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REGISTRATION: Early registration is still available for those attending the World History Association 2002 International Conference in Seoul, Korea. The registration fee is $100. Registration fees are payable by mail via Visa, MasterCard, Discover Card or by check (See Registration Form in Bulletin.)

HOUSING: Make reservations at Seoul National University Hoam Faculty House by contacting Professor Won-yong Park, Seoul National University, Dept. of Western History, Shimlim-don, Kwanak-94, Seoul, 152-7421, Korea or by email at wypark62@hanmail.net. Note: Space is limited. Members are urged to share twin rooms when feasible (50% savings) and above all to BOOK EARLY! The following types of rooms are available:

- Deluxe Twin: approx. $85 U.S./night
- Deluxe Double: approx. $85 U.S./night
- Double: approx. $47 U.S./night
- Twin: approx. $47 U.S./night
- On-dol (Korean style): approx. $47 U.S./night

For more information check the Hoam Faculty House website at http://www.hoam.ac.kr/english/index.htm

POST CONFERENCE TOURS: One Day Tour: There will be available a one day city tour of Seoul available for only $10. Five Day Tour: There will be a guided tour by air-conditioned bus leaving Seoul National University the morning of Monday, August 19th and returning to Seoul on Friday August 23rd. It will be led by Professor Mark Peterson, Professor of Korea History, Brigham Young University. The scenic, historical, and cultural sites to be visited include the famous Buddhist mountain temple Songgwang-sa, where there will be the opportunity to join early morning meditation; the sites of the ancient Shilla and Baekje dynasties; a temple repository of ancient Buddhist scriptures; the Confucian village of Hanhoe; Korea national treasures at Haein-sa; and for modern history, Korea’s Independence Hall two hours south of Seoul.

Total cost for the tour is $500 which includes hotels. Space on this tour may be limited so conference participants are advised to make reservations with Professor Won-yong Park, Seoul National University, Department of Western History, Shimlim-dong, Kwanak-gu, Seoul, 152-742, Korea. You may reserve by email at wypark62@hanmail.net

CONFERENCE LINKS: These are wonderful links to help you get aquainted with Korea and its culture: 2002 Seoul International Conference for History – This is the official website for the 2002 Seoul International Conference - www.history2002.or.kr/index.htm. Hoam Convention Center – Location of the conference and lodging, this site has wonderful views of Hoam Center, its facilities and surroundings - www.hoam.ac.kr/english/index.htm
Aloha,

This is the good news letter I promised you back in January. We have signed an agreement with the University of Hawai‘i, actually with the Research Corporation of the University of Hawai‘i (RCUH), to locate our new Headquarters there. We will hire a half time Education Director to run the Headquarters and somewhat later, a part-time secretary. All this was approved in principle at the January meeting of the Executive Council after my predecessor, Carter Findley, had hammered out the main terms of our agreement with the University of Hawai‘i.

It took the last three months to fine tune the agreement and check out the legal implications. In early April, by email vote the Executive Council approved the final text without dissent, I signed it, and mailed it off to Hawai‘i.

The text is fairly complicated. The main terms are: 1) University of Hawai‘i provides us, rent-free, with a separate office in the History Department; 2) University of Hawai‘i gives us office equipment, furniture, and a local telephone line (we pay for long distance); 3) University of Hawai‘i provides an annual budget of $3000 for the Executive Directors business travel; 4) RCUH administers our local budget (salaries, office supplies, etc.) and any other budget items, such as program grants, which we choose to turn over to their budget officers. This formula, negotiated by Carter, allows us to use the University's financial services for administering the kind of large, outside grants which in the past overwhelmed our Treasurer's office; 5) Although they will be paid according to UH pay scales the Executive Director and Secretary are employees of the WHA and the WHA has full control over them and responsibility for their activities; 6) The Executive Director may, at the discretion of the University of Hawai‘i, teach courses in the History Department or assume other duties for UH but then will not be such as to interfere with her/his work as Executive Director; 7) The term of the agreement is until June 30, 2006 and it may be terminated on 30 days notice by either party. Sound unfriendly, but we were told it was standard procedure and, besides, we're not going to have that kind of falling out. That's about it. Not everything as originally hoped for, but, all things considered, a good deal at a good place. The key will be finding the right person as Executive Director, someone who can grow the job along with the WHA.

On that note, check our website for a job description, and bring it to the attention of any well qualified candidate. Remember, we want someone with scholarly-pedagogic interests who can initiate programs, not just administer an office. Hence, the requirement for a Ph.D. or ABD in a relevant field. We want someone who thinks and practices world history in the job.

Other news pales somewhat in comparison, but I should call your attention to the "Last Call for Korea", published elsewhere in the Bulletin. See also the "Preliminary Program" put together by the Program Committee under Dennis Flynn's direction. The post-conference tour, with Mark Peterson, bringing his rich experience, deep knowledge, and effervescent personality to the job of tour leader, promises to be a highlight. For that, and for conference accommodation, get your application to Professor Won Yong Park (wypark62@hanmail.net) soon, as it's first come first served.

Other news? Our by-election for the Executive Council seat vacated when David Northrop moved up to Vice-President resulted in the election of Steve Gosch, University of Wisconsin, Eau Claire. Our website continues to evolve with more postings and we would appreciate your comments and suggestions. (www.thewha.org)

The Membership Committee, reconstituted under the Chairmanship of Al Andrea, is coming up with new ideas to expand our membership. The current news on membership is not all good. Thanks perhaps to the appeal in my January letter to "sign up one new member", but more likely due to Heidi Roupp's Herculean efforts in mailing out thousands of brochures, we are enrolling new members at a good rate.

On the other hand, the number of non-renewals from 2001 is still quite large, over 400. We are hoping many of these will come back after they get the second, more urgent, reminder notice. At present, however, our actual paid up membership has dipped below 1200. Cause for concern, but not for panic. Mostly, cause to redouble our efforts on membership work. It will become more efficient, and members will get better service, once the Headquarters is up and running. In the meantime, anyone with new ideas could contact Al Andrea or myself. (aandrea@zoo.uvm.edu, ralphc@uvic.ca)

Shifting back to good news, in my next letter I hope to be able to report that we have concluded one or more affiliate agreements with world history organizations in Europe. The method for our "internationalization" may be more forming affiliations with existing groups than establishing new ones. In any event, affiliates are already autonomous organizations, which run their own affairs.

This letter grows long. In the Fall Bulletin, expect to see a photo of our new office and Executive Directorate in Hawai‘i, and perhaps one of the WHA World History Tower to be built this Spring on Mayne Island. Big things are happening on Pacific islands.

