ Ross Dunn undertook a similar task in the *Christian Science Monitor*, and Philip Curtin launched a devastating attack on parochialism and narrow specialization during his 1983 presidential address to the AHA. We need more of this to stimulate controversy.

Finally, we must recognize our limitations. We are few in number; we are, for the most part, not teaching in the major research universities; and we are seldom taken very seriously within our own departments. At best, globalists or Third World historians are tolerated; at worst, written off altogether. Let us not be unrealistic, but, nonetheless, let us do what we can to promote a global framework and the construction of a global caucus within the history profession.

Notes

1. This is a revised version of a report originally presented to the WHA Steering Committee Meeting at the Wing-spread Conference Center, Racine, Wisconsin, May 18, 1983.
2. Information in this paragraph was taken from American Historical Association, *Guide to Departments of History* (Washington, D.C.: American Historical Association, 1981).
3. For example, the University of Hartford reorganized their history curriculum around the concept of global "modernization."
4. AHA, *Guide*, pp. 419-453.
5. For information on this program, contact Graduate Program Director, Board of Studies in History, University of California-Santa Cruz, Santa Cruz, CA 95064.
6. McNeill's major works are *The Rise of the West* (Chicago: University of Chicago, 1963) and *A World History* (New York: Oxford University, 1971). Among the best Stavrianos books are *Man's Past and Present* (Englewood Cliffs: Prentice Hall, 1975), *The World to 1500* (Englewood Cliffs: Prentice Hall, 1975), *The World Since 1500* (Englewood Cliffs, Prentice Hall, 1981), and *Global Rift* (New York: Morrow, 1982).
7. For an example of this type of work see William McNeill, *Plagues and People* (Garden City: Anchor, 1976).
8. See Immanuel Wallerstein, *The Modern World System*, Vols. 1 and 2 (New York: Academic Press, 1974 and 1980); idem, *The Capitalist World-Economy* (Cambridge: University Press, 1979); Eric Wolf, *Europe and the People Without History* (Berkeley, Los Angeles, and London: University of California, 1982); Daniel Chirot, *Social Change in the Twentieth Century* (New York: Harcourt Brace Jovanovich, 1977); E.L. Jones, *The European Miracle* (Cambridge: University Press, 1981).
9. See, e.g., Michael Adas, *Prophets of Rebellion* (Chapel Hill: University of North Carolina, 1977).
10. See Reilly, *The World and the West* (New York: Harper and Row, 1980).
11. "History for Citizens," *American Historical Association Newsletter* (March 1976); "Studying the Sweep of the Human Adventure," *Chronicle of Higher Education* (January 30, 1978).

Book Reviews

The European Miracle: Environments, Economics, and Geopolitics in the History of Europe and Asia

By E. L. Jones. Cambridge: University Press, 1981. 276 pp. Annotated bibliographical guide, index. Cloth, \$32.50, paper, \$9.95.

The great surprise of modern world history was the emergence of Western Europe from regional obscurity to global predominance. Peter Farb has concluded that "any objective survey of the past 10,000 years of human history would show that during almost all of it, northern Europeans were an inferior barbarian race, living in squalor and ignorance, producing few cultural innovations." The purpose of E. L. Jones's book is to explain how the barbarians became the global model—the "European miracle" of modern times.

By the late Middle Ages, four politico-economic systems prevailed in the Eurasian landmass: the Ming Empire in China, the Moghul Empire in India, the Ottoman Empire in the Middle East, and the European state-system. Jones presents a sophisticated analysis of why the European states evolved rapidly and expanded throughout the globe, while the three Asian empires remained static or regressed. His basic thesis is that "we must resist the notion that any simple model will account for the whole developmental process," and that the explanation is to be found rather in a concatenation of factors.

