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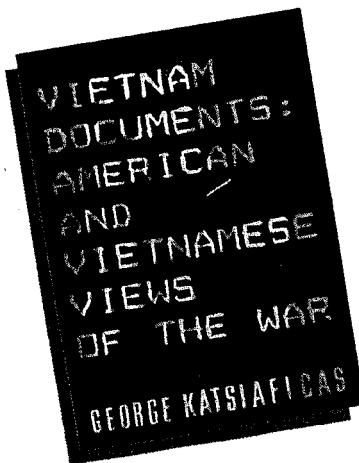
WORLD HISTORY ASSOCIATION, 1982 - 1992 — TENTH ANNIVERSARY

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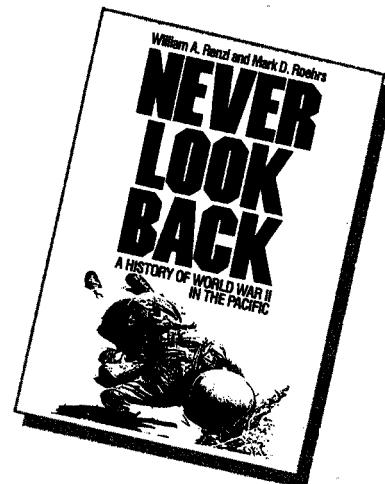
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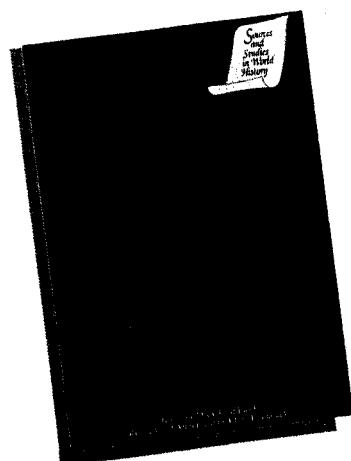
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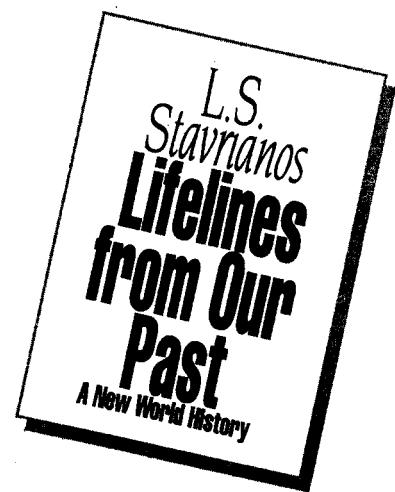
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WORLD HISTORY BULLETIN

Newsletter of the World History Association

**"Rethinking World History": A Conference
in Washington, D.C., 7-9 November 1991**

Marilyn Maughan
Director
Global Change Program for Teachers
University of Virginia

The following paper* was prepared for and presented at the first annual Global Change Education Conference sponsored by the University of Virginia's Division of Continuing Education and Department of History, and the World History Association.

"Rethinking World History: Globalizing the Curriculum" was held November 7 - 9, 1991 in Washington, D.C., and was attended by 170 historians from secondary schools, community and small colleges, and universities. This spirited gathering of faculty from various academic arenas reflected the nature of the subject itself - an emerging awareness of our interdependent world, and a common concern for defining important historical themes and ways of teaching them.

Among the 28 panelists were university and secondary school historians William McNeill (professor emeritus, University of Chicago), Philip Curtin (Johns Hopkins University), Joseph Miller (University of Virginia), Julia Clancy-Smith (University of Virginia), Jean Johnson (Friends Seminary NYC), Herbert Braun (University of Virginia), Don Johnson (New York University), Joseph Harris (Howard University), Charles Smith (San Diego State University), Sue Robertson (Richmond, VA School District), and Marilynn Jo Hitchens (Wheatridge High School, Denver, CO). Herman Viola, curator of the Smithsonian's "Seeds of

* Others will appear in later issues of the Bulletin.

Change," gave an opening address on how the Quincentenary exhibition presents a new historical perspective on the Columbus voyages and exchanges.

Those attending were also fortunate to hear Reginald Wilson of the American Council on Education, Ralph Canavali of the National Endowment for the Humanities, and Michael Wildasin of the Fairfax County Public Schools discuss curriculum developments in the higher education and secondary school arenas. A panel of multi-media experts — Sue Bridge, Monitor Multi-Media; Paul Evans of IBM; and William Lord of ABC News — were introduced by panel chair and Seattle school district media technologist, John Newsom.

The papers you will be reading in the following pages demonstrate the distinguished nature of the conference presentations. Commendable also was the fact that 170 concerned educators from the United States and Canada came together on short notice to begin the exciting, yet often controversial, process of "globalizing the curriculum."

On behalf of the University of Virginia's Division of Continuing Education and Department of History, I wish to sincerely thank the World History Association for co-sponsoring the conference. I am especially grateful to Ross Dunn and Marilynn Jo Hitchens whose guidance in the development of the conference was invaluable. Ray Lorantas' invitation to reproduce the conference papers in this newsletter allows us to extend our dialogue, and his dedication is greatly appreciated.

It was a great pleasure to have become acquainted with so many fine historians and educators through the World History Association, and we look forward to building upon this exciting educational partnership.

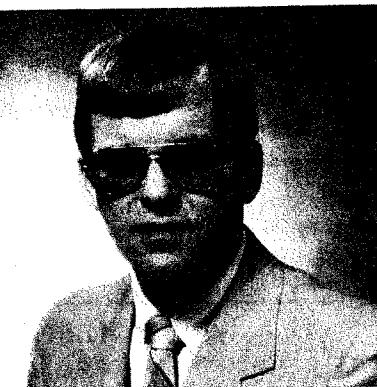
NATIONAL CONFERENCE OF THE WORLD HISTORY ASSOCIATION

DREXEL UNIVERSITY

PHILADELPHIA, PA. 24-27 JUNE, 1992

A CHANGE IN THE BOOK REVIEW EDITORSHIP OF THE *BULLETIN*

About a year ago, Joe Gowaskie indicated that he wished to step down as the book review editor. It was an unpleasant sentiment to hear after some nine years of his exemplary service. He expressed that he had expanded pursuits that demanded more time, and he did not want to lower the quality of his editorial work. BUT, Joe kept on another year until his successors could be in place and on the way with the work. It has occurred as he wished; the newly installed are on the way to fill some of the pages of the next issue of the *Bulletin* with book reviews. This issue, then, includes the last of those organized and edited by Joe.



Joe Gowaskie



Andy Aiken

Oh, but more than just his work with reviews will be missed! The many chats on the phone along with notes and letters by mail where Joe's enthusiasm for world history, his general élan, and his wit were enormously infectious and influential. We shall miss him sorely. All is not lost, for we have TWO moving in to do the book review editing. This was Joe's idea (again a good one) where one would serve those on the secondary

level and the other on the college and university one. This pairing represents one of the cornerstones of the WHA where the secondary and the colleges and universities work in tandem in all areas. Andy Aiken and Kathleen Greenfield have agreed to step in to fill these roles. What luck! "Luck" is probably the wrong word to use when describing their accepting these positions, for both are avid world historians; both keep abreast of the latest in textbooks and scholarship in the field.



Kathleen Greenfield

Andy Aiken (Boulder High School, Boulder, CO) has developed curricula in world history and trumpets the importance of world history and how it is a service to the global community. What a joy to have talked with him at the last WHA Rocky Mountain Regional Conference, the USAF Academy in Colorado Springs. Why a joy? The conversation dealt totally with books in world history. We know that his interests in world history will be shared with the membership of the WHA as the product of his work comes into print.

A warm welcome to you, Andy.

Kathleen Greenfield (Albright College, Reading, PA) has been a member of the WHA since its founding in 1982. She was present at the meeting when the WHA came into existence that year in Washington, D.C. "Katie" was much at home at such a meeting, for she had already developed a course where a combination of world history and world literature was being offered to students at Drexel University. After her departure, the course folded; but students who had the experience still talk about "the best course" they ever had. Imaginative and creative? Yes, she is! (A few years earlier in her career, Katie co-authored a text in Western civilization. Early, she moved on when she concluded that world history was a greater education service to the world community. A warm welcome to you, Katie.

WORLD HISTORY BULLETIN

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Multiculturalism and World History*

Ross E. Dunn

SAN DIEGO STATE UNIVERSITY

(President, World History Association, 1984-1986)

In Jonathan Spence's book The Question of Hu a young Chinese Christian by the name of John Hu makes a visit to Europe in the 1720s. He stays in France for a few years under the patronage of a Jesuit missionary. His behavior is strange and erratic, however, and he ends up spending part of his sojourn in a mental asylum. He eventually returns to his homeland. Readers are left, when they have finished the book, to decide for themselves whether John Hu was slightly off his rocker or simply suffering from a profound case of culture shock. My guess is that it was the latter.

Just about four hundred years before John Hu went from China to Europe, the famous Muslim traveler Abu Abdallah Ibn Battuta left his home in Morocco. He journeyed all the way across Eurasia and in the 1340s made a short visit to southern China. That land was one of the few places to which he traveled that were decidedly outside of the Muslim world. The culture shock he experienced was apparently severe. In the narrative of his travels he recalls:

China was beautiful, but it did not please me. On the contrary, I was greatly troubled thinking about the way paganism dominated this country. Whenever I went out of my lodging, I saw many blameworthy things. That disturbed me so much that I stayed indoors most of the time and only went out when necessary. During my stay in China, whenever I saw any Muslims, I always felt as though I were meeting my own family and close kinsmen.

Ibn Battuta was an urbane, cosmopolitan traveler, but when the cultural scene was strange enough he still felt alienated and plagued with anxieties.

Most of us, I think, can empathize with him. I recall that when I spent a year living among our very close cousins the English, I experienced communication breakdowns and suffered cultural annoyances that I would never have anticipated and that at times made me long to return to the familiar, laid-back comforts of Southern California. Not only do the English drive on the wrong side of the road, they also eat disgusting substances such as Marmite and Bovril. And they answer the telephone by reciting their own phone number ("697832 here!"), a practice that always left me baffled as to what I was expected to say in return.

In this age of global communication and interdependence, cultural differences still perplex and rattle us, as they did Ibn Battuta and John Hu hundreds of years ago. Even in my own home city, I drive down University Avenue and see one commercial sign after another in languages that I cannot read — Vietnamese, Chinese, Japanese, Khmer, Farsi — cultural codes by which my fellow San Diegans signal one another but which leave me uncomprehending and therefore slightly discomfited, even resentful.

In this age of global communication and interdependence, cultural differences still perplex and rattle us...

I have ambivalent feelings about the cultural and linguistic differences that divide human groups from one another — what we usually call today the "cultural diversity" of the world. On the one hand, cultural groupings and institutions shield us from what appears to be a crazy world, a world of unseen forces — economic, political, social, epidemiological. Whether we live in the United States or in Italy, Burma or Swaziland, our lives are being continuously transformed owing to the dizzying speed and complexity of world communication and the ceaseless appearing of new ideas, techniques, and products. Our cultural communalism — manifested in customs, moral codes, worship, ways of speaking, and routines of social life — protect us remarkably well from the gales of continuous change. It is shared culture that enables us to have some expectation of how others will think and behave and to reasonably predict the pattern of affairs from one day to the next. To the extent that people are nestled in a familiar, enduring system of common values and institutions, they may cope better with new things and disruptive change. On the whole, human beings are so good at using cultural yardsticks to sift through the new and strange — accepting, modifying, rejecting — that most of the time the world does not appear to change very much from one month to the next.

On the other hand, cultural communalism is the cause of no-ending trouble. The economic and political resources of the world are limited and maldistributed — we all know that. And so cultural communities become interest groups — as they have probably always been — in the struggle for material assets and for security in a precarious, crisis-ridden world. In the competition for resources and the power over them, relations between one community and another then all too easily turn nasty. French-speaking Canadians versus English-speaking Canadians, Maronite Christians versus Syrians, Armenians versus Azeris, African Americans versus Korean Americans.

One of the principal objectives of international or global education in this country has been to improve

*An earlier version of this paper was prepared for presentation at a conference entitled "Rethinking World History: Globalizing the Curriculum," sponsored by The University of Virginia Division of Continuing Education, Washington, D.C., November 1991.

understanding and diminish hostility between cultural groups, whether ethnic communities or nations. The leading ideas in the global education movement have been that because cultural experience protects and enriches collective life, cultural diversity should be appreciated and celebrated, and that enlightened, non-judgmental understanding of the Other —

One of the principal objectives of international or global education in this country has been to improve understanding and diminish hostility between cultural groups.

whether the Other is the citizenry of Iran or the refugees from Kampuchea who just moved in next door — will contribute to social harmony and international peace.

These are the benign sentiments that at one time defined multiculturalism as an essential component of education in the United States. Today, however, that once innocuous educational buzzword is loaded with conflicting meanings. The politics of cultural identity has in recent years shifted its attention to the school curriculum, and so multiculturalism has become an eminently political word. In the pages of The American Scholar Molefi Asante charges that Diane Ravitch's multiculturalism is actually white hegemonism. Dr. Ravitch retorts that Dr. Asante's multiculturalism is really "racial fundamentalism." Whatever multiculturalism used to mean, it is now almost always taken to be a code word for one hidden agenda or another.

If we go back to the earlier, safer view that a multicultural curriculum is simply one that encompasses the experiences of peoples around the world, the controversy evaporates. Influential voices continue to contend that study of Western civilization should dominate the social studies curriculum, but hardly anyone argues anymore that African, Asian, or Latin American history or cultural studies should be explicitly excluded from it. Hardly anyone would be satisfied anymore to define world history as simply the progressive unfolding of human liberty by way of Athens, Jerusalem, Rome, Venice, London, and Santa Barbara — what Eric Wolf has called history as "moral success story" or Philip Curtin has described as "American history pushed back through time." Even the most fervent advocates of the Western Civ tradition of teaching admit the need for world geography and, room in the curriculum permitting, at least some history of those whose cultural ancestors did not speak Greek.

Even the most fervent advocates of the Western Civ tradition of teaching admit the need for world geography.

The national debate over multiculturalism has in

fact focused more intensely on the content of United States history than on non-American history courses for obvious reasons having to do with the character of American society and politics. Even so, educational authorities in a number of states have been rethinking the content of non-American history courses for several reasons: because almost everyone believes in a multicultural curriculum in some form, because a revival of the discipline of history has been taking place, and because most educators recognize that the traditional Western Civ course as it was conceived following World War I needs at least to be modified to reflect the global realities of the 1990s.

But what sort of world history is to be taught, all agreeing that it must reflect cultural diversity? This question, I think, has been answered, at least so far, in a fairly uniform way all across the country. Just as multicultural American history has been taken to mean inclusion of the experiences and contributions of the demographically significant cultural and ethnic communities that share this country, so multicultural world history has been defined as the study of major cultures and civilizations around the globe, rather than exclusively the West. Consequently, almost every initiative taken in this country to develop world history curricula or textbooks that transcend the Western Civ model has started with the identifying of the cultures, civilizations, regions, or countries that ought to be studied. The culture-area, broadly defined, is assumed to be the primary object of investigation.

The California History – Social Science Framework, for example, conforms to the culture-area model in recommending that public school students study world history in sixth, seventh, and tenth grades. The recommended seventh grade course embraces "medieval and early modern times" and is organized to present in succession the following units of study: late Roman Empire, Islamic civilization, African states, pre-Columbian American civilizations, China, Japan, comparison of Japan and Europe, and finally, in two units, Europe from the Renaissance to the Enlightenment.

This approach to world history, which divides the globe into groups of people presumed to share distinctive cultural traits and then invites the student to investigate them one by one as largely closed realms of historical meaning, has its origin in a number of intellectual and pedagogical developments. One was the historical/philosophical thought of the nineteenth century which in the works of Herder, Spengler, and others celebrated the history and culture of the nation-state or civilization as self-contained and possessing a cultural or even spiritual essence. Another has been the trend in twentieth century anthropology and sociology to presume that "societies" may be properly regarded as autonomous units for analysis. A third has been the habit of mind in this country that presumes the United States to be an exceptional national culture to be set in relief

against other nations and cultures. A fourth is the tendency in the global education movement to stress understanding and toleration of "foreign cultures."

The commitment to multi-civilizational history, as exemplified in such curricular designs as the California Framework, represents a far more realistic response to the changing cultural demographics of the American school system than assertions that the way to impart democratic and individualistic values to the young is to teach a more detailed history of Europe.

Even so, the diversity-of-civilizations approach to world history has left many teachers uneasy. As soon as we accept the premise that the development of a world history curriculum is first of all a matter of choosing which cultural traditions ought to be featured, we start counting them up to see how many of them there are, we agonize over which cultures on the list should get more instructional time and which should get less, and we worry that certain ones are getting "hegemonic" treatment and others are being peripheralized.

As soon as we start naming and counting world cultures, then curriculum reform becomes a scene of shoving and elbowing over available space.

Moreover, we look repeatedly over our shoulders in fear that this or that cultural lobby group will disapprove of the way we are making our choices. As soon as we start naming and counting world cultures, then curriculum reform becomes a scene of shoving and elbowing over available space. When the politics of cultural identity enters into the process, a certain reductionist logic threatens to take over: the greater the number of distinctive cultural communities that are springing up and flourishing in this country, then the longer and more ramified should be the list of "cultures" explicitly included in the course outline. Units of study on China, India, the Middle East, or Africa may not be enough. Where are the units on Armenian history, Filipino history, Ethiopian history, Ukrainian history? The advocates of the Western Civ model chime in that such cultural inclusivity leads only to pedagogical superficiality and chaos and that the best solution to the problem is to return to the neat narrative coherence of European history. Indeed, as curriculum planning becomes more and more preoccupied with the issues of inclusion, exclusion, and representation, the most important question may be all but forgotten: how can genuine globe-girdling history be written and taught in a way that is coherent and lucid?

If world history is assumed to be merely the seriatim study of one civilization after another, then any further effort to conceptualize the human past above the level of the "culture" may indeed be ignored. Yet our students are entitled to be given a greater opportunity than they have so far to make sense of the larger-scale trends and patterns of the

human past. After all, scholars and teachers in this country have since World War I put a great deal of effort into making European history as a whole intelligible rather than inflicting on students discrete culture histories of France, England, Poland, Serbia, etc. As things stand, the world history student is likely to be invited only to zigzag disjointedly from one region of the planet to another and to scramble up and down numerous chronological ladders. This week we learn about medieval Africa from the fourteenth through the sixteenth centuries. Next week we study Sung China. Later, we will do Europe from Charlemagne to the Renaissance. Then, of course, we won't forget a week on the Mayans. Even if a teacher or textbook takes the trouble to draw comparisons and connections between civilizations, the fundamental structuring of the study still carries the message that humanity has no history, that only cultures do, each important for its glorious contributions but still remaining a collection of Others. Each civilization gets its "unit," then is shoved aside as teacher and student rush off to another corner of the globe.

The entire enterprise of organizing the study of the past by grouping events and developments according to their presumed affiliation with particular high cultures or culturally uniform regions does involve us in certain delusions about the complexities of human interaction over time. We pretend, for example, that large geographical areas corresponding to particular civilizational traditions are culturally homogeneous when they have hardly ever been. We pretend that major traditions such as the West, Islam, or China possess certain essential cultural traits upon which we can generalize no matter the time period, when we know in fact that all cultural forms are susceptible to transformation over time. We pretend that people do not have multiple cultural identities that displace or overlap one another depending on social circumstances. We pretend that civilizations lie neatly within the colorful blobs we assign to them on those beautiful textbook maps, when in fact the cultural, social, and (above all) economic boundaries between them are highly permeable. And we pretend that cultures are things that objectively exist out there in the world, when we know that their existence is partly the result of a process of self-conscious ideological construction on the part of the literate members of said cultures.

... all cultural forms are susceptible to transformation over time.

Of course all categorizing and periodizing of the past involves playing games with reality to one degree or another. We do have to order the presentation of the raw material of history somehow if we are to make any sense of it at all. The problem is that we have assumed the culture-area to be the only practical framework for presenting world history

in schools, and on the whole we continue to do this despite the disturbing logical implications that arise when the culture-areas demanding a place in the curriculum continuously proliferate and subdivide.

...an alternative to this standard way of conceiving world history...

I would like to propose an alternative to this standard way of conceiving world history, or at least a different conceptual standpoint from which to think about and plan the shape of the one- or two-year introductory course in high schools or colleges. I would like to imagine that acceptance of this standpoint might help lead us away from the reductionism and rancor that have obscured the highest ideals of multicultural education.

This alternative approach involves a radical proposition: that when we, as historians and social studies teachers, begin the process of designing a world history curriculum we repudiate the idea that what we are fundamentally aiming to do is to teach students about other "cultures" or that our job is to identify the appropriate "cultures" to be made into the primary subject matter of a course. Let us start rather with the premise that the fundamental aim of a world history course is not to introduce students to a select number of "foreign cultures" but to teach them about the large-scale dynamic forces that have over the millennia shaped the human community. I use the word forces because it is a strong word, but we might also speak of developments, processes, or patterns of change as the primary subject matter of world history. I have sometimes wondered why it is that although we live in a world where global economic, social, cultural, political, environmental, and biological forces continuously alter our lives, we write history curricula that marginalize the study of them in favor of far more formalistic, abstract, and probably tedious investigations into the chronicles of what we imagine to be autonomous, self-generating civilizations.