Yours,
"Ralph"
Ralph Crozier
President, WHA
**World History Association**

**11th Annual International Conference**

**August 15 - 18, 2002**

**Seoul, Korea**

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**Registration Form**

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Registration Fee is $100. Please complete this form and mail to: Prof. Roger Beck, Department of History, Eastern Illinois University, Charleston, IL 61920. The Registration Form can also be found online at: http://www.thewha.org/form/registration.html
PRELIMINARY PROGRAM

Eleventh Annual International Conference of the World History Association

15 to 18 August 2002 — Seoul National University — Seoul, South Korea

FRIDAY AUGUST 16th

9:30 – 11:10 SESSION 1a: KOREAN FOREIGN TRADE FROM THE 16TH THROUGH 18TH CENTURIES

Doo Hwan Oh, Flow of Silver and Silver as money in Korea

Song-il Chung, The Size of Early Modern Korea-Japan Trade

Jun Seong Ho, Sunggungwan University, and Jay B. Lewis Oxford University, A History of Rice Prices in Korea (1713-1933)

Lee Cheol Sung, Reevaluation of the Chosun’s Trading with Ch’ing during the 18th-19th Century

Jay B. Lewis, Oxford University, The effect of Japanese Trade on the economy of Kyongsang Province

9:30-11:10 SESSION 1b: IMAGING RACE, IMAGINING RACE: BRITISH AND AMERICAN RACIAL IMAGES IN THE EARLY TWENTIETH CENTURY

Chair: Jerry H. Bentley, University of Hawaii at Manoa

Cary D. Wintz, Texas Southern University, From the Printed Page to the Silver Screen: The Clansman, The Birth of a Nation, and Changing Images of Race in the Early Twentieth Century U.S.

Nupur Chaudhuri, Texas Southern University, From Kipling’s ‘Ganga Din’ to the American Film Ganga Din: Anglo-American Representation of India and the Indian

Sheryl McCurdy, University of Texas Health Science Center Houston, Moto Muri: Imagining Health and Disease among Tanganyikan Children, 1928-1945

9:30-11:10 SESSION 1c: GRADING AND ASSESSING THE VALIDITY OF AP WORLD HISTORY

Chair: Peter N. Sterns, George Mason University

Panelists:

Ken Curtis, Long Beach State University

Linda Black, Cypress Falls HS, Houston, TX

Margaret McKee, Castilleja School, Palo Alto, CA

Anand Yang, University of Washington

Lawrence Beaber, ETS, Princeton, NJ

Despina Danos, ETS, Princeton, NJ

11:30-12:15 PLENARY SPEAKER: Kenneth Pomeranz, University of California at Irvine

2:00-3:40 SESSION 2a: PRINT, CULTURE, AND POLITICAL CULTURE IN THE EARLY MODERN WORLD

Peter Murphy, Victoria University of Wellington, New Zealand, Printing, Communication, and Silence in the Ottoman Empire: Reflections on Empire and the Architectonics of Justice

Lucille Chia, University of California, Riverside, Commercial Publishing and Book Culture in Late Imperial China

John E. Wills, Jr., University of Southern California, An Earlier Divergence? Seventeenth-Century England in Chinese Perspective
2:00-3:40 SESSION 2b: RELIGION AND FOREIGN IMPACTS

Rosemarie Bernard, Bowdoin College, Japanese Imperialism and Shinto Shrines in Korea
Xue Yu, University of Iowa, Buddhism and War—the Activities of Chinese Buddhists during the Anti-Japanese War (1937-1945)
Alan Scot Willis, Northern Michigan University, Race, Peace and Mission: Southern Baptist Foreign Missions after World War II

2:00-3:40 SESSION 2c: ECONOMIC AND ENVIRONMENTAL FACTORS IN ASIAN HISTORY

Sucheta Mazumdar, Duke University, American Food Crops and the Transformation of the Agrarian Economies of China and India in the late Imperial Period.
Jitendra Uttam, Seoul National University, Seoul, Korea, Economic Growth Gap Between India and China: History as a Determining Factor.
Constance Kirker, Penn State University, Never promised you a rose garden – teaching Asian history and culture through the study of environmental manipulation.

4:00-5:40 SESSION 3a: IDEAS AND WORLD HISTORY

Davide Scalmani, Italian Embassy, Italian Cultural Institute, History of Ideas in World History.
Walter L. Williams, University of Southern California, Los Angeles, Sexual Variance in World History.
Patricia Lopes Don, San Jose State University, Establishing World History as a Teaching Field.

4:00-5:40 SESSION 3b: WORLD HISTORY THROUGH ARTS AND DRAMA

Eleanor Turk, Indiana University, Teaching World Civilization Through Role Playing.
Hatada Tomohito, Yamakuni, Yashiwo-cho, Kato-gun, Hyogo, Buddhism and Confucianism in Japanese World History Education.
Lou Ratte, New York University, The Implications of Recent Scholarship on Art for Teaching World History: A Case Study.
Lawrence Okamura, University of Missouri-Columbia, Gold Crowns and Late-Roman Glass in Kyongiu, Sanguk Silla.

4:00-5:40 SESSION 3c: 18TH CENTURY OCEANIC TRADE

Chair: Arturo Giraldez, University of the Pacific
George Bryan Souza, Cambridge University, Cinnamon, Silver and Opium: Foreign Shipping and Trading Activities at Batavia, 1684-1792.
Jacqueline Swansinger, SUNY Fredonia, The culture of modernity in four seaports of the Atlantic, 18th C.

4:00-5:40 SESSION 3d: THE PHILIPPINES IN WORLD HISTORY

Dwight David A. Diestro, University of the Philippines, The Multiple Biographies of Jose Rizal in the Imagination of Philippine National Life.
Amelia S. Salgados, University of the Philippines, Los Baños, Spanish Churches: Function and Meaning to Filipino Native Society during the Colonial Period (16th-19th Century).
Rolando Elan Maningas, University of the Philippines, Los Baños, Iglesia Watawat ng Lahi: Analyzing the Significance of Rizalism.

SATURDAY AUGUST 17TH

9:30-11:10 SESSION 4a: NETWORKS IN ASIA – REGION, BUSINESS, AND GENDER

Hyum-Back Chung, Sung kyun Kwan University, Feminism and Nationalism from the Asian Perspective.
Lin Man Hong, Academia Sinica, Taiwan, Business Network of Taiwan Merchants in Postwar East and Southeast Asia.
Takeshi Hamashita, Kyoto and Tokyo University, Ryukyu-Okinawa History in their Relationship among China, Japan, and Southeast Asia.

9:30-11:10 SESSION 4b: ASIAN LABOR MIGRATION IN THE NINETEENTH CENTURY

David Northrup, Boston College, Supervision of East Asian Indentured Laborers in South America and Hawaii.
Annette Palmer, Morgan State University, The Impact of Asian Immigrants in the Caribbean, 1840s to 1910s.
David Chappell, Hawaii, Patterns of Labor Migration in 19th Century Oceania: the Case of the ‘Kanakas.
Adam McKeown, Columbia University, Global Chinese Migration, 1840-1940.
9:30-11:10 SESSION 4c: IMAGES AND POLITICAL HISTORY
Angus Lockyer, Wake Forest University, North Carolina, *Axes of Evil and Teleologies of Defeat: What to do with Japan in the 1930s.*
Greg Bankoff, University of Auckland, New Zealand, *Regions of Risk: Western Discourse and the Non-western World.*

11:30-12:15 PLENARY SPEAKER: HaSoon Cha, Sogang University, Korea

2:00-3:40 SESSION 5a: BEYOND THE BEACH: PORTS, NETWORKS, AND PEOPLES IN THE 19TH CENTURY ASIA-PACIFIC
Chair: Dennis O. Flynn, University of the Pacific
Brian Moloughney, University of Otago, NZ, *The Chinese Place in Pacific History.*
Erik Olsens, University of Otago, NZ, *Crews and Crew Culture.*
Tony Ballantyne, University of Illinois, *Port Cities and the Structure of Pacific History.*

2:00-3:40 SESSION 5b: ASIAN SPIRITUALITY IN HISTORY
Jasmine Aimaq, University of Southern California, *Asian Spirituality and Modern Physics: God and Science Meet.*