One of those factors was the physical environment. The colder climate retarded deleterious organisms in the soil and water. The convoluted coastline and the many navigable rivers facilitated long-distance trade in bulk loads of utilitarian goods. Location on the western extremity of Eurasia offered some protection from the worst ravages of the horse nomads who periodically devastated the Asian centers of civilization. Rain throughout the year reduced the natural disasters that regularly decimated human communities in other regions. The author devotes an entire chapter to the historical role of disasters, whether from climatic abnormalities, instabilities of the earth's crust, outbreaks of disease in humans, animals or crops; or social calamities such as wars, invasions, or internal social convulsions. For a variety of reasons, Europe was less afflicted by such disasters than other regions. This is a fact that historians have ignored. "Yet the past in reality," notes the author, "was not a mill-pond occasionally ruffled by the breeze. It was made up of a ceaseless succession of adjustments to disturbances, big and little."

Perhaps the most important single factor was the superior governance provided by the European states as against that of the Asian imperial establishments. The latter were "revenue pumps." They were "primarily responsible" for the aborted development of their subjects. They oppressed the masses and preyed on merchants. By contrast, European rulers offered predictable legal systems and protection from local warlords in return for a percentage of the profits. They did not slaughter the geese that laid the golden eggs. Consequently, Western Europe was forging ahead of the rest of Eurasia well before the Industrial Revolution. Jones minimizes Rostow's "take-off" into self-sustained growth. Rather

he considers the crucial period to be that between 1500 and 1800, "when Europe underwent those political, technological and geographical upheavals which were to make it the birthplace of the industrial world."

The book begins with two introductory chapters, "Environmental and Social Conjectures" and "Disasters and Capital Accumulation." They are followed by five chapters analyzing Europe's advantages in technological growth, the bonanza from the Discoveries, the market economy, and the state system. The next three chapters present the contrasting conditions in the Ottoman, Moghul, and Chinese Empires. The final chapter, a summary and comparison, is followed by an annotated bibliographical guide deserving of special mention.

This study is a successful example of comparative history. Like all works by generalists, the book contains some statements and interpretations that are bound to offend individual readers, with their particular interests and expertise. But for teachers of world history, Jones's analysis is a valuable and stimulating treasure trove, providing colorful data and suggestive insights that would be useful in the classroom. Also, the book is written with verve, so that reading it is a pleasure rather than a chore. It is not necessary to dig laboriously for the facts and ideas. Instead, they leap out from the pages, luring the reader on to the final paragraph, where the author concludes with typical modesty: "There is no one key. . . . There are many ways of studying the totality. . . . The operational conclusion was that one should compile one's material, collect one's ideas, have one's say, and then let someone else have a go."

L. S. Stavrianos
University of California, San Diego

The Pelican History of the World

By J. M. Roberts. New York: Penguin Books, 1980. 1052 pp. Maps, index. Paper, \$9.95.

Although marketed widely in the United States just this year, *The Pelican History of the World* is not new. It is J. M. Roberts's *The Hutchinson History of the World*, first published in 1976, then issued in paperback by Penguin in 1980 with new maps and minor revisions. [Reprinted in 1984. (Ed.).] An authority on modern Europe, Roberts wrote the original for an English lay public, and neither he nor Penguin has made it a book especially suitable for classroom use. In particular, other than rare mention of a contemporary work in the text, there is not a single listing of a book to which student or instructor could turn for additional information.

Historians familiar with William McNeill's *World History* or L. S. Stavrianos's *A Global History* will recognize the framework of Roberts's eight-part structure. Where Roberts's organization differs is in the inclusion of a separate section on the classical Mediterranean, and here he first tips his hand to show a strong suit in the history of Western civilization. He writes:

Only one of the civilizations already discernible by the sixth century B.C. in fact showed much potential for expanding beyond its cradle, that of the eastern Mediterranean. It was the youngest of them but was to be very

successful, lasting for over a thousand years without a break in its tradition, but even this is less remarkable than what it left behind, for it was the seedbed of almost all that played a dynamic part in shaping the world we still inhabit. (p. 173)

The "we" refers to those who are part of the Western tradition, which ignores two-thirds of the people of the modern world. One could make valid arguments for separate treatment of classical India or Confucian China, but, of course, those civilizations were not such a direct influence on "us."