Think about the way change takes place in the world today. Change is not simply a matter of an event there (war in the Middle East) affecting some condition of life here (a rise in the price of gas). Nor is it just that products, ideas, or techniques "spread" quickly from one country or culture to another. Rather, the most striking feature of global interrelations in our time is that a significant event or development occurring in one place is likely to set off a chain reaction, disrupting and rearranging numerous existing interrelationships over a more or less extensive area, maybe even around the world. A surge of change in one network of relationships, international trade for example, easily sets off changes in other kinds of relationships, such as the progress of a diplomatic negotiation or the number of immigrants moving from one part of the world to another. Conditions of life in localities are invariably

sensitive to economic or other rearrangements taking place in the world as a whole. The political borders between nations or the cultural boundaries between peoples are often irrelevant to the global context in which developments occur. Just as a meteorological event in one part of the world can reorder the weather around the planet, so human society is in a continuous process of restructuring itself in response to forces that may originate anywhere. The contemporary "cultures" that we like to think of as solid, self-contained, and enduring are themselves being ceaselessly transformed.

When did the world get like this? After the Industrial Revolution? After World War II? A better question might be asked: How far back in time would we have to go to find a world divided into a collection of separate, self-contained societies, each moving through time along its own track, uninvolving in any important relationships with neighboring societies and unresponsive to developments occurring in a wider scene. The answer is that we could cast back 2,000, 5,000, 20,000 years and still not find such a world of completely atomized societies. André Gunder Frank has recently argued in The Journal of World History, for example, that if we want to adopt the idea of world-systems as a concept in global history we had better start, not with Wallerstein's sixteenth century, but with ancient Mesopotamia. Recent research on the diffusion of distinctive tool designs or art styles across wide areas of Eurasia or Africa in the Upper Paleolithic suggests that we should go back even further.

As curriculum writers and teachers, therefore, we need to stop pretending that most important history happens inside cultures, even for ancient times, and get on with the task of identifying appropriate topics of study that center on world-scale forces of change. As Michael Mann writes in The Sources of Social Power:

There is an objection to conceiving of social change as systemic, as internally generated by the patterns, tensions, contradictions, and creative energies of a given society. It is that the sources of change are geographically and socially 'promiscuous' — they do not all emanate from within the social and territorial space of the given 'society.' Many enter through the influence of geopolitical relations between states; even more flow interstitially or transnationally right through states, taking little notice of their boundaries.

...the sources of change are geographically and socially 'promiscuous' —

The place to start cultivating student sensitivity to supra-national and supra-civilizational subject matter and to the "promiscuous" nature of historical forces is at the beginning of their course of study. This means, among other things, introducing students to global

geography — not so much to long lists of multicultural place names to be memorized as to the physical personality of the world in the biggest sense possible. Only by familiarizing students with the world as a place having broad geographical features will they be prepared to inquire into world-historical developments that sweep across continents, hemispheres, and ocean basins.

Here is one basic idea to try. Taking a map of the Eastern Hemisphere, put your hand or finger over the Mediterranean Sea and the Red Sea. Now, in your mind's eye try to see Africa, Europe, and Asia together as a continuous land mass, a gigantic "world island" if you will, floating on the oceans. Or simply look at the map and try to perceive both the Mediterranean and the Red Seas as "internal" seas comparable to the Black or the Caspian. Geographers, as far as I know, have never coined a term to designate this supercontinent of Africa-Asia-Europe, but I will call it Afrasia. I got this label from Toynbee, who writes of the Sahara and Arabian deserts together as the "Afrasian steppe." Someone protested to me that Afrasia was not a suitable term because it leaves out Europe. In fact, the word also leaves out India, Malaysia, and every other subcontinent of the region that for convention's sake I would still be willing to call Eurasia. It is a pity of course that Europeans ever got away with elevating their part of the earth to the status of a continent because it doesn't qualify according to the normative definition.

It is interesting that we tend to perceive the straits separating Africa, Asia, and Europe from one another as fixed divides between historical "worlds" — that is, between reified culture-areas — when these waterways may have had little historical significance as boundaries for long periods of the past. Straits are like rivers — easy to cross. The Strait of Gibraltar has been an important political and cultural frontier since the sixteenth century, but during the previous 800 or even 2,000 years it was not. The Sinai Peninsula, as well as the Strait of Bab al-Mandab at the southern end of the Red Sea, have served historically more as channels of human communication than as barriers to it. The Bosphorus divides Europe from Asia in the geographical sense, but the notion that it has divided "Western" history from "Eastern" history is of course absurd.

Our supercontinent of Afrasia has its own big patterns of geography with which students should become familiar...

Our supercontinent of Afrasia has its own big patterns of geography with which students should become familiar: The Great Arid Zone that stretches from the Sahara northeastward to the Gobi; the belt of tropical lands stretching across central Africa, southern India, and Southeast Asia; the chain of

interconnected mountains that starts in the west with the Atlas and ends with the highlands of southwestern China; the string of connected seas running from the Sea of Japan in a great southerly loop to the Baltic (not seven of them but eleven!). This design to give students a holistic sense of world geography (rather than zooming them right into the Tigris-Euphrates valley from which they can't see much of the world at all) would also encompass discussion of Australia and the Americas, as well as the ocean basins (with their winds and currents) that connect all the great land masses.

Once students understand that the whole planet, or at least big chunks of it like Afrasia, is going to be the ground on which they see the drama of world history played out, then they are ready to start learning about the grand lines of historical change.

The first major topic in history is as grand and world-scale as we can imagine: the peopling of the planet. This story begins in Africa and it is a long one to be sure. But the world migrations of the Paleolithic is an event in human (or at least proto-human) history that encompasses Afrasia, Australia, and the Americas and therefore sets the proper tone for world-scale study. The point here in relation to my general argument is that if the primary categories of course organization are "world cultures," then the prehistory of Europe and the Americas, for example, may be treated as purely distinct regional phenomena, neither one part of any larger scene of migration, tool diffusion, and so on. The interconnectedness and unified chronology of the peopling of the earth, indeed the drama of it, will be missed.

For all of history after the Agricultural Revolution teachers will differ over which developments ought to be emphasized. That is as it should be. To rise above the confines of culture-study, however, requires that the teacher refuse to allow conventional, arbitrary civilization or regional boundaries to determine the social space within which a development is defined or studied. This means a willingness to develop more genuinely global periodization schemes that permit the human community to march together through time; schemes which emphasize the interrelatedness of developments that transcend conventional boundaries.

... studying "cultures" is not at all the same thing as studying cultural change ...

In making choices of which developments of the past to include in a course, it is important to understand that studying "cultures" is not at all the same thing as studying cultural change among particular populations. The first concept is abstract and static, the second is concrete and dynamic. One kind of cultural change is the development in time of complex societies that share language, and work out a reasonably coherent system of cultural communication. Such systems are what we usually

call civilizations. What needs to be remembered is that their rise and decline is only one kind of world-historical development to be studied. These systems do not simply appear in history and then exhibit eternal attributes. Rather they change in dynamic relationship to other kinds of historical forces. Therefore, civilizations ought not to serve as the structure for defining all topics in a world history course. When they become the governing framework for determining what knowledge is to be included or excluded, historical developments of great importance that cut across civilizations or that have little directly to do with explaining some aspect of a particular "tradition" will inevitably go unrecognized and unstudied.

For example, the growth of literate urban society at the European end of Eurasia between 1000 and 1500, or the development of an Islamic cultural complex stretching from West Africa to Indonesia, would both likely be major topics of study in any introductory course. History is distorted and the multicultural commitment goes awry, however, when we create a culture box called the "Middle East" and stick all Islamic history into it in a chronological lump, or when we pretend that European civilization arose out of seeds of culture planted in Athens and Jerusalem and that it had nothing much to do with the larger economic, political, technological, cultural, and epidemiological forces that continuously wafted back and forth across Afrasia.

Even presentation in world history courses of the so-called Age of Exploration and discovery could benefit from an approach that focused less on what various culture-blocs were doing to one another and more on giving students an understanding of the world-scale processes that were at work in the sixteenth and seventeenth centuries. The more static multicultural view of the Columbian Age goes something like this: Expansive, aggressive culture A (Europe) comes in contact with traditional culture B (Native America) and makes it mostly disappear. Then culture A goes on to traditional culture C (Africa) and moves a lot of its people over to where culture B was. At the same time culture A starts gradually and insidiously to take over traditional culture D (the East). No wonder we are hung up on deciding whether Columbus, quintessential representative of culture A, is to be celebrated or vilified.

I would prefer that study of the Columbian age focus on the not-so-culture-specific forces of change such as: 1) the development between A.D. 1000 and 1500 of the thriving trans-Afrasian commercial system, powered heavily by the Chinese economy, run largely by networks of Muslim merchants, and into which Iberian and Italian traders and sea captains were trying to hook when they sailed out into the blue in the fifteenth century; 2) the transmission of plants, animals, and micro-organisms in both directions across the Atlantic basin and the remarkable — and

sometimes disastrous — effects on the demography, culture, and society of both Old World and New; 3) the development of the Atlantic economic system that involved the African slave trade but more broadly economic and culture processes connecting peoples of Europe, Africa, and the Americas in an intricate web of relationships in which some human beings benefited and some lost, some gained power and wealth and others suffered; 4) the rise of technical and social power in Western Europe in the sixteenth and seventeenth centuries, not as the denouement in the culture-story of the European Middle Ages, but as a transformation linked to the wider world of circumstances pertaining at that time, such as European exploitation of American riches or the rise of the Ottoman Empire.

The California History - Social Science Framework demands that the teaching of history be a story well told. The stories I mention here in connection with the Columbian and post-Columbian ages are good stories, good dramas. In the process of telling them we can of course learn a great deal about the achievements and tragedies of particular societies and civilizations at particular times. Cultural history must still be told, cultural differences among peoples must still be examined. But we should be able to accomplish this without being pushed into drawing up conflicting lists of "cultures" to be included in the curriculum, ranking them as hegemonic and non-hegemonic, pretending that they all have separate, unconnected histories, and losing altogether the rich, intermeshed drama of the human past as we rush to give every culture-package its curricular unit. Surely the time has come to commit ourselves to what André Gunder Frank has called a "humanocentric" world history. This, I think, is the kind of multiculturalism most educators sincerely want, including those who argue so fervently over the proper implementation of a multicultural curriculum.

1. Jonathan D. Spence, The Question of Hu (New York: Vintage Books, 1989).
2. Quoted in Ross E. Dunn, The Adventures of Ibn Battuta, A Muslim of the Fourteenth Century (Berkeley: University of California Press, 1986), p. 258.
3. Molefi K. Asante and Diane Ravitch, "Multiculturalism: An Exchange," The American Scholar, vol. 60 (Spring 1991), pp. 267-276.
4. History - Social Science Framework for California Public Schools, Kindergarten through Grade Twelve
(Sacramento: California State Department of Education, 1988), pp. 61-68. The Framework's curricular model for seventh grade history has, with some modifications, been replicated in Beverly J. Armento, Gary B. Nash, Christopher L. Salter, and Karen K. Wixon, Across the Centuries (Boston: Houghton Mifflin, 1991).
5. André Gunder Frank, "A Plea for World System History," Journal of World History, Vol. 2 (Spring 1991), pp. 1-28.
6. Michael Mann, The Sources of Social Power, Vol. 1 (Cambridge: Cambridge University Press, 1986), p. 503.

BOOK REVIEWS

The Confucian's Progress: Autobiographical Writing in Traditional China

By Wu Peiyi. Princeton: Princeton University Press, 1990.

All those who "cover" Confucianism in their world history courses should read Wu Peiyi's exceedingly lucid and learned discussion of the history of self-portrayal and self-perception within the Chinese tradition. He introduces his readers to a wide variety of people, including martyrs who gave their lives for political principle; emperors, including the monk who founded the Ming dynasty; a eunuch; and Li Qingzhao (1084-1151?), a woman renowned for her poetry. (Hers is one of the most interesting autobiographies of the Song dynasty, 960-1279.) Those who use autobiographical literature as supplementary reading will find an abundance of possible assignments within the text itself, the appendices, and the bibliography.

An intimate knowledge of the Western autobiographical tradition, especially its English and French language versions, informs the narrative but does not control it. This is entirely fitting, since the Chinese tradition is as old as the European, and was not influenced by it until the twentieth century. Self-written prefaces or postfaces, in which an author provided a short life history, can be found as early as the Han dynasty. The Grand Historian Sima Qian (Ssu-ma Ch'ien, 1st century B.C.) began this practice when he appended a terse account of his life to the Shi Ji (Records of the Historian), in order to explain the genesis of this classic.

Autobiography for its own sake begins with the lofty recluse Tao Qian (T'ao Ch'ien, A.D. 365-427), one of China's most celebrated poets. Often described as a Daoist (Taoist), Tao described himself as a man "indifferent to losses and gains...finding self-satisfaction in drinking and composing poetry" (p. 15). Reality, however, caught up with him, for his biographers reveal that after he had completed the autobiography, he was forced by impecunious

circumstances to accept a position in the government.

Since the conventions of poetry allowed, indeed, even encouraged the revelation of the personal and the emotional, it is not surprising that the first person to pen unabashedly his own portrait was an irreverent poet who turned the genres of both poetry and prose on their heads, all the better to express himself. Yet Tao's example did not inspire emulation, and for more than a millennium after his passing, Confucian autobiography followed the conventions of biography, a historiographical genre that revealed little about a subject's private life. As a result, almost all who engaged in the writing of their own lives maintained similar standards of decorum and discretion, and did not reveal their emotional reactions or discuss personal affairs.

Chinese Buddhists, on the other hand, did write soul-searching or confessional autobiographies. One of the most interesting is The Platform Sutra of the Sixth Patriarch, the spiritual autobiography of Hui Neng (638-713) as told to a scribe. Before he became a monk, he was "an illiterate and downtrodden hawker of firewood in a remote province far from any Buddhist centers" (p. 72), and yet one day he suddenly was transformed by the sound of the Diamond Sutra when he heard it recited by a stranger in the courtyard of a local inn. Though he never did learn to read or write, he soon became China's most celebrated teacher of Chan Buddhism, and thereafter was often portrayed as its ultimate spiritual progenitor. (The terms Chan and Zen refer to the same school of Buddhism. Zen is the Japanese pronunciation of the character for Chan.)

It was not until the first part of the Ming dynasty (1368-1643) that Neo-Confucian autobiographers got loose from the historiographical constraints that had bound them and began to discuss their inner worlds, "their false starts or slow gropings, reversals or sudden discoveries" (p. 93). It is in the diary of Wu Yubi (Wu Yü-pu, 1392-1469) that Wu discerns the early buds of a revolutionary transformation from the staid and decorous to the psychologically revealing.

But it was not until the late Ming that "a hundred flowers" (p. 235), one after the other, opened up into full bloom. For Wu, the 110 years from 1570 to 1680 were truly a golden age of traditional Chinese autobiography. Never again, until the twentieth century, would so many write so revealingly about themselves. And it is to this golden age that he devotes more than half of the book.

The new style of autobiography, which persisted through the fall of the Ming and the Manchu conquest of China, was closely linked with the ascendance of a distinctly different school of Neo-Confucianism which drew its inspiration from the writing of Wang Shouren (Wang Shoujen, 1472-1529, also known as Wang Yangming). Wang's thought, sometimes labeled as Idealism and described as individualistic, absorbed and reiterated much from the Chan Buddhist tradition. Its proponents spoke of eliminating selfish desires so that harmony with others and with the universe might be achieved, and they believed that individuals possessed an innate knowledge of good and evil that could be discovered by a process of meditation. Reinterpreting the Buddhist notion of rising from the mire of illusory desires, some postulated something quite close to original sin, worried about their own salvation, and even discussed the implications of free will and predestination.

In the process of discussing the golden age autobiographies Wu undermines many of the generalizations in the English language literature about Confucianism and the Chinese polity. For those of us who teach world history and what we call world views, perhaps the most important lesson in this material is that much of what we say about Confucianism does not apply to the Wang Shouren School. At least for the hundred years that it flourished, human nature was not presumed to be inclined toward the common good, and Confucians were no more preoccupied with the well-being of the polity than with the state of their own souls.

Although Wu generally avoids the comparative mode, he no doubt does see similarities in Chinese and Western European thought during this period, and does not intend to summon up associations with Puritanism and the Pilgrim's Progress by calling this volume The Confucian's Progress. He argues convincingly that even though the Chinese did not then have a word that translates as conscience, the functions of conscience are present in full force in this literature. Indeed, as in contemporary England, there emerged a genre of morality books that encouraged people to enter their good and bad deeds into a ledger as credits or debits and to employ a spiritual accounting system that could ascertain some bottom line.

Although the author does not stray from strictly literary considerations, his carefully chosen words cannot but remind readers of a major economic transformation that occurred during the Ming, and, indeed, accelerated after the Manila galleons began

crossing the Pacific in the 1570s. When he writes of "a hundred flowers...nourished by the rank but fertile Ming soil" (p. 235), one cannot help but recall another sort of famous late Ming vegetation — the capitalist sprouts identified by Chinese Marxist historians.

During the first half of the dynasty, both domestic and international conditions encouraged the growth of manufacturing (including, among other things, silk, porcelain, cotton, and iron hardware), but after 1571 and the beginning of the Mexico-China trade (which was conducted in Manila) the international demand for Chinese manufactures became even stronger and Western Hemisphere silver poured into China. Historians have not yet explored all the ramifications of this bullion flow, but suffice it to say that among them was a reformation of the tax system that required peasants to pay in silver those taxes that they had previously paid in kind.

Wu thus, ever so subtly, reminds his readers of yet another example of a promising Ming dynasty development that seems ultimately to have come to naught. World historians still puzzle over the abrupt end of the early Ming (1405-1433) sea voyages to Southeast Asia, the Indian Ocean, and East Africa. And now they can contemplate not only why it was that late Ming economic developments did not bring China an industrial revolution and a global empire, but also why such a radical development in Neo-Confucian thought came to a premature halt.

In Wu's mind, however, there is no mystery regarding the reason for the demise of the Wang Shouren School and the autobiographical golden age associated with it. The cause is obvious. By 1683 the Manchu conquest of China was complete, and the frontiersmen who ruled from Beijing thereafter had little sympathy for philosophical niceties. And to make their position completely clear, a Manchu emperor in 1712 issued an edict that elevated the Song dynasty scholar Zhu Xi (Chu Hsi), the most eminent proponent of Song Neo-Confucianism, to the Confucian pantheon, an indication that dissension from his particular view of the world would no longer be tolerated. Soon thereafter, "Gone were the spiritual fervor and restlessness, the earnest belief in self-transformation, and the burning urgency in the search of ultimate truth" (p. 235).

Although Wu does not mention it, his strong words recall yet another dynasty that came from outside the Great Wall, for 1712 was not the first time that conquerors from the northern frontier had imposed an orthodoxy based upon the thoughts of Zhu Xi. In 1313, some forty years after the Mongols conquered China and established the Yuan dynasty (1271-1368), a Mongolian emperor had decided to revive the Confucian examination system and in so doing also transformed the once radical thought of Zhu Xi into a secular scripture against which all ideas were judged.

Wu thus suggests, implicitly, that the Chinese intellectual tradition did not harden inevitably into

shells of orthodoxy, at least not when it was left to its own devices, and that the imposition of orthodoxy was not due to any conservatism inherent within Confucianism. For the most part, when Confucian trained Chinese from within the wall ruled the empire — during the Han, the Tang, the Song, and the Ming — the intellectual world was lively, new schools emerged, and many contended. But the frontiersmen who came to rule intramural China feared the Confucian intellectual's independence of mind, and it was they who canonized one particular school at the expense of all others. After the Mongol conquest those scholars who remained loyal to the Song were a potential threat to the Yuan dynasty, and after the Manchu conquest, the Qing dynasty had good reason to fear the Ming loyalists, many of whom were proponents of the Wang Shouren School. It thus behooved the conquerors to establish an orthodoxy and suppress the soul-searching ways of the dissidents.

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Civilizations Of The World

By: Richard L. Greaves, Philip V. Cannistraro, Robert Zaller and Rhoads Murphey. New York: Harper and Row, 1990. Volume I: To the Late 1600s, 600 p., \$29.95; Vol. II: From the Middle 1600s, 600 p., \$29.95; Vol. A: To 1500, 400 p., \$25.75; Vol. B: 1300-1800, 400 p., \$25.75; Vol. C: From 1800, 400 p., \$25.75; Combined, 1200 p., \$42.25

Coverage and unpatronizing treatment of non-European areas rank this book among the better of the available world history texts. Its wonderful physical relief maps enhance its value, and the text is interspersed with excellent maps. Meaningful illustrations are also integrated into the text.

The two volumes also have two sets of glossy "visual experience" inserts each; three of the four lean heavily to Western ideals of painting. Interspersed excerpts from documents/sources are also an excellent inclusion, even though the sources are often "samplers" and not integral to the accompanying text.

The particular value of this text is dependent on one's pedagogical approach. The text is a continuous narrative presenting an unbroken authoritative "story." An alternative approach would be based on raising issues, discussion of the sources on which such a narrative is based, and raising questions of interpretation of those sources.

For example, the text presents the history of Rome as almost a seamless narrative. Livy is mentioned at the end of the chapter. An alternative pedagogical approach would begin by telling us that what we know about the history of Rome comes from Livy, and then discuss why Livy wrote his history, and the problems of interpretation inherent in it.