2:00-3:40 SESSION 5c: REVISIONS OF TRADITIONAL WORLD HISTORY THEMES
Paul V. Adams, Shippensburg University, *East-West Demographic Comparisons in Light of Recent Research: Implications for World History.*
Peter J. Golas, University of Denver, *Revisiting William McNeill's Song [Sung] China: Did It All Really Begin Here?*

4:00-5:40 SESSION 6a: DISPARITIES IN ECONOMIC HISTORY
George E. Brooks, Indiana University, *African Links to the World Economy; Colonial and Post-Colonial Relationships.*
Mark Metzler, Oakland University, *'Structural Adjustment,' 1920s-style, with Special Reference to the Case of Japan.*

4:00-5:40 SESSION 6b: COLONIALISM IN THE PACIFIC
Martha Smith-Norris, University of Saskatchewan, *Origins of U.S. Control of the Marshall Islands.*
Mark E. Caprio, Rikkyo University, *Colonizing Neighbors: Japanese Administrative Policy in Korea and the European Example.*
Shigeru Sato, University of Newcastle, *Indonesia from Colonialism to Independence: The Role of the Japanese Intervention.*

4:00-5:40 SESSION 6c: CRUCIBLE OF THE MILLENNIUM

4:00-5:40 SESSION 6d: THE PACIFIC WORLD: LANDS, PEOPLES AND HISTORY OF THE PACIFIC, 1500-1900 (a 19-volume series by Variorum)
Chair: Dennis O. Flynn, University of the Pacific
John E. Wills, University of Southern California, *Vol. 5: Eclipsed Entrepreneats of the Western Pacific: Taiwan and Central Vietnam, 1600-1800* (edited by John E. Wills, forthcoming)
Tanya Storch, University of the Pacific, *Vol. 17: Religion and Missionaries in the Pacific* (edited by Tanya Storch, forthcoming)
SUNDAY, APRIL 19th

9:30-11:10  SESSION 7a: NEGOTIATING TIME AND SPACE: THE NECESSITY AND CHALLENGE OF EARLY WORLD HISTORICAL GEOGRAPHY

Tim Keim, California State University, Long Beach, and Vincent Del Casino, California State University, Long Beach, *Negotiating Time and Space: The Necessity and Challenge of Early World Historical Geography.*

9:30-11:10  SESSION 7b: LATIN AMERICA IN GLOBAL PERSPECTIVE

Patricia Lopes Don, San Jose State University, *Pagan Garlands: Indigenous and Spanish Cultural Synthesis in the Mexican Colonial Festival of the Sixteenth Century.*

Glen David Kuecker, DePauw University, *Resisting Globalization: Autonomous Movements in Mexico and Ecuador.*

Thomas Monkhall, S.U.N.Y. New Paltz (Doctor of Arts, Modern World History), *A World History Teacher/Scholar's Perspective on Educational Travel.*

9:30-11:10  SESSION 7c: THE UNITED STATES IN ASIA DURING THE TWENTIETH CENTURY


Shirin Akhtar, Jahangirnagar University, *Security Perspective of the Asia-Pacific in the Post-Cold War.*

Greg Rohlf, University of the Pacific, Stockton, California, *Helping Others Modernize in the 1930s: Youth Volunteering and World History.*

11:30-12:15  PLENARY SPEAKER: Zhang Kai Yuan, Central China Normal University, China

Update for Summer 2003 Annual Conference

From Steve Rapp: The 2003 annual conference will take place on the campus of Georgia State University in downtown Atlanta from June 27 to 29. We intend to have a reception the evening of June 26, although the details have not yet been worked out. The WHA Conference Committee has not yet selected a theme and the requisite keynote speakers, though with the assistance of our Local Arrangements Committee I hope that these decisions will be completed in the very near future. Beyond that, we are busy making preparations (securing rooms, shuttle buses from the dorms to campus, etc). In addition to hotel rooms (within walking distance to campus), Georgia State will also make available low-cost dormitory rooms in a building that housed the athletes for the 1996 Summer Olympics. The Local Arrangements Committee is also engaged in conversations with Georgia State's College of Education about a one- or two-day post-conference teacher's workshop; the theme most often being discussed at present is the AP world history exam. Substantial local support for the conference will be provided by GSU's College of Arts and Sciences, GSU's Department of History and its Program in World History and Cultures, GSU's College of Education, and the Southeast World History Association (SEWHA).
IMPORTANT NOTICE

At press time the job description for the half-time Executive Director for the WHA Headquarters to be located at The University of Hawaii had not cleared their personnel office. For further information see the President’s Letter in this issue of the Bulletin or inquire, before June 1, by email to ralphc@uvic.ca

MINUTES OF THE WORLD HISTORY ASSOCIATION EXECUTIVE COUNCIL MEETING
San Francisco, CA – Nikko Carmel I
January 3, 2002 — 4:05 - 7:15 p.m.


Ex-officio: Judith Zinsman, Ross Dunn, Patrick Manning, Jerry Bentley, Ann Beek.

Minutes Approved: Minutes for the 2001 meeting in Salt Lake City were approved.

Executive Directorate Search: Carter Findley presented the status of the negotiations between the Research Corporation of the University of Hawaii (RCUH) and the WHA regarding the Executive Directorate. The number of issues that had to be ironed out and the logistics of the correspondence have impeded the completion of an agreement. Actions negotiated in the last four months include budgets and job descriptions. The University of Hawaii (UH) has agreed to provide space and equipment for one half-time executive director, one half-time secretary, and a working arrangement with the Research Center which will act as paymaster.

Points that remain to be clarified include the exact nature of the relationship between WHA and the RCUH – most specifically in regards to personnel issues such as salaries, lines of authority between WHA, history department of UH and RCUH.

A final memorandum of agreement must be assembled quickly so the WHA can turn its attention to the two half-time positions. Other issues raised by the counselors the use of graduate students by the WHA executive director’s office, function, costs and efficiency. What will be the direct relationship between the WHA executive director and UH? Would the half-time executive director receive half-time employment from either the history department or the University of Hawaii? Some discussion was held of the potential for administrative and service activities the director might engage in, including the possibility of working with the World History Center at UH. Concerns were expressed that the WHA director needed to remain independent from the university. Careful oversight of the degree of interconnectedness that develops between the host and the WHA functions should be maintained.

General discussion of the nature of the executive director’s responsibilities followed. The job description will be based on the tasks previously performed by Professor Rosen and will also include many functions previously performed by volunteers. There ensued a short discussion of future expansion of WHA grants and inclusion of this function under this office. Brief comments on the possible salaries for both positions were made. Council discussed where interviews could be held and who might serve on a newly created hiring committee. Ane Lindvelt proposed a motion, seconded by Al Andrea, that the HQ search committee work with the University of Hawaii to have a memo of agreement that can be circulated electronically for approval. The motion was passed unanimously. All points of the previous discussion were forwarded to committee for action.

Treasurer’s Report: Roger Beck reported a balance of $37,000 prior to a WHA check to the Journal of World History of $7,000. The directorate challenge, it is hoped, will go over $15,000. The annual fund was slightly more than $700. The endowment fund was between $1,000 and $1,200. Over the course of past year, three accounts were closed out. These were Mellon, Sovereign (used for the NEH grant) and the Alpine account whose earnings were returned to Heidi Roupp and Marilyn Hitchens.