Perhaps it is Roberts's bad fortune to have an Africanist review this book; but I am one, and I am particularly disappointed in the treatment of that continent's history. Roberts does not believe sub-Saharan Africa played much of a role in world history prior to direct European contact (Is he aware of the remarkable scholarship on Africa of the last quarter century?), and his emphasis throughout is symbolic of his Western orientation. He writes more about Boers than he does about Bantu-speakers, though the former are a minority in one country, and the latter populate most of sub-equatorial Africa. He names thirteen American presidents, over thirty European monarchs (including eight named Charles and three named Otto), and such notables as Richard Cander, James Cook, and Matthew Perry; but he includes names of only three sub-Saharan Africans, one of whom is Jan Smuts. He describes African kingdoms using such words as "dim and shadowy" and notes "the transitory and fleeting nature of many of their 'states'" (p. 458). There is essentially nothing on the African arts except for the admission that "the artistic capacity of black Africa was far from negligible . . ." (p. 459). And throughout there is little attempt to connect developments in Africa with major themes of world history.

On a broader scale, unlike some recent texts, *The Pelican History* fails to emphasize the interrelated nature of developments in civilizations prior to A.D. 1500. The book is much like older texts that were mere collections of sections on different civilizations, lacking integrating themes.

If, like many of us, you are always looking for a better treatment of world history from a balanced, truly global perspective that makes clear the interrelated nature of human development, you will have to look beyond *The Pelican History of the World*.

Donald R. Wright
State University of New York
College at Cortland

Letters to the Editor

Introducing World History

Entering freshmen and transfer students at my school have received [the enclosed piece] well. Since my small university serves a very cosmopolitan student body, their responses may help to promote the study of global history.

Professor William H. McNeill [Fall/Winter 1983] may be right that medievalists can (or should) have a better appreciation of the field. I am a medievalist (a graduate of the University of Washington), but my bread and butter comes from teaching courses in world history. I believe that this short piece can be adapted and improved by teachers of world history elsewhere.

What Is World History?

Many students arrive at Chaminade University of Honolulu with a negative attitude toward history in general. They may have had a "bad" history teacher in high school, or they just feel that history is irrelevant and impractical in their lives. Many new students at CUH have correctly identified the "bad" teacher as the one "who made me memorize dates and names." Dates and names of people and events in the past are only the raw materials which historians use to answer one of the basic questions of history: How did we come to be as we are? It is a question that has troubled and fascinated human beings from the beginning of time. It will also fascinate you when you realize that history is much more than the memorization of dates and names.

Your history professors at CUH will also work very hard to dispel your other negative feelings toward history by making it relevant and practical. But you will not be able to grasp the relevance and practicality of history unless you take history courses.

All of you are required to take at least two history courses at CUH. They are History 101 and 102 (World Civilizations I, II). Since you must pass these history courses in order to graduate, you might as well enjoy learning them. At the same time, you are entitled to know why world history is a required subject for you to learn.

Take a minute to reflect on what you are doing today. You may drive to attend a class at an American university with a car made in Japan. On your way, you may be listening to music sung by ABBA, an internationally famous Swedish group. After your class, you may refresh yourself with a cup of Colombian coffee, or a drink of Knorr's soup made in Switzerland. Returning home, you may turn on your TV and watch programs relayed to your set by earth-circling satellites from all over the world. Such programs may include a documentary about starving children in Africa, or a masterful reenacting of life in the 1890s from England.

You have just encountered, in the short period of an ordinary day in your life, seven different peoples who are living, or have lived, in different countries on the earth, speaking different languages.

Yet, these peoples have already influenced, or will influence, your daily life. You know that they are similar to you because they are human beings. They are also different in that they had a different history. *World history* will enable you to distinguish between what is constant and what is changing in human affairs. How and why human societies changed over time is, in fact, the major subject matter of world history. Did your grandfather's day resemble your day?

You will learn how to make sense of historical change by discovering trends and patterns in those changes in History 101 and 102. These courses, taken in your freshman and sophomore years, will enrich your education in whatever career you wish to pursue.