Ordering/sequencing is sometimes problematic. For example, the Industrial Revolution predates the

French Revolution and made Napoleon's defeat possible. Yet the chapter on the Industrial Revolution is presented after the chapter on the French Revolution and Napoleon.

There are some gaps in coverage. For example, the chapter on "The Age of Western Domination" completely omits the Middle East. "The Turbulent Middle East," in the chapter on "Nationalism and Revolution," is presented primarily as a narrative of the Arab-Israeli conflict, with little on Arab or Turkish nationalism.

This division is illustrative of the books' coverage of non-Western areas being primarily from the perspective of European and U.S. interests. Spanish rule in the Americas is discussed as a legal question concerning the status accorded the Indians by Europeans. Reference to Africa is restricted to an enumeration of Portuguese commercial contacts.

The authors, generally, do not attempt to relate what is covered in one chapter or area of the world to events in other chapters or world areas. Chapters tend to deal with discrete topics, rather than present an integrated world history.

By contrast, the Global Essays take a much more integrated approach. These essays are a distinctive feature of this text. Four topics are treated chronologically in each volume.

"Writing and Communication" spans from the world's earliest writing systems to invention of the printing press and its effects on literacy and technology to modern times. "Death and the Human Experience" deals with concerns about an afterlife from neolithic times on and across many cultures. "Maps and Their Makers" discusses the need of groups to orient themselves beginning with the Babylonian tradition and culminating in modern efforts to map the heavens.

While "Human Image I," which discusses how cultures have treated the human image from paleolithic to medieval times is very successful, the same issue in Volume II is less global. It begins with the 16th century, "The sixteenth century saw a more secularized portrayal of the human figure in cultures as diverse as Europe and India, together with greater stylistic naturalism (II, 855)." Cross-cultural contacts between sixteenth century Europe across the Middle East to India are largely omitted, leaving the reader with the impression that, mystically, the human spirit tended toward secularism in the 16th century.

If comprehensive coverage and respect for non-Western traditions are your primary criteria for selecting a world history text, than Civilizations of the World is a fine text. It does not, however, attempt to integrate world areas, nor does it employ a format based on questions and issues. Its other admirable features (Global Essays, maps and illustrations) may be of greater merit depending on one's pedagogical approach.

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The Heritage Of World Civilization

By: Albert M. Craig, William A. Graham, Donald Kagan, Steven Ozment and Frank M. Turner. Second edition. New York: Macmillan, 1990. Volume I, to 1600, 495 pp, \$24.75 paper. Volume II, since 1500, pp. 457-1071, \$24.75 paper.

The second edition of The Heritage of World Civilizations is not a "Craig lite," but a modest revision of this ample textbook. Some additions and a few excisions have been made. The layout is improved. The result continues to be a massive text that one would like to have the classtime to use.

U.S. History is added, no doubt responding to marketing surveys. North America in the Nineteenth Century (Chapter 27) is a well-written, thematic summary, from 1776 to Woodrow Wilson. The Canadian Experience, three pages within, is similar, though the caption for "J. A. MacDonald" needs revision. The distinctive parliament buildings behind Macdonald's photo might be noted, and the text should explain the dichotomy between John A.'s National Policy and reciprocity (free trade with the United States). A Mounted Police sidebar would have highlighted basic contrasts between the two nations. Several culminating paragraphs placing the chapter in world perspective is a welcome new feature here, as well as in the other chapters.

Slightly smaller type contributes to a better "feel." Most of the excellent short "documents" inserted within the text remain from the first edition. As noted in my review of Craig I (*World History Bulletin*, VII-1, Fall/Winter 1989-1990), the illustrations contribute as well as adorn. Color portfolios have been made more student-assignable by their topical reorganization around world religions.

Outlines have been added to the opening page of each chapter "to make the text more accessible to all students." Excellent data chronologies are retained within the chapters. The ultimate chapters have been updated and reorganized.

Additions have been made in social history, particularly women and families, and for Africa and Mesoamerica. The latter is in the second semester, as background for colonial Latin America. Peru gets less attention, but professors can amuse students by pointing out that Inca guano was not produced by bats, despite p. 593!

Macmillan has refined their product successfully. This reviewer would adopt Craig for a four-credit course, but regards it as too much for anything less. Future editions might prudently shrink the Western Europe and East Asia chapters. Presuming that World History has become a standard course, and that no new organizational paradigm is acclaimed, Craig seems destined to become a text of many editions.

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The Human Record: Sources Of Global History

2 Vols. By Alfred J. Andrea and James H. Overfield. Boston: Houghton Mifflin Company, 1990. Vol. I: To 1770, \$15.00, paper; Vol. II: Since 1500, \$15.00, paper.

This collection of primary sources reveals the rich tapestry of the human experience in an intellectually and pedagogically rewarding way. Volume I illuminates the social, religious, cultural and political development of those peoples who were most influential in the Eurasian and African areas. Although it does not neglect the encounter between Europeans and Americans, it devotes, as might be expected in a work which covers from 3500 B.C. to 1700, much less time to it. Volume II centers on the rise to power of the European ["Western"] world, the contemporaneous development of other civilizations, and the internal and external clashes which produced the modern world. Great pains are taken to provide the contributions of each of the geographic areas in this journey to the present. Students are shown how historical evidence may be understood and utilized to comprehend the present.

Thoughtful introductions are provided for each section and document. Care is taken to stress main themes such as the significance of the geographical setting, the importance of the religious ethos, and the results, both harmful and useful, of the clash of cultures. Each document is preceded by a series of questions which calls upon the student to use higher stages of thinking. Nor are the questions insular. Instead, questions in one document often refer to others read. For example, in the questions referring to the Shu Ching one question asks students to "compare the Chinese vision of its ideal monarch with Egyptian and Mesopotamian views." In St. Paul's Epistle to the Romans the student is to draw parallels between the Christian devotion to Jesus as perceived by St. Paul and forms of "piety and belief" as comprehended in Hindu and Buddhist life. Students are also asked to compare Aztec and Japanese peasantry.

Most helpful are the analytic tables of contents at the beginning of each volume which arrange the readings and artifacts by geographic and cultural areas and then by topic. In the absence of an index this is valuable. The use of "nonverbal" artwork, woodcuts and artifacts is a fine idea. The artwork which introduces each chapter is particularly instructive. The picture of slaves in Brazil sifting for diamonds [Chapter 7] exposes the organized mental and physical brutality of slavery in a compelling manner. The art and artifacts chosen are excellent. Questions for analysis follow the introduction of the work and are challenging and fun. Happily, Professors Andrea and Overfield do not want students to be passive note-takers or sponges to be squeezed at test time to produce canned answers. On the contrary, they want to engage them in an intellectual quest.

The quality of the sources selected is outstanding. The traditional sources such as the Epic of Gilgamesh and the Bhagavad Gita [Volume I] and the modern speeches of the Ayatollah Ruhullah Khomeini and Nelson Mandela [Volume II] will be found. The documents are diverse and include poetry, history, accounts of travels in "foreign" lands, the voices and edicts of the "high and the mighty" and the common person as well. Nor are issues concerning women's rights neglected. Also well-represented are documents which disclose the tensions created when traditional cultures are challenged by modernist thought. Particularly telling is Sakuma Shozan's Reflections on My Errors [Vol. II, pp. 361-364]. Shozan was a Confucian educated samurai in the service of the shogun who criticized traditional Japanese education and isolation after learning Western ways. His Reflections are both biting and incisive and made even more poignant by the fact [as revealed in the introduction] that he was assassinated.

I have a few quibbles. Why use the Good News Bible to illustrate Hebrew ideas? There are easily accessible and acceptable Jewish editions of the Pentateuch. In the document which recounts the story of Noah and the Flood [Vol. I, pp. 56-61], Shem and Ham are identified, but not Japheth. This makes it difficult to comprehend the meaning of the words "May his [Japheth's] descendants live with the people of Shem!" The identification of Japheth as progenitor of the Indo-European people and the language cited above have been interpreted to call for the universal brotherhood of man; "dwellers under the same tent." A glance at the Jewish Publication Society's Version of the Holy Scriptures would have clarified this and other points. Further, this reviewer wonders why the authors used Martin Luther's Table Talk [Vol. I, pp. 423-428] when most historians find it suspect. I also have one concern. Are our students up to the task of scholarly endeavor Professors Andrea and Overfield set for them? Given what one hears of college students today one can only wonder. Nonetheless, if students make the effort they will find that The Human Record will provide them with an exceptional guide through the daunting and labyrinthian record of human activity and interaction. The Human Record belongs in your classroom.

Stephen Waldman
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CHANGE OF ADDRESS

Send notification as soon as possible to
Dick Rosen, Executive Director, World
History Association, Department of
History/Politics, Drexel University,
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A Global History: From Prehistory to the Present, 5th Edition.

By L.S. Stavrianos. Englewood Cliffs, New Jersey:
Prentice Hall, 1991. 794pp. \$35.00 hardbound.

The book under review is the one-volume fifth edition of L.S. Stavrianos' monumental world history textbook, first published in 1971. The writing of a global history is always an ambitious undertaking, but Stavrianos proves himself master of his task. Unlike many other current texts which claim to be world histories but in fact are nothing more than revamped Western history surveys with a few chapters tacked on to deal with Asia, Africa, and the Americas, Stavrianos' book is a true world history. It is global in scope, with a balanced coverage of East and West, and it deals with all peoples from prehistoric times to the present.

His approach is not agglomerative: "World history is not the sum of histories of the civilizations of the world" (p. XI). Instead, the focus is on the major historical movements and forces that have shaped the world as a whole. The emphasis is on movements of worldwide influence and significance. In the premodern world an important theme that the author stresses is the conflict between nomads and civilizations, culminating in the Mongol conquest of the Eurasian continent in the thirteenth century. In the modern period important moving forces have been the triple revolutions: scientific, industrial, and political. The book is also strong in its discussions of the great world religions, especially Christianity, Islam, and Buddhism, and the "civilizing" roles they have played around the world.

The book is divided into eight parts (Before Civilization; Classical Civilizations of Eurasia to A.D. 500; Medieval Civilizations of Eurasia, 500-1500; Non-Eurasian World to 1500; World of Isolated Regions to 1500; World of the Emerging West, 1500-1763; World of Western Dominance, 1763-1914; and World of Western Decline and Triumph, 1914-). The year 1500 is the book's real line of demarcation. (It also marks the dividing line for the two volume edition.) Stavrianos rightly argues that 1500 is the major watershed in world history. Only after this date can we rightly speak of "world history," for before that time "humans had lived largely in regional isolation" (p. 325). The peoples of the world were "scattered about in a pattern of virtual global segregation" (p. 325). With the voyages of Columbus and other Western explorers the whole world was opened up, so that today we all belong to a single "global village." This Age of Discovery laid the foundation for the domination of the world by Western Europe for most of the modern era. Stavrianos probes further and raises the important questions: Why was it the West and not some other great civilization that took the primary role in carrying out world explorations, and why was it the

West that came to dominate the world? He deftly answers these questions in the second half of the book.

As an undergraduate history survey text, A Global History is well written, challenging, and at times stimulating. For the student who always asks why study history, Stavrianos concludes the end of each part with a short chapter entitled "What It Means for Us Today." These insightful chapters help students make sense of the past in light of contemporary events. And the final chapter in the book, "Human Prospects," tries to see into the future by using man's past history as the judge. The author concludes that the human condition is "painfully ambivalent" due to our abuse of technology: "The end result of this widening chasm between technological and social change is that we have developed the technological capacity to build a new world, but have failed to evolve the social capacity for making it a world worth living in" (p. 758). Right or wrong, such statements challenge students and professors to think, and they make good springboards for class discussion.

This is a valuable book, and still one of the best world history texts on the market today. It is also supplemented with a useful two-volume Study Guide and a two-volume Instructor's Manual.

Robert Antony
Western Kentucky University

WHA

ANNOUNCEMENTS

**Central European Conference
"Women, the Family, and Social Change"**
May 16-22, 1993 Warsaw, Poland
May 23-29, 1993 Prague, Czechoslovakia

CALL FOR PAPERS

Abstracts must be in English, double-spaced and typewritten, no more than 300 words, addressing one of the four topic areas below. Send three copies. Include a separate short biographical note which includes current occupation/interest, business and home phone numbers, and FAX.

ABSTRACT DEADLINE. May 31, 1992

For additional information, contact Global Interactions, attention Joyce Story, Ph.D., P.O. Box 23244, Phoenix, AZ 85063. PHONE: (602) 272-3438 FAX: (602) 272-2260

TOPIC GUIDELINES

The Conference will offer an exchange of ideas on issues affecting women and the family. Leaders and scholars from Central Europe, facing a time of complex transition and profound social transformation, will address their experience and concerns, and Western presenters will share insights gained from similarly shared or applicable experience and from relevant

research. The Conference will promote the identification of new alternatives and potential paths for cooperative solution of issues raised.

EMPLOYMENT

Women's access to knowledge, literacy, and new technology; employment opportunities and discrimination issues in urban and rural areas, in industry, service sector, agriculture, and science; women's employment in terms of the labor market, seniority, positions occupied, professions; gender variables in earnings and income; women's attitudes to work; sexual harassment at work; women and small businesses; women and unemployment.

THE FAMILY

The situation of the family in Central Europe; impact of housing storage, of profound economic crisis on the family; gender dimension of family; family planning; rural women and family issues; single parent families; divorced women and family; the division of domestic labor; women and domestic work; leisure activities and the family; family-oriented services; child-care; elderly care; violence against women; religion, church, and women.

HEALTH

Women's state of health; gender-oriented health care; health issues connected with childbearing; health concerns and health care of older women; environmental pollution and the family; health care at schools; safety at the workplace.

SOCIAL CHANGE

Social issues/controversies affecting women; the "Women Question" under socialism and the current transition period; social transformation from communism; tradition and change; the role and task of national institutions for advancement of women; the position and roles of women and issues of nationalist ideology, ethnic pluralism, and revised patriarchal values; women's studies.

THE POLITICAL PROCESS

The role of women in democracies; the empowerment of women; obstacles to proper representation of women in government; access for women in governmental institutions; women in the decision-making process; influencing policy; how to use citizens' rights in democratic governments; Western models for women's grass roots movements; women's political parties and interest groups in post-socialist societies; political, economic, and social pressures affecting women's political roles; legal rights and obligations of spouses, parents, employees, and retirees; revision of legislation on abortion.

WHA

FROM THE HTA NEWS

Winter 1992

History Teaching Alliance Newsletter

DIRECTOR'S NOTES

The History Teaching Alliance continues to enhance the sharing of information between history professionals. We received excellent reports from and about our 1991-92 alliances and we look forward to many more alliances in the years to come. The completion of our PEW/Bill of Rights Educational Collaborative (BREC) grant gives us pause as we look back on the many innovative and energetic programs that these monies funded. Our BREC alliances continue to unite all levels of professionals and we will have reports of their ongoing activities in the next newsletter. Although the BREC dollars are spent, these dollars' real value arises from the continued collegiality between hundreds of precollege and collegiate teachers.

The HTA is also in a period of transition. Anthony Beninati, who brought energy and great skill to his position of HTA Director, recently resigned to pursue an opportunity in academic administration. While we regret Dr. Beninati's departure, members of the HTA can be comforted by the continued guidance offered by the HTA Oversight Committee. Made up of representatives from the American Historical Association, the Organization of American Historians, the National Council of Social Studies, and other professional societies, the Oversight Committee provides the vision and guidance so essential for any organization. These members, through their lifelong dedication to history education, are the soul of the HTA and give the Alliance its reason for being.

The HTA is now focused on raising dollars for our endowment. As regular readers of *HTA NEWS* know, we must continue to raise funds for our National Endowment for the Humanities Challenge Grant. This grant, landed by past HTA director Jane Landers, provides one dollar for every three non-federal dollars that we raise. Our goal of \$675,000 will generate 225,000 matching dollars from the NEH, providing us with a healthy \$900,000 to begin our endowment. As you can see, this is an exciting opportunity for us to reach a level of independence which will enable us to concentrate more of our energies on funding alliances and less on the perennial scramble for grant dollars. Many of you may have received requests for money in the mail. While most of us are moved beyond temptation to throw such requests away, please consider the ways in which your tax deductible gift will be used by the HTA — the primary goal being the sharing of knowledge between precollege, collegiate, public, and private teachers. Since the HTA does not require any membership dues, we must rely on the kindness of friends to fund many of our goals. With the NEH match, now is the time we need your help. We all have a vital interest in our historical place; this interest is nurtured and furthered by the sharing of knowledge among professionals, such as ourselves, assigned by society to be the conscience of the state and the mentors to our children.

Robert J. Malone (Acting Interim Director)

For those of you who would like to contribute to the NEH Challenge Grant we offer a contribution form for your convenience. We, of course, could use everyone's help.

Director
HISTORY TEACHING ALLIANCE
 4131 Turlington Hall
 University of Florida
 Gainesville, FL 32611

Dear Director:

In support of the History Teaching Alliance's National Endowment for the Humanities CHALLENGE GRANT, I would like to contribute \$_____ to the **Tachau Challenge Fund** to enhance history instruction in the United States.

Sincerely,

(Please make checks out to the History Teaching Alliance)

CALL FOR PAPERS

Twelfth Oklahoma Symposium on Comparative Frontier Studies

March 19-20, 1993

Rethinking the Frontier: One Hundred Years after Turner

Scholars in any field who have an interest in frontier theory are invited to propose papers on the frontier concept and particularly on its utility in comparative studies. Papers need not deal with Turner. Non-traditional theoretical approaches are particularly welcome.

A proposal of approximately 200 words in length should be submitted by September 15, 1992, to: Prof. D. H. Miller, Oklahoma Symposium for Comparative Frontier Studies, Department of History, 406 Dale Hall Tower, 455 West Lindsay St., University of Oklahoma, Norman, OK 73019-0535, USA.

CALL FOR PAPERS

for

An International Conference on

KNOWLEDGE ACROSS CULTURES

Universities East and West
Toronto
October 7 to 10, 1992

Organized by THE HIGHER EDUCATION GROUP
Ontario Institute for Studies in Education
University of Toronto
Toronto, Canada
M5S 1V6

KNOWLEDGE ACROSS CULTURES: UNIVERSITIES EAST AND WEST

This conference will focus on knowledge transfers across the whole spectrum from science and medicine to the social sciences and the arts. The possibilities and problems that emerge in this inter-cultural interaction will be explored. Spatially, the broad framework is that of exchanges between major civilizations East and West, including both historical and contemporary dimensions of this interaction. A particular concern is the imbalance resulting from the development of natural science and technology in the West that led to the global domination of a particular pattern of modernization.

Questions to be addressed: * How does an Eastern university maintain a sense of identity under pressures to import science and technology from the West? * How can its indigenous traditions of science, technology, and the arts be integrated within a modern curriculum open to international currents? * What differing approaches to this dilemma can be found in universities of different Eastern societies? * How, at an earlier period, did Western universities deal with this impact on their classical culture?

CONFERENCE AGENDA

The conference will involve plenary sessions dealing with universities and the impact of modern science on the structure of knowledge; social sciences past and present; international organizations and the transfer of knowledge; and art and technology East and West. Concurrent sessions on related themes will be organized around proposed panels or papers.

CONFERENCE SPEAKERS

The conference will include presentations from leading scholars. Likely conference participants include:

Philip Altbach	*	Ali Mazrui
Wang Yongquan	*	Hans Weiler
J.L. Berggren	*	Earl Drake
Abdul Rahman	*	Ian Hacking
Zahra Al Zeera	*	Dai Ruwei
Ralph Croizier	*	Peter Swann
Verna Kirkness	*	Ashis Nandy
Li Bingde	*	Huang Ji
Ursula Franklin	*	Xie Xide
S.D. Karnik	*	Ram Reddy

GUIDELINES FOR PAPERS

Submission of panels or papers for presentation on any topic related to the conference theme is welcome. Proposals in the form of a one page abstract which

outlines the panel or paper should be submitted by June 15, 1992. Decisions will be made on panels/papers to be accepted on the basis of peer review and interested participants will be informed of these decisions as quickly as possible.

GENERAL INFORMATION

LOCATION

The conference will be held at the Ontario Institute for Studies in Education. OISE is located in downtown Toronto on Bloor Street between St. George and University Avenue.

HOTEL ACCOMMODATION

There are two hotels within a block of OISE which have agreed to a special daily rate for conference participants and you should ask for that rate when you contact them.

HOTEL INTER-CONTINENTAL

220 Bloor Street W., Toronto, Ontario

Phone 416-327-0200

(\$133.00 Can. tax included)

JOURNEY'S END HOTELS

280 Bloor Street W., Toronto, Ontario

Phone 416-668-4200

(\$72.00 Can. tax included)

For more information contact:

Knowledge Across Cultures Conference

Professor Ruth Hayhoe

Conference Office

Higher Education Group OISE

252 Bloor Street W.

Toronto, Ontario, Canada

M5S 1V6

Telephone: (416) 923-6641

ext. 2299, 2203

Telex: 06217720

Fax: (416) 926-4725

WHA

CALL FOR APPLICATIONS

to a World History Institute

The DeWitt Wallace Reader's Digest National Institute on World History, administered by The Woodrow Wilson Foundation, will be held on the campus of Princeton University, Princeton, NJ, for the month of July 5-30, 1993.

The Institute welcomes 50 high school teachers of world history, selected in a national competition, to work together to develop curricula for students that will be disseminated through outreach programs and week-long institutes for teachers throughout the United States. During the 1992 summer 130 week-long institutes will be held, run by past Master Teachers in Physics, Mathematics, Chemistry, History, and Physical Science.