The treasurer is working on the membership lists; there are about 1,500 members. However, the fee schedule remains confused. We are receiving from $30 to $60 per membership. The average payment is $51. We have 78 new members. There were only five to ten are renewals from teachers signed up through the NEH grant.

The board discussed special annual membership rates, with spirited debate over the various categories. Should there be a special retirement rate, or a rate for unaffiliated scholars? The issue was tabled until summer, when it shall be reviewed in the light of more complete data on our membership. It was also requested that the organization explore ways of keeping track of renewing teachers. Maggie Favretti moved to accept the Treasurer’s report. Annette Palmer seconded. The motion was unanimously approved.

Overall Budget: Exact projections regarding total income are uncertain due to variable success in fund-raising and fluctuating membership levels. Receipts of $14,000 are reported for the Executive Directorate.

Al Andrea moved to accept the budget. Bob Streycer seconded. The motion was unanimously approved. Future fund-raising will be left to the Executive Directorate.

Conferences: Korea (2002): The examples of Pamplona and Florence offer precedents for the Seoul conference. However, Dick
Rosen was in charge of both conferences and he can not help us at this time.

WHA will need to cover one half of expenses for the three keynote speakers. Local arrangements are to be booked with our Korean partners. Rooms for 150 people have been reserved, but this translates to 75 double rooms. Post conference activities can also be requested. Due to the dislocations created in airline services by the events of 9/11, some difficulties have been encountered arranging travel. Although the WHA is working with a travel agent contact for our members, our web page is the only means by which we can presently share this information. The winter mailing must include Korea conference planning details. Best fares range from $715 (from West Coast) to $195 (from New York City), but there is a limited period of time during which they are operative. It is imperative that members make their arrangements quickly. Volunteers who will help with winter mailing are Annette Palmer, Susan Douglass, and Jacky Swansinger.

Dennis Flynn should be contacted for any panel information.

Conferences: Atlanta (2003): At the recommendation of the conference planning committee, Steve Rapp from Georgia State University (GSU) made a presentation to council regarding GSU as a potential site for the 2003 WHA conference.

GSU is in downtown Atlanta, highly accessible by air, car and train, and has a well-developed public metro system. Atlanta is a cosmopolitan center for immigration and a central player in the region. A high turnout from the Southeast is very likely. Facilities include rooms for concurrent panels, an auditorium for keynote speakers, space for book exhibits, a new student center, dorm rooms in the new Olympic village, and shuttle services. GSU has recently established an undergraduate and graduate program in world history and offers good opportunities for ties with regional affiliates. The college of arts and sciences is supportive. Discussion included services, costs and potential attendance. The executive committee unanimously accepted the proposal that he 2003 WHA conference be held in Atlanta, Georgia. Two days later at the general business meeting the site was accepted. The Conference Planning Committee was charged with selecting potential themes and to nominate a new chair, as Heidi Roupp is resigning.

WHA Committee Structure: There is a need for a committee on committees. Until now this has been a one person show, but the complexities of organization and the growth of members and functions requires a tighter administrative structure. Ralph Crozier is chair and will remain, and he will also act to fill two other slots. Two new members have been nominated, Marie Donaghey and Barton Keeler. The nominations were accepted by the executive council. It was discussed, and agreed, that it is appropriate that the chair of this committee be a member of the executive council.

Web site: The web site now has a webmaster and is listing all information regarding the conference in Korea. Registration forms can be obtained, but the check must still be mailed to Roger Beck, treasurer of WHA. The ensuing discussion focused on utility of using the web site for membership tracking, for contact of members, and what might be other appropriate uses of the web. The council debated whether or not a web site usage policy should be instituted. At this point in time, the council simply resolved that the Technology Committee should investigate and make recommendations to the executive council for appropriate action. Congratulations were extended to the web master for creating a clear and easily accessible site.

Memberships: Heidi Roupp put together a dozen or so panels for the National Council on Social Studies (NCSS) and ran an informational booth. Unfortunately, it was noted that the NCSS scheduled many panels to run concurrently, limiting overall attendance. A strong presence would still be recommended for next year. Discussion centered around the need to expand membership and how to go about achieving that goal. Mailing of brochures, tables at the American Historical Association (AHA), encouragement of regional affiliates, membership on H-World, and other topics were discussed. This year the focus of the organization will be the expansion of membership. Ralph Crozier will highlight this idea in his first letter as president.

Nominations and Elections: Dave Northrup is the new Vice-President of the WHA, and his executive council position will need to be filled. The election ballots will be sent out in the winter mailing. The nominating committee has two new members? Ross Dunn (San Diego) and Tim Davis (VMI), who are expected to serve through 2005. They are replacing M. McJimsey and Tara Sethia. The nominees were approved.

Finance Committee membership consists of the president, Ralph Crozier; the treasurer, Roger Beck; the executive director, to be hired; and three committee members. David Northrup, Ane Lindvelt, Jacky Swansinger were nominated and unanimously approved as members.

Two motions thanking members for their work and commitment were passed unanimously. Marie Donaghey was praised for her long and tireless service to the organization, most recently as secretary. The second motion thanked Carter Findley, former president, for his yeoman efforts over the past two years.

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Doctoral Training in World History: What Changes in PhD Programs will it Require?

Edited by Philip L. White
University of Texas at Austin

Sixteen concerned historians, including several of the profession's most distinguished authors, met over lunch at the University of Texas at Austin on February 11, 2000, to consider how prospective historians should be trained both to teach and to do research in world history. An edited transcript of their discussion follows this introduction.

The problem which brought about the meeting is twofold. On the one hand demand for instructors qualified to teach survey courses in world history and for research and publication in that field has increased enormously and will go on doing so for the foreseeable future. On the other hand, traditional PhD programs in history tend to focus on national or regional fields (e.g. US, Britain, France, Western Civilization, Latin America, etc.) and to stress the development of research skills using original sources. While such programs prepare students to teach conventional survey courses (national or regional) and to do research in the history of particular nations or regions, they do not prepare students to teach world history or to do research in world history if, as is often the case, it requires chiefly synthesis of secondary source material. The question then becomes how can we alter traditional PhD programs in order to train people to teach and to do research in world...
Participants received four pieces of homework before the discussion. As each of these was referred to in the discussion, the reader deserves some notice as to the message of each. First was Philip D. Curtin's article, "Graduate Teaching in World History," from the Journal of World History (Vol. 2, No. 1, 1991), pps. 81-89. As Curtin supervised the dissertations of more scholars who became world historians than has anyone else in the profession, his views command attention. In his article Curtin opposed the creation of a special field in world history for training "generalists" who would know a little about most everything. He insisted that all historians needed a primary research area narrowly focused in time and space. He touted comparative history in particular as a useful approach to world history. He concluded, however, that nearly all graduate programs in the 1990s were "designed to turn out specialists on narrow areas in time and space" and that "unless the pattern is changed, overspecialization will continue to be the easy way to professional advancement."

Seemingly rather different in perspective was Jerry H. Bentley's "Brief Description of the PhD Field in World History at the University of Hawaii" (see appendix). Bentley, creator and still editor of the Journal of World History, called attention to the declining significance of nations since the 1960s. He cited also the growth of comparative and cross-cultural studies as well as what he called works of "systematic historical analysis" such as those of Alfred W. Crosby and Jared Diamond. In making world history one of several fields among which PhD candidates could choose, Hawaii sought not only to strengthen teaching and research in world history but also to develop "a vision of the past that is useful and appropriate for the contemporary globalizing world."