Before you start studying world history, you should know what world history is not:

1. World history is not a unilinear chain from the earliest human beings to twentieth-century peoples. That is, the history of the world is not the story of continuous human progress from "primitive" to civilized.
2. World history is not the history of elites (emperors, kings, presidents, the rich and the powerful) alone. Civilizations may have been led, or controlled, by these elites, but they were built by the often nameless millions of men and women who provided the food, died in battles, and built the highways and bridges. Most of world history was made by "people without history," whose names are unrecorded—people like you and me.
3. World history is not the history of different races. Races have intermingled and shared common cultures since the beginning of recorded history. Moreover, no race had a monopoly on wisdom in world history.
4. World history is not the struggle between good and bad people. Cultures and civilizations, which represent large numbers of people, may start out good and become bad later. Above all, in history you must always define what is good and what is bad in relation to the values a particular culture believed in. If you observe this principle, you are entitled, nay required, to pass moral judgment over both the dead and the living.

You are ready now to tackle world history, or any other history course. The study of world history is hard, but it will repay you with

an intellectual pleasure you may not have known before. It may also convince you that all peoples of this earth are, so to speak, in the same boat, and keeping the boat (that is, mother earth) afloat is the collective responsibility of all of us. The ultimate value in studying world history lies, therefore, in the combination of knowledge and action. A Chinese sage wrote long ago that "to know and not to act is not to know." I believe that the study of world history will lead to action. We can all become citizens of the world and, by knowing how we came to be as we are, can work toward the betterment of all mankind.

That is what world history is all about!

Imre Bard
Associate Professor of History
Department of History and Political Science
Chaminade University of Honolulu
3140 Wai'alea Avenue
Honolulu, HI 96816
Telephone: (808) 735-4711

Editor's Note

Samuel D. Ehrenpreis's report of the WHA Council's meeting at Iona College makes very clear that the World History Association is firmly established and is growing at a rate beyond the expectations of its founders. We world historians are indebted to Ross E. Dunn, Kevin Reilly, and Joe C. Dixon for most of the leg (and head) work that led to this state of health and to William H. McNeill and Philip Curtin for their constant support and encouragement.

Henry Halstead of the Johnson Foundation of Racine, Wisconsin, was elected by the council as the first honorary member of the World History Association. In 1983, on behalf of the Johnson Foundation, Mr. Halstead invited the steering committee to meet at Wingspread, where the WHA took on its crystalline form. During the three-day meeting, he was in constant attendance to make certain that all was in order and that the goals of the steering committee would be reached.

For the next two or three issues of the *Bulletin*, an interim group of editors will be guiding the newsletter into publication and distribution. The book review editor, Craig Lockard, will be on a Fulbright to Malaysia, and Joe Gowaskie of Rider College will fill the chair in the meantime. I shall be off to teach in the People's Republic of China for a year, and Richard L. Rosen and Kathleen A. Greenfield, both of Drexel University, will oversee the entire operation. Is it inappropriate to quote Mao Zedong when he indicated that Hua Guofeng would be his successor? Mao said, as reported in the *Peking (Beijing) Review* of December 24, 1976, "With you in command, I am at ease." At ease, indeed, is the entire editorial staff with the entry of the highly qualified trio of interim editors. The results will differ dramatically from the Hua succession!

WHA Executive Council Meets at Iona College

The Executive Council of the World History Association met at Iona College on July 14, Bastille Day, to consider a full agenda and to take action on a number of pressing matters. The reports of Ross Dunn, president; Craig Lockard, secretary; Ernest Menze, treasurer; and Joe Dixon, executive director, brought the council up to date concerning the health and well-being of the Association.

It was pleasing to note that the WHA has some money in the treasury, that the membership is growing, and that interest in the Association and its activities is extensive in the profession. Also, the Association will be sponsoring panel sessions at the 1984 centennial meeting of the American Historical Association, and preliminary plans concerning World History Association participation at the

1985 American Historical Association Annual Meeting also were projected. Lynda Shaffer accepted the responsibility of having a table set up at the AHA Convention, where the World History Association would make available some copies of the *Bulletin* and some syllabi of courses in world history and would distribute a brochure that will be prepared by Ross Dunn and Joe Dixon.

The council expressed their appreciation to Thomas L. Canavan, dean of the College of Humanities and Social Sciences at Drexel University, for the financing of the *World History Bulletin* and their wish that more recognition to Drexel be given in some way in future issues of the newsletter.