By the summer of 1993, more than 65,000 teachers will have shared the materials developed during these institutes (begun in 1982) and over 7,000,000 students will have received the benefit of the curricula that have been disseminated by these remarkable teachers.

The CLOSING DATE for Application Requests is NOVEMBER 12, 1992.

Contact:

Nancy Arnold, Director, Month Long Programs
P.O. Box 642, Princeton, NJ 08542-0642

Telephone: (609) 924-4666
Facsimile: (609) 497-9064

**CALLIOPE: World History for Young People
and
FACES: The Magazine About People**

"CALLIOPE invests history with reality. It meets the needs of the elementary and middle school teacher and student by providing enormous enrichment. There are well-researched and exciting accounts of fascinating topics covering major archaeological sites and cultures, relevant terms, and major techniques used by archaeologists and historians, with abundant cross-references. This is a must for the student of ancient history and social studies and for general reader enrichment as well." (Dr. Martha Sharp Joukowsky, Associate Professor, Brown University; President, Archaeological Institute of America)

CALLIOPE's goal is to awaken in young people an interest in and deep appreciation for people and events of the past. Full-length articles, stories, a time line, maps, and historical photos make up every issue, which also includes departments on word origins, philosophy, archaeology, and the importance of the past today.

Gilgamesh...Egypt's Queen Hatshepsut...Byzantine emperor Justinian...the heroes of India's Mahabharata...Attila the Hun...Charlemagne...are a few of the famous people CALLIOPE has brought to life. Readers have followed Marco Polo to China, Pytheas through the Strait of Gilbraltar, and Balboa to South America. They've unearthed lost cities at Machu Picchu and Pyang and have experienced the defeat of the Spanish Armada.

Beginning in September, CALLIOPE will feature an eight-page section developed in conjunction with Archaeology magazine, the official publication of the Archaeological Institute of America. This section will include an article adapted from Archaeology, a biography of, or an interview with, an archaeologist, an explanation of an archaeological technique, and an activity that will stimulate an archaeological experiment.

FACES, published in cooperation with the American Museum of Natural History, introduces readers to the many lifestyles, values, and customs found throughout the world. It explores how human life has changed over time, from prehistory to the present. It celebrates the many expressions of cultures (old and new) in art, religion, dance, education, work, and play.

FACES has devoted entire issues to a specific region and its people — the Asante of Ghana, the Inca of Peru, the Pueblo of the American Southwest, the Maya of Central America, and the people of ancient Mexico. Other themes look at twentieth century

peoples, their achievements and challenges. A recent issue featured the peoples who inhabited the Americas before Columbus, while another looked at Haiti — its history and traditions.

"FACES is an excellent way to instill an open, sensitive attitude toward differing cultures and customs in our children." (Melissa Hollenberg, Arlington, VA)

Both magazines are geared to grades 4-9. Classroom bulk rates are available. For a catalogue containing subscription information and a listing of all the back issues, please write to: Cobblestone Publishing, Inc., School Street, Peterborough, NH 03458 or call 800-821-0115.

WHA

The Second Annual Global Change Education Conference

**WORLD HISTORY AND THE CIVIC SOCIETY
November 12-14, 1992 • Washington, D.C.**

Distinguished representatives of nations, governments, public schools, universities, cultural and religious institutions, foundations, the workplace, and the artist-in-society will discuss how they work to develop civic societies within their particular spheres, and how those spheres interact with the greater society. Panelists will discuss how, historically, moral and civic codes have sustained a common local and national life; and how global change and interdependence have caused us to search for a new consensus on local, national, and worldwide civic issues.

Presented By:

The University of Virginia
Division of Continuing Education
in cooperation with
The World History Association

For Further Information:

Marilyn Maughan
Global Change Program
Division of Continuing Education
104 Midmont Lane
University of Virginia
Charlottesville, VA 22903

WHA

World History Bulletin — Advertising

1 page	1 time	\$200	1/2 page	1 time
\$130	2 times@	\$190		2 times @ \$125
	3 times@	\$175		3 times @ \$115

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

Deadlines for Copy
Spring/Summer — March 1
Fall/Winter — August 15

CENTERED ON TEACHING

Centered on Teaching is the newest edition to the *World History Bulletin*. The WHA Committee for *Centered on Teaching* welcomes world history lessons and approaches to the curricula from elementary through university classes. "Tips on Teaching" will map your latest discoveries: sources for good materials, background notes, technology, anecdotes, cartoons, quotations, visuals, video-tapes, field-trip ideas, art, new approaches to teaching, and any other which might provide a service to the WHA members.

Do you have a request? We shall give it our special attention — merely send them on to the Chair of the Committee.

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

Heidi Roupp
Chair, *Centered on Teaching*
Box 816, Aspen, Colorado 81612
Phone: (303) 923-3661 – evenings only

A WORLD BANQUET OF CORN

Ann Curtin

*Freelance writer, traveler,
and international cookbook collector
Baltimore, MD*

When Christopher Columbus landed in Cuba in 1492, his expedition found "a sort of grain they call maize which was well tasted, bak'd and made into flour." Corn, as we now call it (*Zea mays*), was carried back to Europe by Columbus and introduced into Africa by the Portuguese. Within a few generations, it had spread to India and China. While corn has not replaced indigenous grains and pulses — wheat, rice, beans, and peas — after 500 years, it has become a major ingredient of the world culinary melting pot. Most cuisines include some form of cornmeal, and fresh corn soups and puddings are found in the cooking of many parts of the world.

Corn contributed to the rise of the Maya, Aztec, and Inca civilizations. Its cultivation spread throughout the Americas from the tip of South America, to Canada and the American Southwest. The crop is credited with saving the lives of the early settlers in this country who adopted aspects of the Native American culture. Corn has remained an important part of American culture, from the hearty corn chowders and cornbread of New England to the

hush puppies, spoonbread, johnnycake, and crab chowder of the South; from "Tex-Mex" in the Southwest to corn on the cob for the Fourth of July. Its use in the United States is spreading with the popularity of South-of-the-Border cuisine and fast food items. Corn remains a mainstay of Mexican and South American diets. It dominates Andean markets both as food and drink with a range of shapes and colors unknown to most North Americans.

The corn plant grows in many different conditions and can be put to a variety of uses. By itself, corn is deficient in amino acids, but when eaten in combination with beans as in many parts of the world, protein is provided. (The beans also enrich the soil.) The succotash of early Native Americans and enchiladas of Mexico are North American versions of the corn-bean dish. Samp (cornmeal mush) and bean dishes of central and southern Africa are made with dried corn from which the hulls of the kernels have been removed. The dried kernels of our hominy are treated, washed, and ground, while the masa harina of Mexican dishes is ground from kernels which have been hulled and partially cooked. Cornmeal is made by grinding the whole kernel, and corn flour is finely ground meal. Aside from its other culinary uses and as popcorn, corn is used as a starch, cooking oil, salad oil, and margarine and a major source of sweeteners for the home and commercial products such as ice cream and soft drinks. As a grain, it is important throughout the day, from breakfast cereal and sausage or scrapple (cornmeal boiled with pork scraps, then sliced and fried) to whiskey, and as a major source of livestock feed in the United States and Europe. Industrial uses include all parts of the plant for products such as plastics, ethyl alcohol, and corncob pipes.

Because of its versatility, corn spans a variety of cuisines. It is often thought of as best "on the hoof," or right out of the garden. Roasted ears are sold in bazaars and markets from Ankara to Surabaya. Fresh, it is also used for tamales in Mexico, humitas throughout South America, corn salads and relishes and a great variety of stewed, fried, and baked side dishes. In many cultures, grain is a main dish and may be served with or without meat or fish. Cornmeal polenta, mamaliga, and las pous are staples in Italy, Romania, and southwest France, like hominy grits in our South. In some African countries, cornmeal is the "pasta" of the cuisine. It may be shaped into a "spoon" for eating sauces and stews. Fried mush with "Puddin' Meat" is an oldtime favorite of the Pennsylvania Dutch country. In Indonesia, where many separate dishes are served at a meal, corn fritters — not unlike those of North and South America — are a vegetable dish on many of the islands. Corn, in its miniature form, has a role in the symbolic eight-vegetable mixture of the Chinese cuisine. The Cajun maque choux includes fresh corn

kernels, tomatoes, onions, and peppers. Corn puddings with coconut and often bananas are found in the Philippines, Indonesia, Thailand, and elsewhere in South Asia and the Caribbean.

In soup, corn is at its ecumenical best. A range of recipes from distant parts of the world differ only by the addition of endemic ingredients. Corn velvet soup has become a traditional part of the Chinese menu. However, it might also be popular at an American church or volunteer fire department summer cookout. Thai and Malaysian corn soups are spicy and include fish sauce (Nam Pla), seafood, and cilantro, instead of chicken, while the Indonesian version can include grated coconut, lime juice, and an Asian form of basil. A Bombay chicken corn soup includes carrots, coconut milk, chilis and lemon juice. A corn chowder in New England and in Peru uses potatoes and chicken common to both countries. A Mexican corn soup can be made with cheese, and a Tex-Mex version includes zucchini and red peppers.

In Europe and the Americas a sufficient variety of corn breads exists to go with any soup. A rich Paraguayan corn bread includes cheeses; a Caribbean corn bread includes coconut milk and grated corn with nutmeg seasoning. Swiss riebeles are a fried cornmeal breakfast cake, served with bacon or ham. American Shaker green corn pudding, made with fresh corn, is steamed, while various other breads add maple syrup, sharp Cheddar cheese, jalapeno peppers, buttermilk, masa harina, cracklin's, drippings, potatoes, bananas, shredded coconut, mixed fruits — including raisins and cherries — as well as blueberries and other possible ingredients of corn muffins.

In all cuisines, some dishes never travel well. In Mexico, corn smut, huitlacoche — the grey-black blob of fungus on the ears of corn — is a delicacy which can be fried and eaten with tacos or in a sauce. North of the border, it is only starting to have the respect afforded other forms of wild mushroom. Green corn puddings and corn ice cream are eaten in North America, Africa, and Asia and by adventurous diners elsewhere. Some dishes follow after their cooks and become transplanted, though often somewhat transformed, in a new land. A Caribbean cornmeal dish, like coo-coo, recalls its African culinary ancestors. Similar examples of food migration are as important a part of our Southern cooking heritage as New Orleans jazz is to our music.

Other important crops Americans have contributed to the international food and culinary exchange are: potatoes, squash, tomatoes and various beans, peanuts, cilantro, pumpkin, avocado, pineapple, cocoa, chili peppers, vanilla. Some of these ingredients (like cilantro) have returned to this continent as typical ingredients of other cuisines. For a review of these ingredients, see South American Cooking: foods, and feasts from the New World, by Barbara Karoff (Addison-Wesley, 1989).

A Banquet of Corn

SOUP

<u>U.S. - New England</u>	<u>China</u>	<u>Peru, Chili, Ecuador</u>
Corn Chowder*	Chicken-Corn Velvet	Chupe de Camaron (Shrimp Chowder)

MAIN COURSE

<u>Mexico</u>	<u>Italy</u>	<u>Bolivia</u>
Tamales	Polenta	*Pastel de Choclo con Relleno de Pollo (Corn Pie with Chicken)

<u>SIDE DISH</u>		
<u>Caribbean, various</u>	<u>Romania</u>	<u>East & South Africa</u>
*Coo-Coo, Funchi	Mamaliga	Mealie-Meal, Ugali, Putu, (Cornmeal porridge, also baked or fried)
	Bidia	

<u>FRESH VEGETABLE</u>		
<u>Indonesia</u>	<u>East Africa</u>	<u>South America</u>
*Dadar Jagung	Coconut-Corn Curry	Humitas (Stewed Corn)
(Corn Fritter)		

<u>BREAD</u>		
<u>U.S. - South</u>	<u>Portugal</u>	<u>Dominican Republic</u>
Hush Puppies	*Broa da Barcelos	Pain de Maiz

<u>DESSERT</u>		
<u>Native American</u>	<u>Thailand</u>	<u>Cuba</u>
Indian Pudding	*Takaw Kao Pot	Majarete (Corn-Coconut Pudding) (Green Corn Dessert)

* Recipe Included

Corn Chowder

3 Tbs. Canola oil or several strips of bacon
1 medium onion, minced
1 large stalk celery, chopped
2 large potatoes, pared and quartered
1 small bay leaf
1 Tbs. flour
4 cups of milk
3 or 4 fresh ears of corn, grated or two 12-oz. cans niblets (about 3 cups)
salt and pepper to taste

Garnish: (optional)

- 1 can clams with juice
1 can baby corn (available from Oriental food stores)
parsley or cilantro

Boil potatoes with bay leaf and salt until tender.

Meanwhile, sauté onion and celery. If bacon is used, save meat to sprinkle as garnish. Gently mix flour with cooking fat. Add milk, stirring continuously. Add corn and cook on low heat for five minutes. Check seasonings.

Add clams and/or baby corn three minutes before serving. Serve with a sprig of parsley or cilantro. Serves six.

Coo-Coo

- 12 small okra
- 4 cups chicken or beef stock*
- 2 cups yellow cornmeal
- 2 Tbs. butter or margarine
- salt to taste

Optional: sweet potatoes, tomatoes, sweet peppers for garnish. Fish (in Barbados, Flying Fish) or meats generally accompany this dish.

Wash okra. Boil with stock until tender. Add cornmeal, stirring constantly. Cook until thick, about five minutes. Pour into a bowl to mold or pour into greased bowl and swirl the bowl in your hands until the Coo-Coo forms a ball. Slice to serve. May also be baked, or sliced and fried. *Coconut milk may be substituted, for a sweet dish. Serves 6, with other dishes.

Corn Pie with Chicken

Crust:

- 3 Tbs. Canola oil
- 4 cups corn, fresh or frozen, puréed (drain to remove excess juices)
- 4 Tbs. chopped cilantro
- 4 eggs
- Salt, pepper to taste
- dash red pepper

Filling:

- 1 chicken, skinned, boiled, and chopped
- 1/2 cup raisins
- 4 Tbs. Canola oil
- 2 medium onions, chopped
- 1 medium hot chili, seeded, chopped
- 3 cloves garlic, minced
- parsley, salt and pepper to taste
- 3 medium tomatoes, peeled, seeded, chopped

Optional: Use hardboiled eggs, beef, pork, in place of the chicken, or combine the meat and chicken.

Preheat oven, 350 degrees. Simmer chicken until tender. Soak raisins five minutes in warm water.

Prepare crust by gently cooking puréed corn and cilantro. Cool. Beat eggs lightly and add to corn; return mixture to low heat. Cook, stirring, until thick. Remove from stove. When cool, press mixture into greased baking dish, saving about one cup for topping.

Prepare filling by sautéing onion, garlic and pepper until soft. Add tomatoes; cook three minutes. Add chicken. Check seasonings.

Add filling to crust. Top with remaining corn mixture. Bake about one hour. Serves 6.

*Adapted from South American Cooking by Barbara Karoff, Addison-Wesley Publishing Company, Inc., 1989.

Dadar Jagung

- 2 shallots
- 1 clove garlic
- 1 small medium hot chili (optional)
- 4 medium shrimp, peeled and cleaned
- 4 Tbs. Canola oil
- 3 cups corn kernels (2-12 oz. cans or 3 to 4 fresh ears cooked and scraped)
- 2 large eggs
- 1 Tbs. cornstarch
- 1 tsp. sugar (optional)
- salt and pepper to taste

Blend shallots, garlic, chili, shrimp, and 1 Tbs. oil in food processor to make a paste. Remove and set aside. Process corn gently, until kernels are one-third original size.

In a separate medium-sized bowl, beat eggs. Add seasoning, paste corn, and cornstarch. Mix carefully to distribute seasoning flavors.

Heat remaining oil in non-stick pan to sizzling point. Drop corn mixture from a tablespoon. Flip fritters and cook until both sides are brown. Remove to platter. Serves 6, with a meat dish and one or two other side dishes.

Takow Kao Pot*

- 1/2 cup tapioca (cassava) flour **
- 4 Tbs. superfine sugar
- 1 1/3 cups water
- 4 drops jasmine or 1 tsp. rosewater
- 2 Tbs. cornstarch
- 1 1/2 cups corn (1-12 oz. can niblets, drained)
- 1 1/2 cup coconut "cream"
- salt

Mix tapioca flour, sugar, and water until smooth and sugar is completely dissolved. Cook over medium heat, stirring, until mixture thickens. Remove from fire and add flavoring. Heat and gently cook corn. Add corn to mixture. Pour into small fluted paper cups or Pyrex custard cups, filling halfway, then chill. In saucepan, blend coconut "cream" and cornstarch. Add salt. Stir over low heat until topping thickens. Add topping to dessert cups and chill until set, one to two hours. Makes about 20 dessert cups.

*Adapted from The Original Thai Cookbook, by Jennifer Brennan, Coward, McCann & Geoghegan, 1981.

** (available from Oriental food shops.)

Broa de Barcelos*

- 3 packages active dry yeast
- 3 Tbs. sugar
- 2 cups stone-ground yellow cornmeal
- 2 cups warm water (105-115 degrees)
- 3 Tbs. meat drippings or Canola oil
- 1 1/2 cups gluten flour
- 2-3 cups whole wheat flour
- 2 tsp. coarse cornmeal

Combine yeast, 1 tsp. sugar, 1 1/2 cups stone-ground cornmeal, and 3/4 cup of warm water in small bowl. Cover with dry cloth. Set in warm, draft-free area until doubled in bulk, about 30 minutes.

Stir down. Mix in remaining sugar, stone-ground cornmeal, warm water, drippings or oil, salt, and gluten flour. Add wheat flour slowly, to make stiff but workable dough. Turn out dough and knead for at least five minutes. When dough is smooth and elastic, shape into ball and place in greased bowl. Turn dough to coat with grease. Allow dough to rise again in a warm place. The heavy dough will take more than two hours to rise.

Punch down dough and divide in half. Again knead. Grease two bread pans and sprinkle with cornmeal. Shape dough into balls, place in pans, and dust with flour. Allow to rise (about one and one-half hours).

Preheat oven to 450 degrees. For the crunchier crust of the Portuguese original or French bread, mist dough with a fine sprayer, such as a plant mister. Place bread on center oven rack. Mist again from time to time. After 20 minutes, reduce heat to 400 degrees. Bake 25 minutes longer. Continue misting. Remove bread when it is deep brown and

*Adapted from The Food of Portugal, by Jean Anderson, William Morrow and Company, Inc., 1986.

TRIAL OF COLUMBUS

Darlene Emmet Fisher

New Trier Township High School
Winnetka, IL 60093

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The upcoming quincentennial of the voyage of Columbus has led to an explosion of popular and academic material concerning the significance of the Columbian Exchange and the amount of blame or praise to be heaped upon Columbus for everything that has happened to the world since 1492. Students are likely to say "Who cares?" But students who are involved in a simulated trial of Columbus get more insight into the controversy. As some of the charges are aired and a defense of Columbus is also presented the issues become exciting to the students. The existence of readily available new resources makes it

possible for students to examine the issues as research projects.

SUGGESTED COOKBOOKS FOR INTERNATIONAL COOKING

The African News Cookbook, African Cooking for Western Kitchens, African News Service, Inc., Edited by Tami Hultman, Penguin, 1985.

Time/Life Books, Foods of the World Series.

Southern Cooking, Craig Claiborne, Times Books, 1987; Frugal Gourmet Cooks American, Jeff Smith, William Morrow & Co., 1987. See also: Fannie Farmer and Joy of Cooking.

The Complete Book of Caribbean Cooking, Elizabeth Lambert Ortiz, Ballantine Books, 1973; Caribbean Cooking, Connie and Arnold Krochman, Quadrangle, New York Times, 1974.

The Exotic Kitchens of Indonesia, Recipes from the Outer Islands, Copeland Marks, M. Evans and Company, Inc., 1989.

The Art of Mexican Cooking, Diana Kennedy, Bantam Books, 1989.

The Taste of Southeast Asia, Barbara Hansen, HP Books, Inc., 1987.

Thai Home-Cooking from Kamolmal's Kitchen, William Crawford and Komolmal Pootaraksa, NALM, 1985.

Mohgul Microwave, Cooking Indian Food the Modern Way, Juli Sahni, William Morrow, 1989.

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The production of the trial involved about half of the class. Meanwhile the other half were involved in other oral presentations and served as the jury for the trial — the jury was very involved in the discussions of guilty or not guilty. Clearly the number of people in the trial can be expanded or contracted.

The time required for the trial involved two days of library research and two days of in-class preparation spread over three weeks to allow them to continue work on their own. The trial itself took about three class periods. There are clearly a variety of ways that the trial can be handled. We tried Columbus in absentia. Some students would have preferred "Columbus" to be there and speak in his own defense. We kept our trial format very simple but it could be much more elaborate.

Following are the instructions given to the students,

the criteria for the evaluation, basic format for the trial, and a bibliography of the resources most frequently used by the students. The students themselves developed their testimony and discussed with the "lawyers" which testimony fit best for the defense and which for the prosecution. The prosecuting attorneys wrote the specific charges based on the general categories suggested. Their research was more general than the individual witnesses. Naturally the defense attorney needs to enter a plea of "not guilty" for the trial to proceed.