Also distributed to participants was Immanuel Wallerstein's "Some reflections on history, the social sciences, and politics" from his The Capitalist world-economy (Cambridge, 1974) pp. vii-xii. From his sociologist's perspective, Wallerstein asserted that "All good scholarship is polemic," that all social science is "a set of in inductions from history," that all the social sciences should be reunited as botany and zoology have been into biology, and that there is an "integral connection between historical social science and politics." How these assertions relate to graduate training in world history I leave to the reader's imagination.

Finally there was a brief paper which I wrote titled "Why Globalization Requires Historians to Rethink their Role" (see appendix). My contention was that globalization requires historians to free themselves fully from the self limiting dogma associated with the founders of the profession, that is that the historian's function should be to discover and report facts with scrupulous objectivity and no effort at interpretation. What we need in training PhDs as well as in our own teaching and writing is more emphasis on analysis, synthesis, and evaluation. Our ever more interconnected, interdependent, and democratic world needs all the interpretive help it can get from those who know the facts.

Stoff: Introduction — We might now start our roundtable discussion of how an institution can create a graduate program in world history. I thought we'd begin by asking those who have given papers to the rest of us to read open with a few brief remarks either quickly summarizing what they see as the most salient points, or adding to them. So, who would like to go first?

Curtin: My article on "Graduate Teaching in World History" is right on this subject, but I should say up front that the Wisconsin program that article describes did not begin as a graduate program in world history. It was graduate program in history with a world historical perspective based largely on cross-regional comparisons. A graduate program that sets out to cover the whole world would probably fall so far short of actually doing so as to be not worth the attempt. More limited objectives are more likely to be realizable. The program we developed at Wisconsin and later carried to Johns Hopkins tried to broaden the span of historical training—-not try to turn out specialists who might be labeled "worldists" or "globalists." Two veterans of this kind of training are in this room. Both have developed careers balancing a world-historical approach against a time-space specialization in African history. The emphasis can go either way. You are a better regional specialist, if you have a world history perspective in the background; and you will write better world history if you have a solid base in some regional area defined in time and space. Pure world history, if such a thing exists, is probably an impossible subject for graduate study, but it is possible to approach a world-historical perspective in many different ways. My printed paper is only a description of one kind among many.

Stoff: And that leads nicely to Professor Bentley. At Hawaii you do have a program in world history, although I gather from your paper that it is one field among many and that you are not training necessarily world historians but giving them just the kind of perspective that Professor Curtin is talking about. Have I got that right?

Bentley: I largely agree with what Phil has said. We probably have a little different terminology in play here. I certainly agree that a PhD field in world history cannot be a survey course. It cannot be an introductory survey for PhD students. It has to have something more going for it before it makes sense. One thing that I would like to put on the table is the idea that it is worthwhile to have a serious research component, some sort of serious effort to develop research skills such as those that historians traditionally have commanded, in a PhD program in world history. There also needs to be the broadening element that Phil mentioned, the attention to global themes and issues and processes of various kinds. But one of the things, if not the only thing, that makes history coherent as a disciplinary project is the effort to deal with primary source materials in a persuasive way. It really is only historians, for example, who are capable of dealing with Holocaust denial. There is this phenomena, Holocaust denial, out there and you cannot answer Holocaust denial very effectively as an anthropologist or a sociologist or a political scientist. To deal persuasively with Holocaust denial, it takes the ability to deal with primary sources and construct or reconstruct the mechanisms and the institutions...
the normal reader will read from beginning to end. It is by means of this series of mechanisms that we think we turn out scholars. These scholars end up usually teaching sociology, but not always. Some of them have gone into departments of history, of economic history, of anthropology, and of political science. Nonetheless, however, they have ever been hired in a department of economics. This then had been our pedagogical technique. We think it has worked.

McNeill: Well, in my own history in these matters I never institutionalized the study of world history at the University of Chicago. And, in retrospect, I regret that. But in part, it is my temperament, perhaps. It is also because when I began trying to think of how to teach world history I wasn't really sure that the sort of model I had from western civ courses, where I had taken courses and which I had collaborated on reconstructing at the University of Chicago, would work on a world basis. I wanted to do it first. And it took me quite a long time to get some suitable readings, and suitable texts, and suitable art exhibits, that is slides. At the end I had one day spent on slides, one day spent on texts, and one day spent summing it all together on the basis of a chapter in a textbook which of course I had written myself. But, by then that was my course and you couldn't possibly ask the body else to try to teach that course, so it died when I retired. And, this is not a way to make world history into a viable subject, for either undergraduate or graduate work. I am not prepared to say let us give up what we are already doing, the three, four, or five years of graduate study, then you try to write a thesis and you get into some tiny, tiny subject and you discover just how incredibly much material there is that you never dreamed of on that subject. So you have to chop off half your thesis. This is the sort of thing that happens to most people on their doctoral theses. I think that discovery of how complex knowing something, not for sure, but the best you can know, exploiting the resources of our library and of course using languages other than English often, is so valuable I don't want to give it up. I think you must have a PhD with a very narrow focus. But what I think is deplorable in our profession today is because you have to get tenure within six years, almost everybody gets a job in the area of his or her thesis. The only way to get tenure is to get your thesis published and then possibly get a second book published which is just a sort of addendum to the thesis, thus digging yourself deeper and deeper into that hole and knowing more and more about a very constricted subject. And I think that is not a healthy or wise. You don't speak to a very significant number of people when you discover something or other about sixteenth-century French social mobility. Only a limited number of people are interested in this, and you can find interesting things, but is a life spent on that? I remember once meeting a man in Australia whose life had been spent on the Plimsoll line. The Plimsoll line was put in so to show if they have been overburdened, and I thought, good God, a life spent on the Plimsoll line! So, I think what we should do is have some mode of institutionalizing post-PhD study, a post-graduate internship for probably two or three years, in which selected spirits, reckless spirits, spirits who can't, who don't want to spend the rest of their lives on their doctor's thesis, would be invited to think about the world as a whole. And I must say what Immanuel says about modes of doing this, mixing people together and making them think on large terms and rubbing off on one another, strikes me as wise. What we want is ten or twelve like minded, inquisitive persons, who are willing to spend an extra three years in statu pupillari, not quite on their own yet. Unless we can get funding for that I don't see how we are ever going to train a suitable cadre of world history researchers. You can do it on your own, but you have got to be awfully reckless to do it when you are young and without tenure. It took me nine years to write The Rise of the West, and I had a good time doing it, and my colleagues wondered what kind of a queer duck I was, but they tolerated me. And they actually gave me tenure part way through. I had written three books already so it wasn't altogether surprising. Nevertheless for nine years I didn't publish a thing. Now it takes a lot to begin to feel at home in world history and to inquire into it in a significant fashion. Three years would get you started. And that is what I now feel is necessary. I think we need funding for it somehow, either in the universities represented here or in the national humanities and I would urgently suggest that you think about this. And of course if you are going to do it, you have to do it at certain institutions. You can't do it everywhere; every university can't have this kind of concentration of inquiry. That sort of thing happens. How did you get going at Binghamton? You just talked the SUNY authorities into putting all these resources into your enterprise?

Wallerstein: Basically, we had-- They wanted--

McNeill: They wanted a distinguished operation of intellectuals.

Wallerstein: That's right. And they sort of told me to ask for a lot, so I asked for a lot.