Raymond M. Lorantas, the editor of the *Bulletin*, will be leaving to teach in the People's Republic of China for a year, and interim editors, Richard L. Rosen and Kathleen A. Greenfield of Drexel University, were selected to replace him during his absence. An interim treasurer, Daniel Smith of Iona College, and an interim secretary, Samuel D. Ehrenpreis of Bronx Community College, were appointed by the council. Both Professors Menze, treasurer, and Lockard, secretary, will be Fulbright Scholars, in the Federal Republic of Germany and in Malaysia, respectively.

A major portion of the council's time was spent discussing the grant of \$5,000 received from the National Council on Foreign Language and International Studies, which will be utilized to publish a series of essays by scholars devoted to the subject of world history and also to publish a collection of representative syllabi of world history courses offered throughout the country. Kevin Reilly, WHA vice president, is the project director of this grant.

Ways and means for encouraging secondary school and college cooperation in world history teaching and curricular planning was another major topic of discussion at the council meeting. It was decided to encourage the membership to be active on state and local levels and to establish contact with the National Endowment for the Humanities and other federal government agencies as well as various state agencies in order to provide funding for the holding of meetings, workshops, and so on, for the purpose of stimulating further interest on all levels of secondary and higher education in world history.

The council received an invitation to participate in the World History Conference scheduled for June 14-15, 1985, in Aspen, Colorado. The council indicated its enthusiastic support for regional conferences on world history wherever they may occur. It is hoped that similar regional meetings will be scheduled and sponsored in the future.

There were other items of interest:

- A report on the composition of the forthcoming issue of the *Bulletin*.
- A report that the prognosis was favorable for action by the American Historical Association Council to permit the World History Association to become an affiliate.
- The authorization of Ernest Menze of Iona College to represent the World History Association at the Sixteenth International Congress of Historical Sciences to be held in Stuttgart, Germany in summer 1985.
- The appointment of our first honorary member, Henry Halstead of the Johnson Foundation, in recognition of the foundation's assistance to the World History Association in its formative days.
- The appointment of a subcommittee chaired by council member Mary Rossabi of the Fieldston School and Douglas Alter of Utah State, to report at the next council meeting on the development of a survey of world history courses at secondary school and college levels.

The meeting provided an excellent forum for the council members to exchange ideas and to develop plans for future projects, which will be forthcoming during the next year.

Samuel D. Ehrenpreis
Interim Secretary, WHA

World History Notes

- The World History Association will sponsor two sessions at the American Historical Association Conference in Chicago, December 27-30, 1984. One is a panel, the other a workshop.

World History Association Panel

- Chairman Ainslee Embree, Columbia University
- Papers "The Medieval Period: Religious Conversions and the Creation of Contemporary Regional Identities"
Kenneth Hall, North Adams State College
- "The Epoch of the Old Regimes: Europe, the Middle East, and Asia, 1500-1800"
Robert Roeder, University of Denver
- "Revolutions in the Old Empires: Turkey (1908), Mexico (1910), and China (1911)"
Lynda Norene Shaffer, Tufts University
- Comments Sarah Shaver Hughes, Hampton Institute; John K. Whitmore, University of Michigan.

World History Association Workshop: Textbook Selection and Evaluation

- Chairman Joe Dixon, United States Air Force Academy

- Papers "A Critique of Some Recent World History Textbooks"
Bruce Fenner, DePaul University
- "Selecting Readings for the College World History Course"
Margery Ganz, Spelman College
- "World History in Secondary School Texts: An Evaluation"
Douglas Alder, Utah State University
- General Open Discussion on Primary and Supplementary Readings

At the time of printing, the exact times and dates were not yet known. Please consult the AHA Program. (Ed.)

- The World History Association has received a grant of \$5,000 from the National Council on Foreign Language and International Studies to accomplish two goals. The first is to commission four or five essays by leading historians on the topic of "an attainable global perspective for graduating college seniors in history." The other is to gather for publication syllabi in innovative world history courses. The grant is being administered by Kevin Reilly, who hopes that the syllabi will be published in time for the December meeting in Chicago.