TRIAL OF COLUMBUS

Topics for charges in a civil trial. Wording of the charges to be developed by the prosecuting attorney:

- native peoples
- diseases/health
- ecology
- motive

Characters:

Defense attorney

Prosecuting attorney

Witnesses:

Plains Indian

Aztec

nutritionist (modern)

crew member of Columbus's ships
on first voyage

Irishman (19th century)

North American Black (modern)

African from Nigeria (modern)

Simón Bolívar

Benito Juárez

ecologist (modern)

medical researcher (modern)

Other possibilities for witnesses:

Spanish priest in Americas in
century following Columbus

Slave (17th century)

Fur trader

cartographer

Each person will need to research and play his or her part effectively. Each person must turn in (on the day of the presentation) an outline of key points (minimum 2 pages) and a bibliography of at least three sources including no more than one encyclopedia. Three days before the trial turn in two quiz questions based on the individual part — one multiple choice and one true/false. These cards will be used for a class open-note quiz at the end of the proceedings.

CRITERIA FOR EVALUATION:

Outline 15 pts.

Bibliography 10 pts.

Quiz questions 20 pts.

Information communicated 50 pts.

Interaction between characters 15 pts.

Characterization 20 pts.

Creativity (costume, props, etc.) 20 pts.

Total points _____ 150

TRIAL OF COLUMBUS — FORMAT

JUDGE: The court is in session. The first case is Columbus V. The People of the World. We will of necessity try Mr. Columbus in absentia. Will the prosecuting attorney please read the charges.

(Prosecutor reads charges.)

JUDGE to defense attorney: How does your client plead?

DEFENSE ATTORNEY: Not guilty!

JUDGE: Present your arguments.

(Prosecuting Attorney explains the main points he/she plans to make.)

JUDGE: Call the first witness.

The prosecuting attorney will then give the name and title or description of the first witness.

Swearing in.

The prosecuting attorney will then examine (question) the witness. At the end of his questioning —

JUDGE: Would the defense attorney care to examine the witness?

The defense attorney then proceeds to the questioning unless he/she cannot use the witness, in which case he/she will decline. When the defense attorney completes the questioning the judge will ask for the next witness for the prosecution etc. When the prosecution finishes its witnesses the defense will do the same. Divide the witnesses among you depending upon which side will benefit more.

After all witnesses have testified the judge will ask the prosecuting attorney and the defense attorney to sum up their major points.

Following the summation the judge will repeat the charges and turn the case over to the jury (the rest of the class) to find Columbus guilty or not guilty on each charge.

SELECTED RECENT BIBLIOGRAPHY

BOOKS:

Axtell, James. After Columbus. New York: Oxford University Press, 1988.

Crosby, Alfred W. The Columbian Exchange: Biological and Cultural Consequences of 1492. Westport, CT: Greenwood Publishing Co. 1972.

Dor-Ner, Zvi. Columbus and the Age of Discovery. New York: William Morrow, 1991.

Faga, Brian M. Kingdoms of Gold, Kingdoms of Jade. London: Thames and Hudson, 1991.

Josephy, Alvin M. Jr. America in 1492. New York: Alfred A. Knopf. 1992.

Josephy, Alvin M. Jr. The Indian Heritage of America. New York: Alfred A. Knopf, 1968.

WHA ELECTIONS

In the fall (1992), the WHA will be electing three new members to the Executive Council. Would you like to be nominated? Know somebody who would? Please send name(s) with a brief résumé to David G. McComb, Chair, WHA Nominating Committee, Department of History, Colorado State University, Fort Collins, CO 80523.

Sale, Kirkpatrick. The Conquest of Paradise: Christopher Columbus and the Columbian Legacy. New York: Knopf (Penguin), 1990.

Tannahill, Reay. Food in History. New York: Harper and Row, 1962.

Taviani, Paolo Emilio. Columbus: The Great Adventure: His Life, His Times, and His Voyages. New York: Orion Books, 1991.

Viola, Herman and Margolis, Carolyn. Seeds of Change. Washington, DC: Smithsonian Institution Press, 1991.

Wetherford, Jack. Indian Givers. New York: Fawcett Columbia, 1988.

Periodicals:

Newsweek Fall/Winter 1991. Special Issue.

Time October 1991.

National Geographic October 1991.

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WORLD HISTORY ASSOCIATION

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Phone: (215) 895-2471

The *World History Bulletin* accepts and publishes at no cost all employment opportunities and all available positions dealing with any aspect of and on any level of world history.

The Bulletin expresses appreciation to Jim Banham, proprietor of MACreations Associates, and Steve Snow, proprietor of the Media Printing Center, both of Media, PA, for their interest, for their concern, and for their sincere personal involvement in the final product of this publication. The newsletter is run through its process on a very low budget; these two contribute greatly in allowing the World History Association to do it. A hearty "thanks" to both.

SELECTED BIBLIOGRAPHY FOR QUINCENTENARY HISTORY

At the 1991 AHA Conference, Jeffrey Bolster of the University of New Hampshire, a consultant to the PBS series on "The Columbian Exchange"; Judith P. Zinsser of the United Nations International School and Rutgers University, and a member of the WHA Executive Council; and Mary C. Karasch of Oakland University set out to demonstrate some creative and culturally sensitive treatments of Quincentenary history. A portion of their bibliography appears below. Should you want the complete bibliography or the materials, please write Judith.

Judith P. Zinsser
357 West 29th Street
New York, New York 10001

On Columbus and the Legacy of 1492

prepared by W. Jeffrey Bolster.

The Log of Christopher Columbus, trans. Robert H. Fuson. Camden, Me.: International Marine Publishing Co., 1987.

This is Columbus's own account of the historic first voyage, available in paperback. Fuson provides interesting background on the log, on Columbus himself, on Columbus's ships and navigation, and on the landfall controversy.

Wilford, John Noble. *The Mapmakers*. New York: Knopf, 1981. Wilford provides great material on mapmaking, and the expansion of human knowledge of cartography and the world.

Sweet, Leonard I. "Christopher Columbus and the Millennial Vision of the New World." *Catholic Historical Review* (72) (July 1985): 369-382.

Watts, Pauline Moffitt. "Prophecy and Discovery: On the Spiritual Origins of Christopher Columbus's 'Enterprise of the Indies.'" *American Historical Review* (90) (Feb. 1985): 73-102.

These two important articles treat Columbus's apocalyptic vision and argue that his spirituality is a crucial factor in understanding the historical significance of his voyage in 1492.

Zvi, Dor-Ner. *Columbus and the Age of Discovery*. New York: William Morrow, 1991. This is the companion volume to the PBS television series. It is a fine distillation of the most recent scholarship on Columbus from many perspectives, and thus a useful source for lectures.

Luneenfeld, Marvin. *1492: Discovery, Invasion, Encounter*. Lexington, Ma.: D.C. Heath, 1991. This is a good collection of documents and interpretive statements organized around three different understandings of what occurred in 1492.

Iconography of African Slavery in Brazil prepared by Mary C. Karasch.

Ferrez, Gilberto. *Photography in Brazil, 1840-1900*. Albuquerque, 1990.

Graham, Sandra Lauderdale. *House and Street*. Cambridge, 1988.

Karasch, Mary C. *Slave Life in Rio de Janeiro, 1808-1850*. Princeton, N.J., 1987.

Levine, Robert M. "Faces of Slavery." Available from History Department, University of Miami, Box 8107, Coral Gables, FL 33124.

Bibliography for Indigenous and Spanish Accounts of Cortes' Conquest of the Aztecs prepared by Judith Zinsser.

Leon-Portilla, Miguel, ed. *The Broken Spears: The Aztec Account of the Conquest of Mexico*, trans. Lysander Kemp. Boston: Beacon Press, 1961.

Diaz del Castillo, Bernal. *The Discovery and Conquest of Mexico*, ed. Genaro Garcia, trans. A.P. Maudslay. NY: Farrar, Straus and Cudahy, 1956.

Glendinnen, Inga. *Aztecs: An Interpretation*. NY: Cambridge University Press, 1991.

A unique work of interdisciplinary synthesis utilizing archaeology, anthropology, and history to reconstruct Aztec culture and ways of thinking.

Keen, Benjamin and Mark Wasserman. *A History of Latin America*. Boston: Houghton Mifflin, 1988 (3rd ed.)

A good, general narrative history of Latin America from 1492 to the present.

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WHA AFFILIATE CORNER

Call for Papers: THE SOUTHEASTERN WORLD HISTORY ASSOCIATION, an affiliate of the World History Association, invites the submission of individual papers or panel submissions for possible inclusion in the program of its Fourth Annual meeting to be held in Atlanta on November 6, 1992. The conference theme will be "Encounters, Exchanges, and Invasions," but all papers addressing research and teaching in the field of world history will be considered. The submission of a panel or panels on teaching about the Columbian Exchange is particularly encouraged. The deadline for submissions is July 1, 1992. Proposals should be sent to Professor Marc J. Gilbert, Department of History, North Georgia College, Dahlonega, Georgia, 30597.

A JUMP-START READING LIST
for Prospective World History Teachers
 by
 Loyd S. Swenson, Secretary, WHA, 1990-91
 University of Houston

If you are facing a challenge to start teaching a course in WORLD HISTORY for the first time, perhaps you are overwhelmed. Don't be. It can be done and done well, in a variety of ways, as more than 1000 members of the World History Association are now doing. We invite you to join us in the exciting adventure of learning and sharing more knowledge about the whole human experience on Planet Earth.

Here is a very basic short list of bibliographic materials that may help a teacher get started in a systematic way. This list is highly selective, partial, and biased toward holism, but it is a quick response to the many pleas for help that educators have been voicing recently. May it aid you in moving toward a sense of competency.

First, we suggest, naturally, that you consult the *World History Bulletin*, published twice yearly since 1983 and the new *Journal of World History* beginning with two issues in 1990. Next, you may wish to sample the variety of offerings illustrated in Kevin Reilly, ed., *World History: Selected Reading Lists, and Course Outlines* (N.Y., Markus Weiner, 1985) or in Robert Wacjack and Richard Renny, eds., *Approaches to World Studies: A Handbook for Curriculum Planners* (N.Y.; Allen and Bacon, 1989). Also, *The History Teacher*, v. 18 #3, (May 1985) gives good initial guidance.

Among 'civilizationists' specializing in comparative studies, perhaps the greatest gurus of the early 20th century were:

- H.G. Wells *The Outline of History* (1920)
- Oswald Spengler *The Decline of the West* (1918-22)
- Arnold J. Toynbee *A Study of History* 12 vols. (1934-61)
- Pitirim Sorokin *Social and Cultural Dynamics* 4 vols. (1937)
- Frederick J. Teggart *Theory and Process in History* (1941)

Among professional historians in the U.S.A., influential spokesmen for world history in the later 20th century have been:

- William H. McNeill *Rise of the West* (1963); *Human Condition* ('80)
- Leften S. Stavrianos *The World to [and] since 1500* 4th ed. (1982); *Lifelines from Our Past* (1988)
- J.A. Garraty & P. Gay eds. *The Columbia History of the World* (1972)

- W. Warren Wagar *Books in World History* (1973)
Carroll Quigley Evolution of Civ. ('61); Tragedy and Hope ('67)
- Theodore Von Laue *Global City ('69); World Rev. of Westernization ('87)*
- Philip D. Curtin *Cross-Cultural Trade in World History* (1984)

Among most influential writers in English on basic topics of global concerns are:

- Geoffrey Barraclough *Main Trends in History* (1978)
- Gilbert Allardyce "The Rise and Fall of the Western Civ. Course," *AHR* June '83
- Rushton Coulborn *The Origins of Civilized Societies* (1969)
- Lewis Mumford *Technics and Civilization* (1932)
- Hugh Thomas *A History of the World*, Rev. Ed. (1982)
- Jacob Bronowski *The Ascent of Man* (1973)

Among the most valuable reference works for teachers are:

- Bernard Grun, ed. *The Timetables of History* (1963-75)
- W.L. Langer, ed. *Encyclopedia of World History* 5th ed. (1980)
- G. Barraclough, ed. *The TIMES Atlas of World History* (1978)
- Chris Scarre, ed. *Past Worlds: Times Atlas of Archaeology* (1988)
- Robert Roeder et al. eds *Study Guide for the World: A T.V. History* (1986)
- Rene Maheu, ed. *UNESCO History of Mankind*, 6 vols. 1963- *Cambridge Ancient..., Medieval..., Modern..., [& topical] History series*

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WANTED. Full or part-time position teaching world history survey courses and working with student teachers. 33 years' high school/university experience. Ph.D. with Euro-American 20th century concentration Post-doctorate work at Universities of Nebraska (China/Japan), Minnesota (India), Oxford (post-war Europe), and Wisconsin (contemporary Japan). Self-authored world history curriculum named "Exemplar" by UN-sponsored study. World History Association Executive Council, 1984-87; four articles published in *World History Bulletin*. 18 years' experience presenting world history sessions at teacher conventions and workshops. Mark Welter, 17410 Baugh Street, NW, Anoka, MN 55303; Telephone (612) 441-5268.

Teaching World History - A Panel Discussion*

(Efforts in the Secondary Schools and What Should Be Done)

Marilynn Jo Hitchens
Past President, WHA (1980-1982)

It is all but impossible to generalize about world history in the secondary schools as efforts are incredibly diverse. On the one hand the Center for History in the Schools at UCLA reports that 75 percent of this country's schools offer world history and that since 1980 more students are taking world and American history and fewer are taking Western civilization. On the other hand, reality suggests that what is being taught under the rubric of world history makes the nomenclature questionable. For instance, some schools like ours mandate one year of world history and one year of American history to graduate. But what is actually taught in our world history classes ranges from Western civilization, to area studies, to culture and geography, to global issues depending on the teacher. Other schools like East High School in Denver, offer a distinctly Western civilization group of courses because they lead into an AP European history. At Aspen High School, meanwhile, a two-year world history course is taught which folds American history into it, and in Minnesota that kind of offering is extended over a period of four years ending in a 12th grade twentieth century world course. In California now, world history and geography are taught in the 6th and 7th grades and modern world history in the 10th. So we can see that there is a range of mandates, curricula and content actually being offered in the schools today under the subject nomenclature of world history.

At the philosophical level, most people agree that the premise of a world history course is correct: that is, that the twenty-first century in which our students will live and work demands not just knowledge of and sensitivity to world cultures and history, but a world view of the economy, of ecology, of politics, and of society. This consensus breaks down, however, over the following issues.

1. The first issue is over the orientation of the course — should it be social studies or history? In the education field, there is still enormous debate over whether the discipline of history with its emphasis on literacy, or social studies with its focus on social interaction, should framework the course. Is it more important that students know facts, are trained in the rigors of analysis and synthesis, and can read and write with facility, or that they know how to work in groups, solve problems, and make history relevant?

*Comments presented at the Western Social Science Association's Meeting. April 22-25, 1992. Denver, CO, Radisson Hotel.

2. The second issue is content. While many agree that knowledge of the world should go beyond the U.S. and Europe, there are few who are willing to actually drop any of this content in favor of world content. Many argue that knowledge of our own culture should come first, that the history of the Greeks, Romans, and the Renaissance are crucial to the standards of the educated man, and that European history is the dominant theme of the modern world. Thus, world history often becomes an add-on of additional information rather than a reorientation of a course.

3. The third issue is teacher training. Most teachers of my era studied Western civilization as the basic survey course and then a potpourri of other nation-state courses. New teachers coming into the system fare no better in being prepared to teach world history. There are only a handful of universities which teach a survey world history course, and in many cases, teachers can be certified in the social studies without ever having taken a history course at all, no less a world history course. Most teachers teach what they know and rarely is there enthusiasm for teaching what one does not know.

Given these problems I would suggest the following directions in which secondary education must move in order to fulfill the philosophical consensus which has emerged with regard to world history.

1. First, the history part of the course must take precedence. History is not social studies, it is not globalism, and it is not cultural studies. It is a discipline which cultivates habits of mind as important as the content. These habits of mind include reason, logic, and rhetoric as applied to the human landscape through time. They are crucial habits of mind in a republican democracy where a search for truth is a major goal of civic life. They have been distorted in the social studies application, however, because they are often utilized without the goal of truth based on the evidence of time. Students are asked to role-play, for instance, without the necessary content and perspective which time gives to make the reason, logic, and rhetoric anything more than a game. The role-playing lacks the fundamental presupposition, which is that broad evidence is gathered by wide reading over time. In addition, these social studies activities often neglect the logic of causation whose basic discipline in history is chronology, and they lack the crucial element of literacy in the written and spoken word. History is as fundamental a discipline in school as are science, math, and language. It differs somewhat, however, because it deals with humanity which has elements of irrationality and creativity to it. Thus, the discipline is also the ultimate subject of synthesis and of narration or patterning of a new landscape. While math serves to expand the numerical world, science the physical world, and language the verbal world, history serves to expand human life in time. It should

be emphasized and mandated as a yearly course of study.

2. The second effort deals with the direction course content should take. It is important to emphasize that world history content is not a matter of adding on more subject matter. It is a matter of looking at history from a new perspective — a larger geographical perspective and a longer time perspective. World history is not a course about individual nations, or classical, medieval and modern times. Its major theme is global human change through time. Any topic undertaken must have a global element to it. Here, therefore, are examples of world history themes — technological revolutions, religions, encounters, migrations, sedentary versus nomadic societies, peopling of the globe, disease, social systems, trade patterns, political systems, science, literacy. The inclusionary and exclusionary principles of course content must be shaped by broad perspective. Let us take, for example, a traditional topic like the Golden Age of Greece. In a world history course the topic should be "golden age," with a discussion of the many golden ages which have occurred throughout the world and what are the elements of such ages and their legacies. In this way, one can discuss the Kingdom of Mali, or Mauryan and Gupta India, or Tang and Sung China, or the Maya and then, of course, use rules of evidence and logic to formulate theories of the present. In short, world history requires not more content, but reshaped content using questions which are pertinent to the twenty-first century like trade systems, technological transfer, the environment, population, literacy.

3. Efforts must be made to help and encourage teachers to learn the new history. There are two ways this can be done. First, teachers can be self-learners. Basically that is the way most of us came into world history. From year to year, we incorporated more of the world into our course, and as we did so, we began to see the common themes and the comparisons. As this happened, the Thirty Years' War did not take up so much space and was addressed in a broader framework, away from just Germany and Europe and more toward religious fragmentation on a broad scale. Another route to teacher training, of course, is formal teacher training, which is ever more possible as universities and organizations take a role in offering outreach opportunities. The World History Association, for instance, publishes a *Bulletin* which explores topics in the field, sponsors Institutes like the one in Aspen this summer to train teachers, and becomes an agent of advocacy to promote graduate programs and curriculum change. Real world history will occur in the classroom when teachers begin teaching it. The excitement of teaching this new subject is infectious to student and teacher alike.

In conclusion, I would say that world history is on the horizon, it is doable, it is exciting, and it is vital to the generation of students we face. It is the twenty-first century.

1492: The Year American History Ended*

(Or: The Quincentennial as a Case for a De-Nationalized History)

Mark Welter
Anoka, Minnesota

The Columbian Quincentennial has launched an avalanche of calls for re-analyzing the Great Encounter. Summons for re-interpretations and "innovative" teaching strategies flood educational journals and convention agendas. This is not surprising. Without question, the 500th anniversary of Columbus's journey is a "teachable moment" that warrants re-examination of what we are writing and instructing.

The author sees the event as an opportunity to take revision a step farther — a chance to re-define what "American" history is and an occasion to view the year 1492 from another perspective.

The fall of 1989 presented exactly such a convenience. After nearly a quarter-century of teaching, reading, and writing about world history, the administration assigned two classes of traditional American history. What an opportunity! Here was the opening to practice what world history advocates had preached for years: present national histories as part of the human story, not as a separate entity; or offer the world adventure as a continuum, not as a series of time-tailored individual stories.

To explore student impressions of the Great Event, we administered a brief, informal survey. Using a half-sheet of paper and no names, students were asked to respond to the following questions:

1. Who discovered America?
2. Give three things that happened in America before 1492.
3. "Indians are..." (Give three descriptive words which come to mind.)

The half-sheets were collected and read back to the classes. The most common replies were:

1. "Columbus" (about 90%)

*The author is aware that many of the facts presented here are review for world history teachers. They are condensed here for sake of impact and context — to demonstrate the significance and dimensions of the omissions inherent in the standard, nationalized versions of "American" history. To a great or lesser extent, this is, of course, true for all national histories. The reader will note that this effort includes a review of pre-Columbian accomplishments. The author is aware that this is merely a reminder for many world history teachers. Our purposes, as the title suggests, go beyond a survey. Specifically, they are two fold: (1) to demonstrate the magnitude of what is often omitted in the standard, national history course; and (2) to illustrate that when the human record is presented in a fuller context (in macro, not microcosm), a tension-reducing awareness of what other groups have contributed to the "world bank of knowledge" is more likely. When the latter is accomplished, "minority" groups are more apt to be recognized for what they are: members of the human community, not "variants" from the main stream.

2. "nothing" "scalping" "teepees"
3. "drunks" "bums" "wigwams"

The answers spoke for themselves. The great majority of the students (10th grade, high school) believed American history "began" in 1492, that before Europeans' arrival, America was "uncivilized," inhabited by "primitive savages" who "never set a stone upon a stone." It can be safely said that there are at least two major sources for the outlooks: movie images and nationalized history courses.