McNeill: But it seems to me this kind of entrepreneurship is necessary if we are going to have a continuing flow of high talent into the study of world history. And individuals around this table must reflect upon how they got interested in world history and how their experience might be replicated. I started when I was still an untenured assistant professor. But I was reckless type of fellow who had a pretty good opinion of himself.

Findley: I can offer you an example of how a world history program was set up at a large state university that may bear some analogies to the University of Texas. Or you could turn that around and say maybe the University of Texas bears some analogies to us, I don't know which is the-- Well, I know which is the more tactful way of putting it in this company. Anyway, the point is at Ohio State, a decision was made at a certain time, for very bad reasons rooted in the worst kind of academic politics, to create one solitary little course on the world in the twentieth century, which initially would be an elective course. It didn't fill any requirement or anything. And so that course was created and eventually got configured with a requirement in the undergraduate curriculum, which was a nice development. And we rocked along like that for about ten years. And no, you couldn't create any more courses because there were already too many, etc., etc. Finally there was a seismic upheaval in the university where after a lot of little frantic curricular changes, which were sort of like the early warnings of an earthquake to come, they finally had a curricular earthquake and really shook up the undergraduate curriculum. And at that point, we said, hey, why don't we introduce a comprehensive world history survey. And by this time they had come up with the idea that this new general education curriculum should have something called a capstone course which would come at the end of the curriculum and give people an overview. So at that point our world history course, which had not been worth looking at ten years earlier, was picked up as an exemplar of what a capstone course should be like. In the new curriculum we got a comprehensive world history survey as one of the options that the students could take to fulfill the history requirement. Of course, a lot of the students do not want to take world history, and a lot of the faculty do not want to teach it. But for those who do, world history, a two-quarter comprehensive world history survey, is an alternative to American History or Western Civ or certain other options. And then to fill that capstone course requirement, which is a course that students are supposed to take as juniors or seniors, the course on the world in the twentieth century is the History Department's option for that. Other departments also have options. While we were at this, there was beginning to be graduate student interest because the graduate students were starting to TA in the world history survey, and they realized that this was a strategic thing, an asset for them to have in the job market even before this recent upsurge in world history listings. So there was graduate student demand to introduce a field for the general exams in world history. We decided, and here I agree with Phil, and I agree with Jerry, we all agree although we call it different things. We don't have world history as a dissertation field either and that reflects the things that Phil and really everybody has said so far about how historians have got to win their spurs by doing that, by establishing that they can do that sort of basic, really primary, dense empirical research at some site or other. But up through the general exams we have a world history field and so now we have really a lot of graduate students coming from many different specialties who
want to do a PhD general exam field, a second or third field in world history. And we have reading lists for them and we have a graduate reading course. And when we can staff it, we teach a regular research seminar in world history; and in that idea is that they do some empirical topic, the empirical content of which comes out of their major field. But in the context of the seminar they have to sit it in some sort of theoretical or other conceptual framework. I taught the seminar most recently, and that time I did it on the recent literature on post-colonial nationalism, sort of post-Benedict Andersen literature. And, what we are finding is, now we have a growing number of students who are still specialists in the fields that Ohio State is known for, military history or women's history, or US diplomatic or something like that. But increasingly they have a field in world history in their tool kit, so when they go on the job market they can compete for those jobs that, say, also want world history. And as you know that is very common now. The other thing that I am beginning to notice—and our curriculum reform was about around 1990, so everything seems to take ten years. After the first course, it took ten years for us to really produce the other world history courses. And now this really significant development has taken another ten. I’m beginning to get students among whom their field in world history asserts a transformative impact on the way they conceive their dissertation topic. Not that they are not doing basic archival research, not that they are doing it in some different place, but that they are trying to develop some wider framework around the topic. There’s a guy right now who is a glutton for punishment when it comes to reading Arabic and Ottoman Turkish texts, and he just slogs right into the—there are times when he has done this even when his work in the language courses was not yet up to the level to support it. He just marches right into reading the primary texts in Arabic and Ottoman Turkish. His has been the kind of topic of Bill McNeill was talking about—about a particular Sufi order whose stock went up in Istanbul in the seventeenth century. No, it went down in Istanbul and up in Cairo and he wants to know why that happened. And of course that involves studying their enemies and all of this kind of stuff. And reading biographies of Sufi holy men, that kind of stuff is his primary sources. But he wants also to set this in a context—a world context. He wants to somehow get it into a global comparative religion context and of course now all of a sudden we realize his reading on world history didn’t include that particular corner of the universe. So we are busily getting in touch with Islamists who have a lot of comparative religion, and I think he will be able to make some comparisons between religious movements in the Islamic world in the seventeenth and eighteenth centuries and religious—and the kinds of things that religious movement in other parts of the world were doing. There is at least a suggestive possibility there.

McNeill: He’s read Ashadeh’s book on central Asia which has a lot to say about the rise of the Naqshbandi Sufi order?

Findley: Yes, he has. That is the Naqshbandiyya. That is a very important movement that grew a lot in this period, but not the one this guy’s working on. Yes that's exactly right. I think there are — hard as this would be to explain—analogue kinds of changes going on in different religions in the same period, and why is that so? Yet here this guy—as a result of doing a minor field in world history and advancing on to a very empirical research kind of topic in Islamic religious history—is posing that kind of a question.

Bullet: I come from a department that is militantly opposed to world history—Columbia University. I have advocated it from time to time and never get any positive response. I have directed a couple of students who wanted to do a PhD field in world history and the department tolerated that. They have a number of objections. One is that there is an opportunity cost—that if you shift resources to this then you are taking them away from somewhere else. Nobody wants to diminish what they are doing. There is also a sense that nobody can actually teach world history. Except, of course, that their students will have to as soon as they get a PhD What has happened recently is that our anthropology department blew up and we bought a new one from Michigan, which is very good. The old one was a lemon. I chaired it at one point so I know what the problems were. But the new department, the new anthropology department, is led by Nicholas Dirks, who had founded a program at Michigan on History/Anthropology. And they have taken away virtually all the requirements of anthropology, for taking masters, and they want everyone to really be involved in history. And there are some people who see this as the avenue whereby you broaden from the parochialism of the Prinsoll line, through theory rather than through multiple studies that you then draw together yourself. I am appalled, frankly, by this because I think that the—what I have heard of the theories, borders on the incomprehensible. I teach a course on the history of communism. And I talk about milk and killing animals and eating them and things like that. Other people are talking about the construction of discourses of a sacrificial object. I just have no patience for that. In this field there have been for a long time, as we all know, two different directions. One of them is top down. Some extremely distinguished practitioners, a number of whom are around this table, are saying we need people who are doing first rate work in world history and they have given the examples themselves of how to do it. And then there is the pressure that comes from the graduate students who look at the job market and say, this will help us. Those graduate students do not want to do world history. They want to survive in a teaching environment that compels them to teach world history or to contribute to a joint teaching or something like that. These are two very, very different things. And I think that to have an institute of the sort that Bill McNeill suggests where you have a small number of people on the one or two places who come in and do substantial advanced study is an excellent idea. But it doesn’t do anything for the sorts of pressures that our students have. I don’t think you want to give a content course, a survey of world history, to a graduate student. And what I am wondering is what kind of course would we offer. I visualize something like we have, something where we have a major field and a minor field. You have three oral examiners in your major field, one in your minor field, and that’s the qualification of a Ph.D. I would like to switch to something like two examiners in a major field, one in a minor field, and one in world history. So that everyone does a world history minor field. And then, don’t have it really based on a content course, but on a kind of graduate seminar or colloquium that Carter talked about. Working up a reading list. So, we put the students in the picture with respect to world history, but we don’t expect them to become world historians. It is very hard to be a world historian.