- The World History Association will be showing a film at the AHA Conference in Chicago, at 8:00 P.M. on December 29th. The film is entitled "Max Havelaar" and deals with the Dutch and the Javanese. (Place for showing the film was not yet designated at the time of printing. Ed.)

Think Globally



Join the WHA

Future issues of the *World History Bulletin* will be sent only to members of the World History Association. Yearly dues (January through December 1985): \$10.00 (for students, unemployed, disabled, and senior citizens: \$2.00).

Please print or type information.

Name _____

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I have enclosed \$ _____ for the dues of the World History Association.
(Make check or money order payable to the World History Association.)

Mail to: Professor Ernest A. Menze
Treasurer, World History Association
Iona College
New Rochelle, NY 10801

Report from the President

Ross E. Dunn

President, World History Association

During the past six months, the World History Association has continued to grow both in membership and in the range of its activities. Several requests for membership have come from places abroad, including Bahrain, Hong Kong, Israel, and Romania. On July 14, the WHA Council met at Iona College in New Rochelle, thanks to the hospitality of Ernest Menze and the college administration. The council discussed current business and made final plans for WHA activities in connection with the annual meeting of the American Historical Association in Chicago in December. The WHA will sponsor a panel entitled "Leaping Regional Barriers: Periodization, Conceptualizations, and Premises for a Global World History," as well as a workshop on textbooks and other reading materials for world history courses. The annual general business meeting of the WHA will take place on December 29 at 5:00 P.M., place to be announced later. I look forward to seeing many of you there.

Response from the field to *A Sampler of Course Materials in World History* has been so great that the current supply is almost exhausted. However, we are now in the process of preparing a much larger collection of syllabi of global, comparative, and cross-cultural courses, to be made available in the near future through a commercial press. Last spring the WHA received a grant of \$5,000 from the National Council on Foreign Languages and International Studies to support development of the new syllabus collection. That grant is also funding preparation of a series of essays by noted scholars of world history on the subject of what undergraduate history majors should know about their world. Arrangements for publication of those essays remain to be decided.

I noted in the previous issue of the *Bulletin* that the task of bringing college and high school teachers together to advance the cause of world history will best be accomplished at the regional and local levels. In May, the WHA joined the University of Denver in sponsoring a highly successful regional conference on "The City in World History." Out of that meeting came plans for a gathering next June in Aspen

on technology and world history, and a new regional organization, the Rocky Mountain World History Association. There is no doubt that the teachers and scholars of Colorado have done more for the world history movement during the past three years than any other state group.

Other regional meetings have included a conference for teachers on Africa and world history, at Hampton Institute, and a statewide meeting for California secondary teachers on history in the high school curriculum, at Berkeley. The latter meeting gave a prominent place to discussion of world history in the classroom. Future meetings on world history teaching are being planned at the University of Florida and Michigan State University.

Owing to academic leaves abroad, we have had some temporary changes in the officership of the Association. Ernest Menze is off to Germany for a year. Daniel Smith of the Iona College history department will take over his duties. Happily, there will be no change in the address to which annual dues should be sent. Craig Lockard, WHA secretary, is spending a year in Malaysia. Sam Ehrenpreis of Bronx Community College will serve in that office until Craig returns. Finally, Ray Lorantas, our able *Bulletin* editor, has gone to the People's Republic of China to teach until next summer. Richard Rosen and Kathleen Greenfield of Drexel University have assumed the editorship for the next two issues.

The editors are, of course, welcoming members to submit articles, book reviews, and announcements to the *Bulletin*. Joe Gowaskie of Rider College has taken over the book review editorship from Craig Lockard.

On behalf of the Association, I want to express my thanks once again to the administration of Drexel University for supporting the *Bulletin* so generously. When the WHA was founded, the temporary officers had expectations of getting a mimeographed sheet of world history news around to a few interested colleagues; but with Drexel's timely help we have been able to establish a national network of information exchange and a sound basis for the Association's growth as an important educational organization.

Please notify the editors as soon as possible if your address changes. The U.S. Postal Service will not forward the Bulletin.

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College of Humanities and Social Sciences
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