But if the origins of prejudiced assumptions are reasonably clear, the reasons for persistence need to be investigated. Our survey was taken in 1989. We were on the verge of the Columbian Quincentennial. The World History Association was nearly a decade old. Was it not clear by now that we are citizens of an interdependent, global society? Barbara Ward Jackson had published her classic, Spaceship Earth, nearly a quarter-century earlier. For decades, workshops, discussions, and "global ed" literature had flooded the market. Yet, for all our pedagogical endeavor, little had reached the eyes and ears of my 10th graders. (Certainly they were not alone. I have had the same results with dozens of secondary classes on similar topics. Further, the same three questions received only slightly more sophisticated responses when I presented them to university classes.)

Why? One major answer is that students are offered a truncated version of the human story. Look at ten American history texts. Chances are that eight or nine will begin their story of the "New" World with a survey of European activities and a brief account of northeastern Indians of what is today the United States. Whether it is the Crusades, the Renaissance, or the evolution of Parliamentary law, the "Old" World always appears more "civilized." In itself, there is nothing wrong in teaching this; the problem lies in what is not taught about the Native Americans.

Events prior to 1492 receive scant attention. If pre-Columbian peoples are dealt with at all, North American tribes are accented. Two huge assumptions are inherent to these customized versions. The first is that nothing worth mentioning happened in early America. The second is that all Native Americans lived as those north of the current Mexican border did. While recent findings demonstrate more complex groups¹ evolved north of the Rio Grande, most Pre-Columbian Americans of this area pursued hunter-gatherer ways of life. Few would dispute that the most brilliant early American achievements occurred outside the parameters of what is today the United States. Given the prevailing models for what is "American" history, Central and South American peoples are not included.

This is the heart of the problem. By beginning American history in 1492, we declare that those who lived before this date did not exist or were uncivilized non-entities. Orwellian-like, they were "non-people," somewhat like the animals that roamed the plains and forests. Further, by tailoring the view of the earliest

Americans to those north of the modern Mexican border, authors are imposing a nationalized version of the Native American. When the more spectacular accomplishments of the southern civilizations are edited out, the Anglo-Saxons inevitably appear more impressive.

This points to the basic contention of this effort. The standard approach of presenting our national story — indeed, all national stories — demands a broader scope of time and space. The prejudice of time (temporal-centrism) is sharpened by arbitrarily beginning history in a period that flatters Western achievement. Culturally customized history logically spawns assumed ethnic superiority (ethnocentrism). The treatment of Native Americans in the typical "American" history course yields slanted student surveys. When achievements are eliminated by assumptions of time and space, stereotyped attitudes are difficult to avoid.

The mandate for historians of a global age is to present dimensions of the past which generate a tension-reducing awareness of different ethnic groups, cultures, and ways of life. A fuller awareness of time and space, an open-mindedness toward diversity, is vital to governments dependent upon popular vote. Citizens must know how the world really is and how it got to be that way, for collective memory is the root of collective action. If impressions of the past are defective, we are deprived of our best available guide for public action.

Accordingly, the story of America should begin with the arrival of the first humans, not the first Europeans. More than ample data testify that this event took place long before 1492. Indeed, the weight of evidence tells us that the First Americans preceded the "Age of Exploration" by at least 20 millenia. The most recent findings indicate the first appearance was in modern Southwestern United States. Excavations in New Mexico have yielded the stone point of a spear lying beside the skeleton of the extinct long-horned bison — silent testimony that American hunters were active before the last Ice Age.

At least two additional facts assert that intelligent humans were in North America in pre-Christian times. One is the East Texas discovery of three carved stone heads which were at least 20,000 years old; the other is the existence of 3000- to 5000-year old stone paintings scattered across both continents.²

Traditional American history surveys typically omit this perspective of time. The facts speak for themselves. Thousands of years before the first Europeans touched either continent, Asian immigrants had completely explored and widely settled both continents. Of equal importance, most scholars believe the Native Americans developed their way of life and their considerable achievements while isolated from any meaningful contact with more advanced groups. In this way, they were unique in all of history. Every other group, from Mesopotamia to modern times, had the benefits of cultural interaction

by way of trade, travel, and war. (For this reason, some believe early Americans did not develop the wheel. They had no one to learn from.)³

Given the seclusion, what Native Americans did accomplish before 1492 is all the more spectacular. Commonly excluded from the tale of America is the fact that pre-Columbian peoples were either world leaders or the equal of any Old World culture in three areas: agriculture, city and civil engineering, and astronomy-mathematics. Removing the wraps of time and space from the concept "Indian," reveals a treasure of glittering accomplishments.

Agriculture.

In a word, the agrarian creativity of the early Americans is unparalleled. What the Native Americans lacked in animal husbandry (some dogs and the South American llama were the only beasts of burden) and wheel technology, they more than made up in horticultural wizardry. Before Columbus landed, they were cultivating more than a hundred plants that were unknown to Europeans and Asians. Some of the better known ones were: corn, potatoes, tomatoes, squash, pumpkins, about a dozen varieties of beans, strawberries, cashews, tobacco, peppers, and natural rubber.⁴

Today, the use of these crops has diffused across the globe. Most are taken for granted (recall the student survey), and pre-Columbian peoples are seldom given credit for more than corn. They deserve better. Indeed, of the four basic staples which feed the human community — wheat, rice, corn, and potatoes — two, corn and potatoes, were first grown by the early Americans of North and South America. Historian von Hagen summarizes: "More than half of what the world eats today was developed by early American farmers."⁵

Architecture and Astronomy-Mathematics.

Agrarian innovation notwithstanding, large groups of pre-Columbian Americans progressed well beyond crop-growing before the Spanish landed. Indeed, when the Europeans came to present-day Mexico and South America, they were astonished to find mature political systems, large cities, complex buildings up to twenty stories high, and advanced aesthetic achievement.⁶ Further exposure to the natives revealed a host of intellectual, engineering, architectural, and scientific feats. Some surpassed, and many rivaled, the best of Europe and Asia at the time.

Certainly not all of the early arrivals reached these levels, but three Latin American-based peoples were outstanding. They were, of course, the Maya, who flourished in present-day central Mexico and later in modern Honduras/Guatemala; the Aztecs of Mexico; and the Inca who thrived in contemporary Peru and along the western South American coastal area.

A closer look challenges modern stereotypes of "Indians." The Maya civilization began crystallizing around A.D. 300 and peaked between A.D. 700 and 800. Like the ancient Egyptians, they used stone to

build huge pyramid-shaped structures. All had a religious focus; but, while much speculation has developed over a trans-oceanic link, none has been proved. Besides, there is a major difference between the two. Egyptian pyramids were a complete building in themselves while Maya works were platforms for temples. The latter were reached by a spectacular ascent of up to two hundred feet over open stairways.

Other Maya accomplishments were, in their time, world class. Their solar calendar was an example. So accurately did the Maya mathematicians calculate the movement of the earth and sun that they produced unmatched precision. Their solar year was off just 17 seconds, or about two hours over 500 years. In decimal terms, the Maya measurement was 365.229 days. The modern computation is 365.251. This surpassed anything humankind produced until the late 19th century. Their uncanny knowledge of the heavens included the planets. Here the astonishing pre-Columbians time the revolutions of Venus to within seven seconds of modern knowledge.⁷

Such a degree of precision called for master mathematicians. The Maya, as the record tells us, were equal to the challenge. Indeed, they went beyond the needs of their time and gave the world a permanent gift, the zero as we know it. Lloyd Merick, writing in the Mathematics Yearbook, verifies this:

The earliest systematic use of the symbol for zero...is found in the mathematics of the Maya of Central America. The Maya zero symbol was used to indicate the absence of any units of the various orders of the modified base-twenty system. This system was probably used much more for recording calendar times than for computational purposes.⁸

The reader must bear in mind that the Maya system was well-developed by the 7th century A.D. This was well before the Arabs learned the Hindu decimal structure (c. A.D. 800) and brought it to Europe where it finally took hold around the 13th century A.D. Eventually the New and Old World contributions fused into the modern numbering mode which today drives our computers.

Most Maya achievements were motivated by religion. Their writing was a collection of pictographs painted with watercolor on fiber paper and bound into books which no one has completely learned to read. Most of their works were written by priests and dealt with scientific, historic, and religious records. Priests also studied the stars to compute correct times for festivals and ceremonies. Most of these correspond with solstices and equinox. Unfortunately, many Maya written expressions were burned by the Christian Spanish who saw them as pagan.

City Engineering.

After about A.D. 900 the Maya civilization began to decline. Following a short-lived renaissance in the Yucatan area, it faltered altogether. Eventually, advanced civilization re-emerged in the central valley of Mexico. Near the beginning of the 14th century, a

group called the Aztecs controlled the area. Like the ancient Romans, the Aztecs were inheritors and organizers of earlier cultures, especially the Maya. In the realms of construction and conquest, the Aztecs also imitated the Romans. Their talents are best reflected in a description of their capital city, Tenochtilan.

Located on the present-day site of Mexico City, the Aztec capital was one of the world's largest 16th century cities. Its population was around 300,000 — five times the size of London at that time. When he first saw Tenochtilan, Bernal Diaz, who marched with Hernan Cortes, was stunned:

Gazing on such wonderful sights, we did not know what to say, or whether what appeared before us was real, for on one side, on the land, there were great cities, and in the lake, ever so many more... and in front of us stood the great City of Mexico...⁹

Built on a lake, the capital city was linked to shore by large causeways. Canals were used for some streets, while water was brought in by huge aqueducts anchored in the mountains. The city also had large temple-pyramids, well regulated markets, barbershops, parks, and even a zoo.¹⁰

Civil Engineering, Social Systems, and Architecture.

While the Maya and Aztecs were the most advanced cultures of Mexico and Central America, the Inca dominated South America. When the Spanish came in the 1530s, they were astounded to discover an empire stretching the full length of the western coast. In modern terms, it included the nations of Ecuador, Bolivia, northwest Argentina, and the northern half of Chile. By the 14th century, the Inca empire was exceptionally well-developed. It included social, political, and economic systems for an estimated 500,000 people organized from the village to the federal levels. At least one scholar believed the empire "was probably the world's best-governed political entity in the turbulent 1500s."¹¹ The Inca social system was a unique combination of rigid class society and state socialism. There were four major classes: The Inca (or emperor) and family, the nobility, the common people, and the royal servants. Private ownership of land was not permitted. The people worked the soil in common; and, after the inevitable tax payments, shared its yields. In time of shortages, they could count on supplies from the royal reserves. Equal benefits went to those unable to be fully productive — the young, the aged, the sick, and the lame. Thus, some five-six centuries before the Communist Manifesto, these southern pre-Columbians had a full measure of social insurance — a coastal commune where no one starved or went uncared for.¹²

Technically, the single most remarkable expression of talent from the Inca empire was its stunning civil engineering achievements. Leonard observes that in spite of an almost total lack of implements and materials modern engineers would consider essential,

the builders of ancient Peru constructed works of extraordinary scope. To conquer... deserts and mountains, they created aqueducts and irrigation systems, accomplished complex surveying jobs and traversed rough terrain with roadways and ingenious suspension bridges. To consolidate their empire, they also raised hilltop fortresses...and even perched a city on top of mountain ridges.¹³

By the time of Columbus, the Inca highway network interlaced the South American coast with 7,000 miles of roads. There were two main arteries; one ran through the Andean Mountains and one paralleled the Pacific Ocean. Lateral routes connected both. By Means' account, the thoroughfares rivaled modern freeways in construction and maintenance:

Characteristically...the roads ran...in straight lines. Those in the mountains were paved and stepped...; those on the coast were surfaced with footbeaten earth and were lined with walls of adobe or with large wooden posts set at intervals to mark the way. The greatest care was taken to preserve the roads.¹⁴

When needed, causeways and suspension bridges spanning up to 200 feet were built. Each highway was supplied with post houses at established intervals. The latter facilitated imperial messages carried by specially trained runners or relayed by signal fires. A report of a problem in one part of the empire was efficiently relayed across the network to the capital city, Cuzco. Troops and supplies were quickly dispatched by way of the shortest route.

Inca talents were also expressed in architecture. They were master builders in stone. Fortifications, palaces, and temples were so well constructed that they have withstood centuries of earthquakes while adjacent, more recent structures crumbled. Fitted together with hand cut boulders, many walls were so well assembled that, to this day, a knifeblade cannot be forced into their joints.¹⁵

Finally, in metalwork, pottery, and jewelry, Inca products were the equal of many in the Western Hemisphere. In textile weaving, the South American Indians were unrivaled. The Paracas tribe of northern Chile wove tapestries with tiny figures of fishes, birds, animals, gods, or mythological creatures into as many as 190 different shades of color.¹⁶

At this point it is safe to say that the depth and breath of pre-Columbian accomplishments call for a re-analysis of the original three questions and a new definition of what is "American" history. Let us turn to the former first. Let us re-examine the student survey in terms of the fuller view just presented.

1. "Who discovered America?" Because the original Americans lived here some 20,000 years before the Italian sailor arrived, they are the rightful claimants to the land and its resources. As mentioned, the many claims staked by others smack Orwellian. The nationalistic assertions assume the hundreds of millions of natives who explored, settled, farmed, and developed complex civilizations before

the Europeans arrived were "non-people." Logically, since they were the aborigines, they should be called "Native Americans" or "Amerindians" as a compromise.

2. "Give three things that happened before Columbus arrived." We have seen that when we remove the wraps of time and space from the concept "Indian," a plethora of accomplishments shine forth. We are informed that the original Americans did more than erect teepees, live in subsistence tribes, and hunt buffalo. Indeed, at the Spanish advent, the pre-Columbians were world leaders in agriculture, some phases of astronomy, and the equal of most in practical engineering. The social and economic models, especially of the Inca, surpass many contemporary systems in terms of the general welfare.¹⁷ Being exposed to this dimension of the early Americans, students should be encouraged to admit that all peoples are capable of making creative contributions to world knowledge, that no one race, culture, or time has a monopoly on superiority. In a word, "All people have been depositors and withdrawers at the world bank of knowledge." Finally, given the significance of their accomplishments, Native Americans deserve a far greater allotment of space and time within the American story.¹⁸

3. "Indians are..."

The responses to this, it will be recalled, essentially labeled the first Americans non-entities. That is, nothing happened before 1492. But, given the details set forth above, it is absurd to claim that American history began in 1492. Using the same logic, one could say that the American story ended in 1492. That is when immigration began. By then both continents were explored, settled, and parts well-developed in terms of complex civilizations. From this time forward, the two continents are a mixture of races, cultures, and creeds from across the globe.

The point is clear. Both views, traditional and revised, are permeated with nationalistic, breast-beating assumptions; both are exclusive, pinning the gold medals of achievement, discovery, and development upon themselves. To be in harmony with a world long united by economics, communication, and information, broader perspectives of the human adventure are dictated. To address modern realities with the individual stories of nations, groups, or even regions is simply a time lag. When the world is "playing stereo," we cannot continue to teach and to write our histories "in mono."

In the 15th century, Copernicus, the Polish genius, informed the world of its true role in the solar system. Today, to keep pace with scientific reality, writers and teachers and history need a Second Copernican Revolution. As a fuller picture of the Columbian encounter reveals, America is a product of the interaction between different groups. This, of course, is true for the world as a whole.¹⁹

The reality dictates the mandate for change. If

societies never developed in isolation, they cannot be studied separately. Fixity with local and national histories is both misleading and tension-building. What is needed is a view of the ecumenical setting in which all of us move. A fuller dimension reveals that all events, all accomplishments — such as our contemporary numbering system and our calendar — are shaped by a constellation of peoples and exchanges. If we ask how the present got to be the way it is — or why anything happened — we must take into account the global matrix. Otherwise, our understanding of the world around us — especially of our neighbors — becomes incomplete, even aggressive.

Put another way, when world realities demand a Copernican perspective, cultural minorities cannot be presented as "variants" or "non-people." This is tension-heightening. All people need to be presented within human adventure for what they really are — part of the total experience, part of a continuum that recognizes all peoples as brothers and sisters. Clearly, the overstated title, "1492: The Year..." is designed to nudge thinking in that direction.

END NOTES

1. "America before Columbus" in U.S. News and World Report, July 8, 1991, includes a marvelous summary of North American cultures. Most are within current United States borders. Included are lists of crops, drugs, animals, and diseases exchanged between the two cultures. No mention is made of Central and South American achievements, however. Many teachers and professors will want to use copies in the classroom.
2. Alan O. Knowslar and Terry Smart. People of Our World, (Holt Rinehart, 1981) 414-15.
3. Robert Schiller, "Who Were the First Americans?"
4. Ibid. "America before Columbus"
5. A. von Hagen, Latin America: The Development of Its Civilization, 112.
6. Bailey, Helen Miller and Abraham P. Nasatir, Latin America, chapters 4 and 5.
7. Schiller, "The Mysteries of the Mexican Pyramids."
8. Lloyd Merick, Mathematics Yearbook (1965), "The Origins of the Zero," 49-50; Ibid. Carl Benner, "Hindu-Arabic Numeration System," 46-47.
9. Bernal Diaz, The True History and Conquest of Mexico, 113-114.
10. Jonathan Leonard, Ancient America, 10.
11. Ibid. 33.
12. E Bradford Burns, "Themes for World History: Latin America as a Source," World History Bulletin, Fall/Winter, 1984, 1-4.
13. Leonard, 139.
14. Ibid, quoted in Leonard.
15. Ibid.
16. Bailey and Nasatir, 99.
17. Ibid. See footnote 12.
18. The author recently surveyed ten American history texts of about 1000 pages each. An average of 6 pages was given to Native Americans before the advent of Columbus.
19. This is, of course, the McNeill thesis. See Rise of the West and Mythistory by William H. McNeill, 1963 and 1985. Another outstanding source along diffusionist lines and multiple views is Seeds of Change by Herman J. Viola and Carolyn Margolis, Smithsonian Institution Press, 1991.

ANNUAL MESSAGE FROM THE PRESIDENT

December 27, 1991 — Chicago, Illinois

Marilynn Jo Hitchens

WHA President, 1990-1991

As President of the World History Association, it is my privilege to report annually to the membership on the state of the organization. To this end, I will comment on how the Association has been doing with regard to meeting its two primary goals: first, promotion of scholarship and teaching of world history and second, organizational support to the membership in order to carry out that goal. Then I will make some observations about future directions for the World History Association.

I don't think it is an exaggeration to suggest that there is hardly an educational curricular issue today that does not involve world history and its approaches. I would like to suggest that the World History Association has helped raise that level of consciousness. The Quincentenary Celebration at the Smithsonian, for instance, both in its exhibit at the Natural History Museum "Seeds of Change" and at the National Gallery portrayed the discovery of 1492 in a worldly context. In the "Seeds of Change" exhibit, five seeds of the 1492 discovery — corn, the potato, disease, the horse, and sugar — are portrayed as agents of world exchange and change, not as transports from Europe. At the National Gallery, "Circa 1492: Art in the Age of Exploration," the art is from around the world in 1492, not just from Europe or America. The National Council for the Social Studies, meanwhile, has drafted a Position Statement on Educational Observance of the Columbus Quincentenary, to which the World History Association is a signatory. The statement reflects many of the assumptions that our organization has been working with. It acknowledges that American students are world citizens, that "the voyages of Columbus were not just a European phenomenon," and that encounter, disease, and exchange are part of the story.

In addition, there has been a surfeit of articles in magazines and journals discussing world history curriculum, the latest I noted in the Wall Street Journal, December, 1991 entitled "The Dilemma of Teaching World History." In a more academic setting, the Woodrow Wilson Foundation at Princeton University sponsored a summer seminar for teachers in world history. Ross Dunn, former president of WHA, led this effort, which by all accounts, converted many European history teachers to world history. In Colorado, teacher certification in the social studies now requires a "knowledge of world cultures," and according to a survey done recently by the Center for History in the Schools at UCLA, 70% of the schools in the U.S. now offer one or more world history courses compared to 3% offering Western civilization. In response, many colleges and universities such as Colorado State University are

now introducing world history courses. In schools and universities, history itself is reemerging as a central discipline. The Education Department and the National Endowment for the Humanities, recently announced a joint \$1.6 million project to develop national achievement standards in the five core subjects, one of which is history. All in all, world history, a subject of murky meaning and questionable legitimacy a decade ago, is coming of age. From the rooms of Wingspread, where in 1982 a handful of prescient historians conceived the idea of an organization to nourish the field of world history, this association has made a significant impact on the social studies curriculum and historical teaching and scholarship.

What specifically has the Association been doing in the past year to support the efforts of its membership and to promote world history? Let me list but a few of the Association's endeavors.

1) The World History Journal and Bulletin continue to be seminal contributions to the field of world history. The Journal recently was awarded a certificate of recognition by the Council of Editors of Learned Journals as the best new scholarly journal for 1990. The Bulletin becomes more and more important as an instrument of communication regarding world history activities and teaching techniques. Accolades are in order for Jerry Bentley and Ray Lorantas, the respective editors.

2) November 7-9, 1991, the University of Virginia Division of Continuing Education in cooperation with the World History Association sponsored The First Annual Global Change Education Conference entitled "Rethinking World History: Globalizing the Curriculum." Over 150 people attended this conference which discussed changing perspectives in world history, texts and technology in world history, and implementing world history in the classroom and curriculum.

3) In June of 1992 the World History Association will sponsor its first national conference in Philadelphia entitled "The Global Impact of 1492."

4) In mid-July, the Association will present the first of what is hoped will be annual summer workshops for teachers and professors on teaching survey world history. This summer's workshop will be in Aspen, Colorado, and feature Professor George Brooks of Indiana University, one of our present Council members.