Wallerstein: All this discussion is assuming that every department has to solve the problem. Have you not thought about the possibilities of divisions of labor? I mean that’s what we did. The kind of sociology we teach at Binghamton is not taught in most sociology departments in the United States. Ergo, the students who come to us come because they want what we have to offer. If they don’t want what we have to offer, we don’t admit them. We don’t try to convert the students after they come. They know what we stand for and we therefore are recruiting students from around the world who want that kind of training. But we can’t do that everywhere because it is an organizational problem. The reality is that the people around this table represent a minority point of view and you are all raising the issues of how difficult it is as a minority to impose yourself and get somewhere in a hostile environment. One solution, you see, is to create space for the minority here, there, and in a third place, but not everywhere. And when your graduates go out, they infiltrate all these other departments and spread the gospel, so to speak. But you have got to concentrate. Somewhere there has to be a specialized history department which de facto is training people in whatever you want to call it, world history or something else, and deciding on how to train them. Maybe two places. Maybe three places, but you can’t do it at 80 institutions from today or tomorrow. It is just not going to happen. That is just the politics of academia.

Manning: I want to take advantage of the opening that Immanuel has just offered to talk about a little product differentiation, because what we have at my institution is a doctoral program in- and a degree in- world history. It represents taking that other approach. I brought a handout. If I can be excused for passing it out, it is the
hot-off-the-press brochure of the World History Center, which is an institution that has been in existence at some level since 1994 for research, curriculum development, and institution-building in world history. On the back page is a summary of the doctoral program with the elements of the program that has also existed since 1994. On the fourth page are a list of dissertation topics (with one of our new students). We have fifteen students altogether. So although my lineage is traced very firmly to Phil Curtin and the Wisconsin days, this represents an approach that says, well, we’ll see what it’s like to try and figure out what a dissertation in world history is. To get to this point we had to have a departmental consensus that this was the thing to do. Because it actually is rather hard to fight it through the university. To create a consensus at the departmental level wasn’t easy. But writing it down and maintaining it over the years is another thing. Getting the administration to go with it was a long story. I won’t waste our time with that. But being a relatively small department of fifteen to twenty, depending on good or bad, is an important element of this. Much larger departments logistically can’t form a consensus of that sort, in my opinion. But, a lot of the reasoning I’ve come to follow over the years is that historians, being trained typically in a national framework, learn slowly to get beyond it. We’re fortunately the examples here of Bill McNeill, Phil Curtin, and Immanuel Wallerstein, who for long lives have spent most of that time in a global framework, and you can look at the changes in their work over time. Your typical world history author, however, is someone who is retrained, who is always working in a second language when doing world history. And so as a long-term investment of importance, let us train some people to work from early times with a global focus and see what they can do forty years later. That, I think, will be the advantage that can come out of a program like this. At the level of defining dissertations - and that is why I want to make sure to put the dissertation topics in your hand - we are definitely stumbling. We are definitely exploring and have cast the net wide. Certainly the Fernand Braudel Center and the Birmingham program have been an inspiration to the setting up of our center, but they are defined very differently, in that there is a particular interpretive vision that engendered the Fernand Braudel Center and it has gone off in various directions from that. But the World History Center at Northeastern says that anything you could call World History is included in this program: things that are simply comparative and things that are sort of planetary. That’s a historian’s scatter-shot approach to things.

Riley: I’d like to inject a little optimism in all this that seems sadly missing. I see two opportunities that I have not heard people talking about. I see a number of my colleagues interested in comparative history - these are middle-aged colleagues. I think it’s a new and emerging interest in the discipline and I think it can be cultivated for the sake of staffing graduate courses in world history. We have begun to do that. And the other area of optimism is in regard to students. All those students want the credentialing and that is a major factor behind the creation of a minor program in my department and the regular offering of some graduate courses in world history. They also want the conceptualization that world history gives them. They all have national history interests, but they all know, they all really know, they are voracious readers of course. They all know that the way they understand a topic is not adequate to the understanding of the topic. And these courses give them a chance to explore that.

Stoff: I would just like to add something here. We have two professors here—Phil White and Mike Hall—who have for a very long time tried to teach world history as thinking. A lot of what they have said has fallen on deaf ears. One of the things that has struck me is that both our professors and our graduate students really do want to do world history only they don’t know it. As soon as I say world history to most of my colleagues, eyes either glaze over or they roll back in the head. In either case, I lose eye contact and that means I have lost their attention. But if I say transatlantic studies, if I say African Diaspora, if I say migration studies, if I say borders, there is an excitement that burns in those same eyes. And in effect this is what we are talking about. What I see emerging is really two strategies. One is the bottom up strategy that you (Findley) talked about, step by small evolutionary step in ten-year increments, and the other is the top down strategy, which is to create an institution at one or two more places where you can bring together scholars who are interested in a variety of topics that they are perfectly willing to light up their eyes about.

McNeill: Having lived together for a time they could go out and start teaching world history at a more distinguished and more commanding center.

Stoff: And they are not mutually exclusive.

McNeill: When it is tiny, one-fifth of your total Ph.Ds. Well, one-fifth is better than nothing. But I don’t think it is enough to go out and say, I am a world historian and I am going to do research work in world history. You have got to further yourself and your education before you can talk about doing it.

Stoff: Yes, and part of this too it seems to me is age and maturity. That it is very difficult for a young scholar—freshly minted Ph.D—to begin thinking about the kinds of terms that our distinguished group has written in.

Bentley: Just a few quick points. The first is that Patrick is not the only one who has brought a handout. This is the syllabus that goes with the introductory reading seminar for world history in our PhD field, so I will pass that around for those of you who would like to see it. The other point is that I really like the idea of some kind of advanced opportunity for work in world history along the lines that Bill McNeill and Immanuel Wallerstein have talked about. Something on the order of, let’s say, an institute for advanced study in world history. But it’s not sufficient to limit graduate education in world history to that kind of opportunity because the larger need is crushing. There is a pressing need for people to become familiar with the literature, the themes, the theories, the approaches of world history at all levels, not just at the advanced research level, but also for instructors in state universities, for community college instructors, and other constituencies as well. So, there needs to be an array of opportunities for graduate education in world history, not just in a few distinguished places, but in many sites at different educational levels.

Stoff: Yes, these two strategies seem to me not mutually exclusive.

Bentley: Right.

Findley: Well, just one small thing. I realized in a sense the business end of what I said about the way we did it at my university, only I just didn’t say it then. Our program was created at essentially no cost. No money has ever been put into it. We have only one-half of an FTE and for the first twelve years we didn’t have that. The way we did it was we relied on collaboration among interested faculty members, used team teaching despite a great deal of grumbling about it, and we used that until we really thought that we didn’t need it anymore. And this helped those of us who weren’t trained in all parts of it to get our act together about the other places we didn’t know about. We shamelessly passed lecture notes around and certainly we advised our colleagues about what they should read. And so the only costs involved, absolutely the >only costs involved for the first twelve years, before the one-half of the FTE, were a certain amount of reluctant tolerance for team-teaching. And making a slot in the curriculum somewhere to have a world history option to fill the survey requirement and then gradually begin to think about some other things that you can configure with that at the higher levels. And most, in a sense, you can even say that most of the graduate training is what they get from experience being the TAs in the world history surveys. Because that is where they have to read those books that Dick doesn’t want to have them reading in a graduate symposium. So, essentially, no costs were absorbed.