5) At the local level, two groups are now formally affiliates, the Rocky Mountain Regional and California World History Associations. Affiliate status allows for formal representation on the WHA Council. World History groups in the Ohio Valley and in Texas are beginning to meet on a regular basis. The Georgia or Southeast group has done so for 3 years. Affiliate and local groups have also been active during the past year. The Rocky Mountain Regional WHA and the World History Association presented a conference at the Air Force Academy

April 25-27 which discussed "Our Changing World in Historical Perspective." The Southeast World History Association October 27, 1991 sponsored its 3rd Annual Conference with "The Global Impact of the Second World War" as its theme.

6) Continuing the Association's tradition of extending an arm to teachers, Heidi Roupp and Roger Beck once again organized a standing room only session at the National Council for the Social Studies annual conference in Washington, D.C.

7) The Program panel committee under the direction of Peter Stearns has once again nourished several panels to be presented here at the AHA.

8) Under the direction of Dorothy Goodman, Chair of the International Committee, a major effort was made to involve non US citizens in our work. Letters went to Fulbright scholars in this country, foreign participants at this conference, and foreign WHA members to attend this meeting. We welcome those who are here.

9) To this list should be added a litany of nameless Association members who are out there responding to requests for help in world history and lending their expertise and enthusiasm for this growing field.

In short, the WHA membership is making a major impact on curriculum, scholarship, and teaching in world history, and its organizational framework is evolving in a manner supportive of these efforts.

In addition, the Executive Council of the WHA in its meeting yesterday launched several new initiatives.

1. The Association has decided to establish awards and prizes in world history in the categories of prizes for professional scholars and for contributions to teaching.

2. A teaching lesson insert will be added to the *Bulletin*.

3. Plans are under way for another national conference in 1993 in Hawaii. The theme will be the Pacific Basin in world history, which will nicely complement the 1992 conference centered in the Atlantic.

4. Finally, the World History Association will support efforts to create an Advanced Placement World History Test.

Looking to the future, I believe the Association needs to focus on the following areas.

1. The WHA must continue the development of affiliates both in this country and abroad. Participation is central in the world of world history and that can be done best and most broadly at the local level. One of the charms of this organization for me at the beginning was its intimacy — everyone knew each other and there was a feeling of esprit. As the Association gets bigger, that element will fade unless local groups are active. Foreign affiliates, meanwhile, will legitimize our claims to world history and greatly aid our avenues of research.

2. The Association must put itself on a sounder long-term financial basis. Until now, money has

come in bits and pieces. A lot of expenditures have been out of pocket or by local educational institutions. The economy has put strains on both sources of funds. More important, it is impacting the ability of many members to participate in our activities and governing process. Members are finding it difficult to get to meetings, especially teachers. Several potential candidates for office this year candidly said they would be unable to attend meetings and so withdrew their names. Therefore there is a distinct need to seek private philanthropic endowment funds. To this end, I draw your attention to my appeal to the membership in the last Bulletin which includes a draft letter that might be used in initial contacts. I also wish to thank Anthony Wayne Deering for his generous financial support in the past. Mr. Deering will receive an award of life membership at our national conference in Philadelphia in June. I would also like to read his letter of response to this award because it illustrates how important the work of teaching is, the fruits of which are often unknown at the time.

Dear Ms. Hitchens,

Usually when I am awarded a life time membership in anything, it entails buying a book a month or a classical music album! I was delighted and deeply touched by your letter of June 5, informing me of my life membership in the World History Association.

Over the years, I have been influenced by a number of people, but one of the most important was Ray Lorantas. His balance of intellectual curiosity, commitment to high ideals, and a constant sense of humor were personal characteristics I've always admired and wanted to support. I was glad to be able to do so for the World History Association, and gratified to learn of its growth and health. You and the Council were kind to remember me. Best wishes for a successful and enjoyable conference in Philadelphia.

Sincerely,
Anthony W. Deering

I make two cautionary comments with regard to finances. First, spending on bureaucratic and associational business should be kept to a minimum. Dues should essentially cover those costs. Second, private rather than public funds should be encouraged. Since I entered the world of academia, I have observed, to my distress, how scholarship follows the money, and more particularly the altered shape an idea can take in order to make it fit into a money conduit. I would hope that the World History Association could stay true to its goals. Lastly, I would like to encourage endowments rather than outright grants in order to fund continuing conferences, travel for foreigners, a possible institutional home, publishing, prizes, and seed money for affiliates.

3. The World History Association should make a concerted effort to establish degree programs in world history at colleges and universities. If there is one bottleneck in the shift to world history, this is surely it. As the situation exists today, if there is a world history professor on any faculty, there is surely only one and he or she is still somewhat of a pariah. Teachers continue to be unable to find courses in world history to help them teach; future historians cannot find degree programs in world history. This must be changed.

4. The World History Association membership must continue to present strong world history panels at conferences like the AHA, in our local areas and abroad. This is a fundamental and important way for us to share with a larger audience scholarship and teaching techniques in world history.

5. The WHA must be sensitive to perceived notions, rather than actual notions, of what this Association is about. If we are, indeed, about world history, not Western civilization, does our membership and leadership reflect the history of indigenous peoples, women, minorities, and Americans? The Association has been tremendously successful in integrating the work of teachers, and there is no reason why other kinds of diversity cannot also be achieved. Without falling into traps of tokenism and politics, the Association should strive to be as inclusionary as possible in its activities as well as its scholarship. This requires unwritten habits of mind and active outreach.

As I come to the end of my service as President of the WHA, I thank everyone for their support and for giving me the opportunity to serve this fine organization. In handing this office to my successor, I cannot think of anyone who has given more to this organization, embodies its spirit more, or is more capable of carrying on its traditions than Ray Lorantas.

WHA

MINUTES

World History Association Executive Council Meeting Chicago, 27 December 1991

As scheduled, President Marilynn Hitchens called this meeting to order at 4 p.m. in the Parkview Room of the Congress Hotel on Michigan Avenue in Chicago with 13 persons present at first, later joined by seven more members. Present for most of the meeting were Adas, Beck, Bentley, Brooks, Reilly, Roupp, Schrier, C. Tucker, Von Laue, Ziegler, Zinsser; Albert, Connell, Findley, Goodman, Lorantas, McComb, and Reddel. A visiting scholar from China, Hu Wanli, of the Institute for Intercultural Studies and Exchange in Xian, Shaanxi,

was introduced and welcomed to this meeting.

The minutes of the last meeting in Colorado Springs on 24 April 1991 were approved as printed in the Fall-Winter 1991-92 World History Bulletin (VIII, #2, pp. 32-3).

There was no Treasurer's Report, but the President assured that one will be published later. Several other announcements about this meeting's program and combining the work of the Membership and Publicity committees for next June's meeting plus program in Philadelphia were shared.

Upon arrival, President-Elect Ray Lorantas delivered Executive Director Dick Rosen's report (12-24-91). Membership has dipped to 1134 due to lapses in renewals, but 48 states and 36 foreign countries are now represented.

Regarding the election results, President Hitchens announced that (from 334 valid ballots cast) the following were elected:

Vice-President (and president-elect)	-John Mears
Secretary	-Heidi Roupp
Treasurer	-Marie Donaghay
3 Council Members (Term 1992-94)	-Carter Findley -Gladys Frantz-Murphy -Daniel Headrick

The President thanked outgoing officers, council members, committee chairs, and candidates for their services and urged their continued support, especially on the publicity table at the Hilton Hotel at this convention.

Editor of the World History bulletin Ray Lorantas exhibited the current issue as evidence of its health and asked Heidi Roupp to explain her suggestion for a pedagogical centerfold to be added in future. After some discussion of the nature of this addition, and whether a regular column might be more appropriate, Council voted unanimously by voice to encourage the editor to include a teacher's aid type of centerfold in the Bulletin when appropriate.

Editor Jerry Bentley reported that all is on track for the next two issues of the Journal of World History. He introduced Herbert Zeigler who as the new JWH Book Review Editor reported on his backlog and need for qualified reviewers. Council complemented all our editors for doing such good work so far.

Roger Beck's report from the NCSS liaison Committee was again encouraging in regards to WHA's exposure to thousands of secondary school teachers in programs during 1991 and planned for 1992. Helen Grady will be added to this NCSS committee. Next November's meeting in Detroit will be another opportunity to advertise WHA. Roger is already planning a world history session but solicits suggestions and interested participants in the area.

Distributed to Council with the agenda was Carter Findley's "Concept Paper on Prizes" for the WHA. It generated considerable discussion but no decisions,

primarily because prizes imply rewards and no donors have yet been identified. Also the President agreed to a need for more thought to be given to categories and criteria for excellence in teaching as well as in research and service.

Re Regional Affiliates, John Albert reported that the Rocky Mountain Regional continues to prosper. Next year will see the first two-week World History Summer Institute in Aspen, CO, 13-24 July 1992. Our own Council member George Brooks of Indiana University will be academic director. Jim Jankowski of University of Colorado, Marilyn Hitchens and Heidi Roupp will be instructors. Limited to 25 participants, this program is part of the DeWitt Wallace National Institute on World History administrated by the Woodrow Wilson Foundation and is co-sponsored by the University of Colorado and the WHA.

The President reported that the California and Southeast regional groups continue to grow in their developmental stages. Arnold Schrier reported (along with Tim Connell and Roger Beck) that the Ohio group is likewise developing its relation with the Ohio Academy of History.

The Secretary reported that the Texas group at a meeting in Denton in October elected Bullitt Lowry of the University of North Texas its first president and expects to meet again at Austin College in Sherman, Texas in late January 1992. It has adopted the acronym W.H.A.T. (World History Association of Texas).

At 6:10 a 20-minute break for sandwiches, cokes, and coffee was declared.

Re: Old Business

Kevin Reilly reported first on program planning for the WHA's first solo international conference to be held at Drexel University in Philadelphia, 25-27 June 1992, on the theme "Global Impacts of 1492." An extremely rich scholarly program is taking shape with about 10 panels on the Columbian Encounter and about 6 panels on teaching aspects so far scheduled. Council commended the program and local arrangements committees and informally encouraged maximizing publicity for this conference.

Jerry Bentley reported next on preliminary planning for the 1993 WHA conference in Hawaii. Expenses will be higher than anticipated. His handout to Council prompted much discussion about alternatives and substitute arrangements, especially related to fund raising. A loose consensus seemed to form around two ideas: (1) wait until after the 1992 conference to judge how to plan for the 1993 gathering; and (2) use of the 1993 conference to shift emphasis from the 1992 focus on the Atlantic to a 1993 focus on the Pacific. The Japanese Foundation and Center for Global Partnership might help us subsidize the Hawaii meeting.

Re: New Business

Tim Connell and Heidi Roupp gave a preview of their Session #138 at this AHA Convention on "Standardized Testing in World History." The status of research for an AP World History Test by the ETS is advancing, but the International Baccalaureate program offers an alternative all-essay approach which Dorothy Goodman advocated.

Hu Wanli, Director of the Intercultural Institute at Xian in Shaanxi, next was introduced again to speak on the purposes, plans, and prospects for Teacher Exchanges to China. Roupp, Lorantas, and Von Laue were especially encouraging about this, and Von Laue will work with Hu toward enhancing such exchanges.

The President next shared copies of her letter to Anthony Wayne Deering (dated 5 June 1991) announcing his award by Council of a lifetime membership in WHA in recognition of his financial support for WHA during its fledgling years. Mr. Deering's gracious reply (dated 19 June 1991) was also acknowledged, and he will personally accept the award at the WHA Conference in Philadelphia June 24-27, 1992.

The President nominated Tim Connell of Cleveland's Laurel School for the WHA Nominating Committee. Council unanimously confirmed him by voice vote. A second nominee will be selected at the June meeting.

Beyond the agenda, National History Day and the judging of prize essays in secondary school competitions were discussed. Goodman and Schrier encouraged more WHA input in the selection of prize recipients and suggested a letter to the committee reiterating a prize of \$200 from WHA if the prize was given to a high school level project which involves written work.

Also a letter from Prof. H. Haines Brown of Central Connecticut State University (dated 7 Nov. 1991) to Executive Director Dick Rosen regarding international electronic conferences on world history, was distributed. Since Roger Beck has already informed Council about the History List and the BITNET electronic network as targets of opportunity for the future, he and Herb Ziegler volunteered to investigate this initiative further.

By 8:30 p.m. new arrivals made some old announcements from this meeting necessary. By 8:45 p.m. the agenda was completed and the meeting adjourned. The next meeting was scheduled for June, 1992 in connection with the 1992 WHA Conference in Philadelphia.

Respectfully submitted,

Loyd Swenson
Secretary

**MINUTES OF
BUSINESS MEETING
WORLD HISTORY ASSOCIATION
28 DECEMBER 1991
CHICAGO**

Approximately 45 people gathered in the Grant Park Room of the Congress Hotel in Chicago at 5 p.m. Saturday, 28 December 1991, for the ninth general business meeting of the World History Association. President Marilynn Hitchens, Vice-President Raymond Lorantas, and Secretary Lloyd Swenson distributed a nine-item agenda as well as copies of the Minutes of last year's Business Meeting in New York City. After welcoming remarks and invitations to the Reception in the Washington Room down the hall to follow this meeting, the President called for order and proceeded with the agenda:

1. The Minutes of the WHA Business Meeting of 28 December 1990 were accepted as distributed and printed in the *Bulletin* (Vol. VIII No. 1, Spring-Summer 1991, p. 12-13).
2. Due to the absence of the Treasurer as well as her Report, action was deferred until after a Treasurer's Report can be published in the next *Bulletin*.
3. President Hitchens reported briefly on highlights of yesterday's Executive Council meeting, then deferred until the end of this meeting her valedictory remarks.
4. The election results, incorporated with the Executive Director's Report in absentia, were announced. Welcomed to the WHA Council for new three-year terms were Carter V. Findley of Ohio State, Gladys Frantz-Murphy of Regis College (Denver) and Daniel R. Headrick of Roosevelt University in Chicago. The new Treasurer will be Marie Donaghay of Villanova; the new Secretary will be Heidi Roupp of Aspen; and the new Vice-President (and president-elect after two years) will be John Mears of SMU in Dallas. The announcement of Tim Connell's (of Laurel School) appointment to a 3 year term on the Nominating Committee was made. The President thanked the Nominating Committee headed by David McComb, the out-going officers, the incoming members and other candidates for their services.
5. For Committee Reports, the President called upon a number of members present to speak for their activities. Judith Zinsser was first recognized for the Program Committee's excellent work in presenting three sessions at this AHA Meeting.

Dorothy Goodman spoke briefly about the

International Committee's work in contracting foreign scholars and teachers for association with the WHA.

Heidi Roupp for the Membership Committee told of her plans for further mailings of a revised descriptive brochure about the WHA in January 1992, combining publicity about the June Conference in Philadelphia with pleas for more members. Her realistic hopes support the goal of reaching 2000 individual members of WHA by the end of 1992.

Roger Beck next reported about liaison activities with the National Council of Social Studies (NCSS) where large meetings of secondary school teachers and administrators are being systematically exposed to the existence, goals and activities of the WHA. He called for aid in making our presence felt at the next annual meeting of the NCSS in Detroit.

Jerry Bentley, editor of the *Journal of World History*, was pleased to announce that Volume III's two issues for 1992 are moving well into the publication pipeline, and that the new Book Review Editor Herbert Ziegler is doing excellently but needs more help from volunteers for expertise in reviewing.

Ray Lorantas, editor of the *World History Bulletin*, likewise reported good health for the newsletter and good prospects for the Roupp proposal to add a new centerfold feature for pedagogical purposes.

6. John Albert began the reports from affiliated groups by reporting that the Rocky Mountain Association will take a lower profile in 1992 because of the two-week World History Summer Institute, July 13-27, 1992, in Aspen (as well as WHA's first solo Conference in June at Drexel in Philadelphia). But plans for meetings and programs in 1993 are already underway. They include conferences on Indigenous Peoples or Encounters and on the Environment.

David Smith reported for the California Affiliate on major changes statewide in secondary curricula leading too much ferment and many opportunities for the WHA.

Tim Connell spoke for the Ohio Valley Regional, explaining its relation to the Ohio Academy of History meetings and stating the need for a local newsletter.

The President recognized also the ferment for world history in the South East region, and the Secretary reported on the October organization at Denton of the World History Association of Texas (WHAT).

7. Old Business was primarily concerned with the rapidly solidifying plans and prospects for the

program and accommodations of the WHA's first solo international conference to be held at Drexel University in downtown Philadelphia on 24-27 June 1992. Ray Lorantas, reporting for Kevin Reilly and Dick Rosen as well, gave an overview of the rich and well-balanced set of sessions to be expected on the theme "Global Impacts of 1492." Inexpensive housing, dormitory style, will be available. Scholarly and scholastic concerns will be addressed, and the Columbian Quincentennial may well be capstoned by this Conference, about which much more publicity will be mailed out soon. Any and all help for the publicity drive will be welcomed.

8. New Business concerned primarily further announcements and discussions of topics from yesterday's Executive Council meeting. The first such item or issue concerned the probability that WHA may become interested, if not involved in, standardized testing for student achievements in knowledge about world history. In anticipation of tomorrow's session (#138) "Standardized Testing in World History," Timothy Connell, Lawrence Beaber of ETS, Heidi Roupp, Dorothy Goodman, Mark Welter, and Judy Zinsser each spoke about aspects of the magnitude, procedures, and content of present and future advanced placement tests. No resolution was formed, but a growing concern is evident.

Roger Beck spoke briefly about the pending needs of WHA to respond to our high tech electronic world of networking for world history. He invited help in forming a subgroup of BITNET users for the (world) History List of global interaction.

Heidi Roupp and George Brooks invited all potential applicants for their World History Summer Institute in Aspen in July (which will be limited to 25 participants) to pick up a brochure and make early plans. Ray Lorantas also invited all potential applicants for teaching exchanges to China to inquire with our guest Hu Wanli or Theodore Von Laue or himself.

9. Before the reception, retiring President Hitchens delivered a short state-of-the-association address (printed elsewhere in this issue). Her final remarks before turning the presidency over to Ray Lorantas were well received and deserve separate study.

Respectfully submitted,

Loyd Swenson
Secretary, WHA 1990-91

Many Frontiers A Comparative Approach for World History Courses

Sylvia Krebs
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In "The Significance of the Frontier in American History" Frederick Jackson Turner explore the frontier as the source of national characteristics unique to the United States. Turner used the Census Bureau definition of the frontier as "the margin of that settlement which has a destiny of two or more to the square mile."¹ He noted the distinction between the frontier of the United States which lay at the edge of vast amounts of free land and the heavily fortified European frontiers which ran through densely populated areas. Beyond that, however, Turner did not venture into any comparison of the United States' frontier with those in other parts of the world.

However, in the subsequent debate which dogmatized, modified, and refuted Turner's thesis, some historians chose to apply the comparative perspective to the subject. Today the abundant material on frontier studies available in most college libraries includes a number of comparative works. Thus, most teachers can incorporate a comparison of frontiers in different countries into the survey of world history. My purpose is to explore the use of this approach in the 1815-to-the-present segment in a two-year college classroom.

First, I explain the comparative approach, including its advantages and limitations. Next, I introduce the subject of frontiers and try to explain its importance in practical terms. In his essay on the northern Chinese frontier Eugene P. Boardman writes: "...what happens along borders is important and should be watched for its influence on attitudes and institutions."² This is a nutshell explanation to which students can relate.

Second, I ask students to find as many definitions as they can of the word *frontier*, and we discuss these in class. I then provide outline maps of the countries to be studied. After the time period and appropriate geographic features have been discussed, students can complete the maps outside of class.

Third, we discuss the factors which affect any frontier and the influence that it can have on the society. If you like to use small group discussions in your classes, this is a good opportunity. (You can also assign a different country to each of several smaller groups.) I try to get students to think of these factors themselves, but I make sure that certain points are included: for example, geographic conditions, the nature of populations on both sides of the line, established values in both populations, the nature of conflicts. This is also a good opportunity to talk about the limitations of the comparative approach. Different terminology used in studies of different countries can, for example, be a complicating factor.³

Fourth, I review Turner's work with particular

emphasis on the national characteristics which he identified as results of the frontier experience. I also mention what some other historians have said about his work. Students can be assigned excerpts from Turner's writing and that of his defenders and critics.⁴

With these activities and discussions as background I then proceed to the main point. Time and interests will determine what combination of countries are chosen for comparison. Since Turner's work focused on the United States, I compare it to one other country. Among the more useful possibilities are Argentina, Brazil, and Canada in the Western hemisphere, and Australia. Since these are countries which often get lost in the vast amount of material which must be covered in a world history course, this allows at least a brief consideration. Then there are other possibilities such as China, South Africa, and the USSR. In the case of China or the USSR this approach can suggest the diversity in countries which students often think of as homogeneous. For South Africa these specific historical developments can be helpful in understanding the contemporary situation.

Although I have not used all of the countries mentioned here in my own classes, on the basis of experience and my reading of available materials, I can make the following suggestions. First, Argentina and Brazil, as well as some other Latin American countries, can show how European origins and colonial experiences different from those of the United States affected the frontier experiences. Since the Argentine Pampas and the Great Plains of the United States are similar regions, the effects resulting from differences in established values and institutions are particularly interesting. Furthermore, the Amazon region in Brazil is one of the world's few remaining frontiers; thus, it can be used to show the continuing importance of the subject that Turner opened up for investigation. There has also been a kind of "Amazon frontier" myth emerging which can be pursued in connection with the frontier myth in the United States.⁵

Canada can be useful for showing significant differences within a generally similar context. There was a French frontier and an English frontier plus the continuing connection with England, all of which affected the Canadian experience. On the other hand, Australia provides a way of talking about similar experiences within a dramatically different environmental context. The encounters between settlers and aborigines in Australia and settlers and Amerindians in North America bear striking similarities. But the geography and climate of Australia are so different as to produce a very different outcome. However, there is another similarity that can be pursued—the symbolic importance of the frontier in the two places.

China represents the situation least similar to the United States. Since it has both northern and southern frontiers with distinctive characteristics and effects, it can demonstrate the complex interaction

between societies and their frontiers. Studies of the Chinese experience in the north can demonstrate how the frontier experience in the north can demonstrate how the frontier experience can shape a society's attitudes, not just toward the people on the other side of the line, but toward other peoples as well. The northern frontier in China is also more like the traditional European frontier type — a heavily fortified line. Thus, it is a good example to compare with the open-land frontier of the United States.

South Africa is a situation in which the great similarities with the United States' experience may surprise students. In both situations there were few geographic limitations to expansion (once the Boers reached the veld), and both movements tended to run ahead of rails and roads. Overall, the way of life on the two frontiers was generally similar. A significant difference was the size of the Bantu population encountered by the Boers compared to that of the Amerindians. Also of importance is that the Boers became and remained more isolated than did the frontiersman in the United States. Relevant to contemporary events in South Africa is the importance of the Trek myth in molding the Afrikaner *völk* image.

The experience of Russia, and later the USSR, shows pronounced similarities and significant differences with that of the United States. The similarities — multipronged movements toward the Pacific, specific jumping-off places like the Ural and Mississippi-Missouri rivers, penetration of inhabited areas — are overshadowed by two important differences. The peoples encountered by the Russian settlers were far more diverse than those encountered on the frontier in the United States, and the Russian frontier movement ran into the Chinese expansion movement, for which there is no comparable experience in the United States.

Whatever country or countries you choose to use for comparison, it is important to define very carefully the time period to be considered and to narrow the focus to a specific aspect such as similarities producing different results, difference in the values and institutions brought to the frontier, the frontier myth in different settings. Thus, what in this discussion may seem to be a cumbersome, time-consuming process can be used both effectively and efficiently.

Finally, some suggestions about sources are in order. The most helpful book, in my opinion, is *The Frontier in Perspective*, edited by Walker D. Wyman and Clifton B. Kroeber. The introduction is helpful in providing an overview, and there are essays on Russia and China and one which includes both Canada and Australia. *Essays on Frontiers in World History* edited by George Wolfskill and Stanley Palmer is also useful.⁶ The introduction explores the problem of defining frontiers, and the bibliography includes both studies of specific frontiers and general works.

Another helpful book is *Turner and the Sociology of the Frontier*, edited by Richard Hofstadter and

Seymour Martin Lipset.⁷ Of particular interest are Lipset's essay, "The Turner Thesis in Comparative Perspective: An Introduction," and Marvin W. Mikesell's essay entitled "Comparative Studies in Frontier History." The Mikesell essay has sections on Canada, Australia, and South Africa which could be assigned for student readings. The notes in this and the selected readings in the Wyman and Kroeber book suggest numerous other sources.

Several more specific studies are helpful. Emilio Willems' "Social Change on the Latin American Frontier" is thought-provoking.⁸ He argues that little attention has been paid to "unsuccessful frontiers" in Latin America. Since these frontiers are considered "unsuccessful" because they lack a major export product, this may have resulted in small-farmer societies more nearly like that in the United States. Willems also has interesting observations about urban frontiers, the shantytowns around Latin American cities.

And in Bohannan and Plog's *Beyond the Frontier* there is an intriguing essay about the Chukchi, a people who live where the Soviet Far Eastern frontier and the United States' Alaskan frontier come together. The process of making "communists" out of Chukchis seems remarkably like making "Americans" out of Amerindians.

The study of frontiers has become increasingly complex as anthropologists, geographers, and sociologists have joined historians in the work. There is certainly no need to burden our survey students with their multiple theories, complex methodologies, and conflicting conclusions. However, applying the comparative approach to the subject of frontiers in ways that I have suggested here can acquaint students with the complicated world of the historical discipline beyond the textbook. And it can give added dimension to their understanding of historical events.

END NOTES

1. Frederick Jackson Turner, "The Significance of the Frontier in American History," Annual Report of the American Historical Association, 1983. Turner later came to see the problem of defining frontiers as much more complex.
2. Eugene P. Boardman, "Chinese Mandarins and Western Traders: The Effect of the Frontier in Chinese History," in Walker D. Wyman and Clifton B. Kroeber (eds.) The Frontier in Perspective, 1965, 95-110.
3. The introduction to Wyman and Kroeber, The Frontier in Perspective is useful in preparing for this discussion.
4. For example, excerpts from the writings of Turner, his defenders, and his critics can be found in George Rogers Taylor (ed.), The Turner Thesis: Concerning the Role of the Frontier in American History, 1972, the old Heath series standby.
5. See Stephen I. Thompson, "The Cultural Ecology of Pioneer Agriculture in Contemporary South America," in David Harry Miller and Jerome O. Steffen, The Frontier: Comparative Studies, 1977, 297-316. A general study which can be very helpful is Alistair Hennessy, The Frontier in Latin American History, 1978.

6. George Wolfskill and Stanley Palmer (eds.) Essays on Frontiers in World History, 1981.
7. Richard Hofstader and Seymour Martin Lipset (eds.), Turner and the Sociology of the Frontier, 1968.
8. Emilio Willems, "Social Change on the Latin American Frontier," in Miller and Steffen, The Frontier: Comparative Studies, 201-226.
9. Walter Kolarz, "The Chukchi of the Soviet Far West," in Paul Bohannan and Fred Plog (eds.) Beyond the Frontier: Social Process and Cultural Change, 1967, 103-117.

WHA

Methodology and World History in a Ph.D. Program*

Patrick Manning
Northeastern University

Times of growth, optimism, and innovation may be returning to the field of history, albeit at a modest level. The unprecedented slump of the past fifteen years in graduate training of historians appears to be coming to an end, as the combination of retirements, increases in enrollments, and development of new fields in history brings growing demand for new historians. The slump was little short of horrific. The number of history Ph.D.s awarded in the United States fell from about 1,200 per year in 1974-75 to 600 per year in 1980 and remained at that level until the present. New Ph.D. programs, instituted at a rate of five to six per year in the early 1970s, fell to about one per year after 1980.

Graduate education in history was demoralizing work during that time. The irony is that this was also one of the most exciting and revolutionary periods in historical research and writing. But the glut on the market and the slump in graduate education tended to mean that existing Ph.D. programs responded piecemeal to the new situation, rather than redesign their curricula broadly.

The Department of History at Northeastern University (which has had a sizable M.A. program since the 1950s) has now embarked on developing a Ph.D. program. We have found it a remarkable opportunity to rethink the state of the profession, and to consider how best to prepare the next generation of historians.

Our department, including just under twenty members (the exact number depends on how one counts joint appointments), has a particular research strength in various areas of social history, and its M.A. program has a particular strength in public history. Most graduate students have focused on U.S. history; a large number have focused on various areas of European history; and about half of our graduates (including both Americanists and Europeanists) have specialized in public history. About a third of the department's faculty members have significant interests in world history (these include historians of

* Reprinted from AHA's Perspectives (April 1992), pp. 22 and 24 with permission of the author.

Africa, East Asia, the Middle East, Europe, and the United States). Our strengths in U.S. and European history and in public history are those for which the department is best known. The first dimension of our plan for a Ph.D. program is to build on these existing strengths.

"Our strengths in U.S. and European history and in public history are those for which the department is best known."

The second dimension is to focus new effort in two areas: formal methodological training and world history. Each of these areas is of increasing interest to the profession, and each is also a significant research focus for several department members. For reasons of inertia similar to those that have affected other departments, we had not previously brought our graduate training up to date with our research. Our decision to focus on methodology and world history results, therefore, both from the interests of faculty members and from our conclusion that these are two key directions in which the field of history is, and should be, going.

Methodology

I have already noted the irony that the moment of the great cutbacks in graduate training and employment coincided with the period of methodological revolution. The coincidence of these changes may be one of the reasons for historians' difficulties in settling on a meaning for the term "methodology." That is, in the 1960s and 1970s, the most obvious methodological innovations came in the use of quantitative techniques. In fact, any comprehensive review of the methods used by historians leads well beyond the limits of quantitative techniques. If the term "methodology" is defined broadly enough to ensnare the various techniques, disciplines, and theories that historians employ to gather, criticize, and order data and to elaborate and test historical interpretations as well, it is a broad subject indeed. But it is the meaning we have adopted for our proposed program.

To become up-to-date historians, our Ph.D. candidates will still need to develop strengths in the ancestral historical techniques of gathering and criticizing source material (especially written documents), of ordering the source material, and of writing interpretations that are logical yet sensitive to the interplay of many factors and variables. In addition, the remarkable broadening of the range of historical sources in recent times means that graduate students may have to learn equivalent techniques when working in oral history, material culture, or historical linguistics. Finally, they must learn to utilize one or several theories, each of which centers on a restricted number of variables linked together by a formal analytical logic, and they must learn the appropriate manner in which to apply these theories to

historical data. No longer is it sufficient for the history graduate student to do some side reading or to take one or two courses to become literate in these areas of specialization.

In an attempt to address this need, our decision was to require six three-unit courses (we are on the quarter system, so this may correspond to four courses at semester-system schools) explicitly focused on method. The courses are set at three levels, which may be labeled as the introductory survey, specialized training, and the advanced survey.

First is the introduction to historical methodology taken by entering graduate students. This course reviews traditional methods, materials and techniques of historians: the standard sources and authorities of history in libraries and archives; types of historical writing, ranging from book reviews to research monographs to syntheses; a review of the regional fields and topical subdisciplines of the field; identification of the methods and theories of associated disciplines, such as social, economic, and cultural history; and preparation of a comprehensive research design. (In addition, students must take a course on historiography, focusing on European, U.S., or world historiography.)

The second level requires four courses on methodology in a specialization chosen by the student and approved by the student's doctoral committee. For instance, those specializing in economic history would take graduate courses in economic theory, in quantitative techniques, and perhaps a reading course linking economic theory and economic history; those specializing in social history would take graduate courses in sociological theory, in quantitative techniques, and perhaps a reading course; those specializing in cultural history might take courses in art history, in literary theory, or in anthropology. This restructuring of our program also enabled us to characterize public history as a methodology within history, rather than as a separate type of history: it has, in turn, such methodological subfields as material culture, archival management, historic preservation, and genealogy.

"Here students have to read and debate not only their own area, but in the full range of the historical literature."

The third level brings together students who have completed (or nearly completed) their methodological specialization to take an advanced course in theory and method. Here students have to read and debate not only their own area, but in the full range of the historical literature. From this experience they should develop a sense of the underlying logic of theory going beyond any specific terrain, a sense of the historian's particular way of using theories and methods of other disciplines in order to interpret the past, and an ability to discuss critically current work addressing much of the broad methodological terrain

for which historians are now responsible.

To implement this formal methodological requirement demands active cooperation of the History Department with associated departments, and even with neighboring universities. The groundwork on campus is already laid in our close relationships with the Departments of African-American Studies, Sociology and Anthropology, English, Economics, Political Science, and Art and Architecture.

World History

The existence of world history as both a separate and an integrative entity can hardly be in doubt today, as the events of recent years have underscored the importance of a global perspective. But while the politics of today are expressed in continental terms, our history of the past is still written mainly in terms of the experiences of individual nations. Understanding the antecedents of recent global changes will require a reformulation of history: World history is not just an accumulation of local experiences, but also the study of phenomena at regional and global levels. In fact, fortunately, a sizable literature on world history exists already, including the classic works of Arnold Toynbee and Oswald Spengler, major recent works by such authors as William McNeill, Philip Curtin, Immanuel Wallerstein, and Eric Wolf, and many monographic studies. Nevertheless, new graduate courses, bibliographic aids, and review essays will have to be prepared before the structure of the literature on world history can become readily apparent to graduate students.

The demand for teachers of world history, while relatively new, is now becoming as tangible as world history itself. Recent years have seen a dramatic increase in the number of undergraduate world history surveys taught, notably in state universities and liberal arts colleges. (In a related and more massive movement, world history has become required in the secondary school curriculum, notably in New York, California, and Texas.) Who teaches these world history courses? Mostly they are faculty members without any formal training in world history. They are, doubtless, dedicated and energetic, with all the strengths and weaknesses of self-taught artisans.

At Northeastern, our hope is to prepare historians ready to teach world history courses, and ready to lead their departments in improving world history offerings. We expect our graduates to write a dissertation focused on one of the traditional regions of historical scholarship (e.g., United States, Africa, modern Europe), which at the same time emphasizes a global theme. (Thus an Africanist might write a dissertation on the socioeconomic impact of a multinational firm in Ghana, but the dissertation would include work on the firm itself and its home country.) These graduates will also take courses and seminars on world history. (And, as we noted above, each will develop a methodological specialization.) Further, they will teach world history courses, first under supervision and then on their own. Overall, our

world history graduates concentrating on, say, Africa will be a bit less specialized on Africa than some of their competitors in the job market, but they will be better prepared to teach and oversee world history surveys than these same competitors.

The New Graduate Program in Sum

We see an opportunity to restructure the traditional graduate program in history to account for the fundamental changes taking place in our field, and to prepare Ph.D.-holders who will succeed in this altered environment. We expect to begin instruction at the doctoral level in the fall of 1993; we imagine that the altered environment and the new opportunities will lead other departments to restructure their doctoral programs as well.

Patrick Manning is Professor of History and African-American Studies at Northeastern University, where his graduate teaching has included courses in African history, world history, and methodology. His most recent book is Slavery and African Life: Occidental, Oriental, and African Slave Trades (1990).

WHA

COMMUNICATIONS

15 June 1991

DEFINITION OF 'CIVILIZATION'

Gregory G. Bizman's statements concerning religion and civilization in "A Working Definition of the Term 'Civilization' for Introductory Survey Courses" (*World History Bulletin*, Vol. VIII, No. 1, Spring/Summer, 1991, pg. 25) are very troubling to me.

He says that "organized religious beliefs and institutions represent the third characteristic that must be present for civilization to exist."

If this statement is accepted, what are we to say about the modern concept of the "separation of church or state"? How do we classify the various secular societies that have arisen during this century? Was the USSR under Stalin uncivilized? Cuba under Castro? China under Mao? Or, is the author implying that secular humanism is a religion?

What Bizman says about religions and early civilizations is true, but if one constructs a definition of civilization, seemingly it needs to fit modern variations as well as ancient ones. I trust that he is not deliberately making a doctrinal statement that only god-fearing people can be civilized — as opposed to heathens who are uncivilized regardless of their cities, writing, job specialization, and other characteristics mentioned. Some people do use "civilization" in this way, but it is not a historian's definition, and I cannot imagine this usage would be helpful in an introductory course.

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Social Studies Department
Riverside-Brookfield H.S.
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6 January 1992
EASTERN EUROPE

As a charter member of WHA, I was immensely disappointed to see that you featured a proposed high school curriculum on the Soviet breakup and Eastern Europe that could have been written by one of our ideologically driven CIA operatives. I refer to the proposals by Andy Aiken in Fall-Winter, 1991-2.

Normally, the essays and reviews in the *Bulletin* have been models of objectivity in an area which is often difficult and tendentious — introducing non-Western perspectives into our discourse. I showed Mr. Aiken's proposed course explanation for the collapse of the Soviet state to a few visiting scholars from that part of the world and they laughed. It reminded them of the old curriculum on the US. To select as a fact out of context, for instance, the so called drop in life expectancy of males in 1980 and feature it as a measure of failure, is not education; it is propaganda. What of those areas where Soviet medicine was on a cutting edge? Or why not include Sputnick? Or why not something about the kind of society and economy that Tsarist Russia was in 1900, compared to the West? If we are to educate students to think historically, we are obliged to help them explore reasons why — for instance — the Soviet economy in the late 1980s failed to provide its citizens with the goods and services that were available a decade earlier. The approach offered in the curriculum which you featured implies that 1989-90 was foreordained in 1917-18, ignoring the specific complexities and tragedies as well as horrors of the intervening years.

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3 January 1992
"BLADE AND BURN," NOT "SLASH AND BURN"

In the Spring/Summer 1991 issue of *World History Bulletin* (Vol. VIII No. 1) you very kindly published my article "Technical Revolutions and Stagealism." I have just now noticed that on page 22 thereof, line 22 from the bottom of the first column the words "slash and burn" occur instead of "blade and burin."

As this is an expression used by anthropologists, it may not be familiar to all my historian friends. I therefore crave your permission to write about it a little more.

The term was used by the anthropologist Carleton S. Coon in chapter three of his book The History of Man (Alfred A. Knopf, Inc. New York, 1954). He defines the blade as "a parallel-sided blank of flint of

nearly uniform thickness, struck of a prepared core of generally tubular shape." Burin is defined by him as "a flint chisel made by removing a spall from one side of the end of a blade."

A blade's advantage over an ordinary flake was that it could be used as a knife without further work. The burin was a special kind of chisel which made it possible to manufacture secondary implements of bone, antler and ivory, like spears, harpoons, sewing needles, etc. Thus one could go big-game hunting, and wear warm clothes while doing so in cold climates.

William H. McNeill on page six of his The Rise of the West mentions these "special stone cutting tools," referring to Coon (Chicago University Press, 1963 edition).

O.K. Ghosh
Calcutta, India

WHA

AIDS FOR WORLD HISTORY STUDENTS AND TEACHERS

Two articles I have recently read in rather specialized journals deserve much wider dissemination, I believe. One might even say they should be required reading for all students and teachers of world history and comparative civilizations.

"Technology and Values in Traditional China and the West" Kenneth R. Stunkel, Monmouth College, *Comparative Civilizations Review*, No. 23 (Fall, 1990) and No. 24 (Spring 1991).

Relates the different technological achievements of the two civilizations to different social objectives and personal ideals. The Chinese objective for many centuries was social harmony and balance, not organization for production and the conquest of nature. Their ideal was the Confucian sage, not the Smithian entrepreneur.

"Great Books of the Non-Western World" Dinesh D'Souza, *Policy Review* (Spring 1991) Excerpted in *Social Studies Review* (Spring 1991).

Points out the need to broaden and deepen the concept of the Great Books, to include works from the civilizations of the Middle East, India, and China. Expresses reservations about simply making the list broader but shallower, by trying to encompass works representative of every tribe and -ism, regardless of the quality of the work.

Donald V. Etz
Kettering, Ohio

WHA

PLANNED PROGRAM

Nineteenth New England Medieval Conference (NEMC)

**Columbus and the Medieval Maritime Tradition:
European and Islamic Perspectives**

23-25 October 1992

Sponsored by

**Peabody Museum of Salem, Massachusetts
&
Salem State College**

Location: Peabody Museum of Salem
East India Square
Salem, MA 01970

Friday, 23 October

5:00-6:00 P.M. Meeting of NEMC Officers and Steering Committee

6:00-7:30 P.M. Dinner for conference paper presenters, organizers, chairs, supporters, NEMC officers and steering committee, and Peabody Museum officers.

8:00-9:30 P.M. Evening Address, East India Marine Hall

Chair: Timothy J. Runyan, Cleveland State University

"Piety and Profits: Columbus's Vision of the East"

William D. Phillips, University of Minnesota

9:30-10:30 P.M. Reception

Saturday, 24 October

8:30-9:30 A.M. Registration and Coffee

9:30-10:00 A.M. Welcoming and Introductory Remarks

Alfred J. Andre, President, NEMC

Peter Fetchko, Director, Peabody Museum of Salem

H.E. Awad bin Bader al-Shanfari, Ambassador of the Sultanate of Oman to the United States

Paul E. Chevedden, Salem State College

10:00-11:30 A.M. Conflict and Interaction: The European-Islamic Matrix

Chair: Assem M. Badawy, Dean, School of Arts and Sciences, Salem State College

"The Worlds of Europe and Islam on the Eve of 1492" Charles Issawi, Bayard Dodge Professor of Near Eastern Studies Emeritus, Princeton University

"An Islamic Background to the Voyages of Discovery" Abbas Hamdani, University of Wisconsin-Milwaukee

"Longitudes from Hipparchus to Ibn Saïd: On the Way to Columbus" Ralph Brauer, Institute for Research on the Interrelation of Science and Culture

11:30-12:00 P.M. Discussion

12:00-1:30 P.M. Lunch

1:30-3:00 P.M. Voyages and Visions: The Impact of the Maritime Tradition, European Travelers, and Christian Crusade on the Career of Columbus

Chair: Fred A. Cazel, Secretary, NEMC

"Ships and Seafaring in the Late Middle Ages" Timothy J. Runyan, Cleveland State University

"The Influence of Medieval Travel and Geographical Writing on the Enterprise of Columbus" Christian Zacher, Ohio State University

"Columbus as Standardbearer and Mirror of the Spanish Reconquest" Donald J. Kagay, Texas Medieval Association

3:00-3:30 P.M. Discussion

3:30-4:00 P.M. Break

4:00-5:30 P.M. The New World in the Images of Columbus, Islam and Humanist Scholarship

Chair: Daniel Finamore, Associate Curator, Department of Maritime History, Peabody Museum of Salem

"Columbus and the Depiction of the West Indies on the Piri Reis Map of 1513" Gregory C. McIntosh, Society for the History of Discoveries

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

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

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

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