Stearns: I certainly agree that there are several approaches being suggested here that are complementary. I want to plunk in along the
lines that Jerry Bentley has indicated and that Carter has indicated for the real desirability and feasibility of expanding the number of graduate programs that include a field option in world history. This is not hostile to a fuller commitment but to expand that opportunity on several grounds. The first is, and again I am partly just glossing what Jerry has already indicated, that we have, as a discipline, displayed a shocking degree of irresponsibility over the past twenty years in failing to provide training opportunities for the most rapidly growing teaching field in our discipline. Now in some cases, this reluctance lacks commitment to the field, but there were others of us, I think, who were committed to the field who nevertheless somehow, to some degree, sat back and said gee, it is nice that world history is expanding at the high-school and state college level, and I like world history -- and what more do you want? But then that gulf in between intention and real training was left unfilled. We have to fill it, and happily there are now some very pragmatic reasons to do so. We have to fill it by providing field training in world history as one of the components of graduate education, not required of everybody but easily available and actively encouraged so we have more people who are capable, sensibly, of training the people who will then teach large numbers of students. That is absolutely essential. And happily it is feasible and even interesting. I want to call attention to the hand-out that Jerry provided. The guidance that this hand-out provides, I haven't looked at the new one, the one we had earlier, the guidance that this approach provides is crucial in setting some of the possible parameters to a do-able graduate field in world history, a field that will maintain some tension among the comparative civilization, cultural contact and global process approaches. I think we should be talking, not necessarily here, but ultimately about how to do this field without drowning students in such a mass of material that it becomes untenable. And I think we know how to do this also, I think we need to be talking about how to do this field in ways that enhance student capacity at dealing with historical thinking skills, skills of analysis, in ways that your [nodding to Professor White] short paper encourages. All of this is within our grasp and many of us are now doing it. But it is still a very fledgling enterprise and we need to encourage it. Two other points, one of which, I think, does touch base with something already mentioned but I would like to extend it. Lots of students, lots of graduate students, will want to do this field. And yes, in some cases, it is because they know this is job-important. But they will also want to do this field because it is becoming, actually, really interesting. And also, as another pragmatic pay-off that has been alluded to but which I’d like to expand on: one of the other things that graduate students know or ought to know is that the crucial difficulty in the history field is not getting the dissertation done, and I don’t disagree with those of you who have said that for lots of reasons we need to encourage conventional dissertations, but what is one going to do with a dissertation after it is done? Grounding in world history that helps students link their work to issues of wider, of theoretical and/or comparative concern, this is a real plus. The final thing I want to, no, the penultimate thing I want to add, is that this set of injunctions actually also applies to Americanists. By accident most of the students with whom I have dealt were Americanists because at Carnegie Mellon we had a big world history teaching program that produce recruited Americanist students if they wanted to teach at all. Many of them ended up really enjoying teaching in world history. It did not teach them to a high degree of theoretical or comparative understanding, that is critical for an expanding field with issues of pedagogy. Some of the most successful and definitions that I have worked with have been genuinely world history, they cover a number of the parameters that you (White) suggest, and which I re-echo, but which have also involved graduate students in some work on the nature of history learning, some work that gets them interested in linking what they will be doing as world history teachers with some information on how students learn. It is an incomplete connection, as yet, because we as a discipline have not closed the links yet. But it is a further extension that should be built as a potential in this field as well.

Rouppe: As we talk about graduate training, serious attention must be given to graduate training for high school world history teachers. The number of students seeking an Advanced Placement Course in world history is expected to increase steadily to 50,000 students. Currently few world history teachers have taken a world history course. Attention to teaching has lagged behind scholarship. World history is a difficult subject to teach. Teachers offering AP world history will need to be fully acquainted with the scholarship and informed of a variety of ideas for structuring the course. What teachers have been offered is a little in service here, or a presentation there. World history from a global perspective is a new subject matter. Teachers cannot be expected to design new courses with no knowledge of the scholarship, few source materials, and no notion of the conceptualization. As we begin to develop this new field of study, the number of retirements at the high school level will match the retirements at the university level. We have the opportunity to develop a new field of study in both schools and universities with teachers and professors as colleagues. New world history courses can link school and university programs together in one continuum.

Curtin: Earlier, I was talking about the past --- what I tried to do setting up programs in comparative world history. We are now talking about what should be done in the country generally. I would argue that a component of comparative world history --- of whatever kind --- should be a part of the doctoral program in history at every university. This is essential, if only to combat what Bill McNeill used to call the post-holing form of over specialization. Some will become teachers of world history, but others will be better historians in more specialized fields. There are many ways to get at this span of knowledge. One device we used at Hopkins was for the final examination in the field of comparative world history as a take-home to be completed in one month or less in thirty pages or less. The assignment was to illustrate the subject of the intended dissertation with as many comparable examples as possible drawn from as many other parts of the world as possible. Specialists in American history would profit especially from an exercise of this kind.

White: I was wondering if Professor Miller could tell us about the Virginia experience?

Miller: Oh, the Virginia experience is very limited because I am in the position that Dick Bulliet was in. As far as we got was inviting Pat Manning to come down and explain to us what people were doing with world history, and out of the forty-odd members of our department—what did we have Pat?—maybe fifteen or eighteen sitting around the table. We talked for a couple of hours, and in those two hours, fifteen or eighteen people generated at least 25 different ideas of what world history is. And there was no doubt in anyone's mind that each of them knew exactly what it was. And no one agreed at all. At that point I had other priorities, so we haven't pursued the project yet. However, my own position is very much in line with what people are saying here. It belongs in the University of Virginia Department of History along with other fields. It belongs as a field. And I would offer it primarily, initially, as a way, exactly as the rest of you have been saying, to enhance the fields that we now teach. I have heard a number of good practical suggestions for doing that. The only extension that I would make to the conversation would be to raise this in the form of a question to people who have more experience than I do. The virtue of having some teaching component, it might be a colloquium seminar, or alternative historiographies. The risk is that we end up just projecting the historiography that we all understand, out to the rest of the world. And there are a lot of subtle ways in which we could convince ourselves we are not doing it, but we really are. I think that the field has reached the point where there are very articulate statements of alternatives to the way in which modern
westerners have always thought about history. Now this is going to fundamentally challenge-- if you want to threaten them-- your colleagues, but this is going to be the way to do it. But just to raise the possibility of ways of thinking about history and the past and identity and all those things that history involves, other than the one we are familiar with. In fact notice that a glance in Jerry's syllabus there-- he has some of the elements that I would have in there, what you call post-colonial perspectives. But if we took those and- got away from this trendy phrasing and called them alternative historiographies, I wonder how our colleagues would react to that as a possible component of a world history program?

Wallerstein: We are not being analytic enough about when and why fields come into existence. A study was done not too long ago on PhDs in history at Harvard University from the beginning, whenever they first offered one, to 1945. And not a single dissertation was written on a topic that was not in US or Western European History. Not one. In all the time up to 1945. Now that's obviously not true today. If we did it from 1945 to the year 2000, there would be a number of dissertations in Indian history, in Latin American history, in Russian history and so forth. Departments in the period 1945 to 1955 had begun arguments as to whether they should hire a person called a Chinese Historian or a Russian Historian. These were not victories that were given away. There was enormous resistance. The reason these fields came to be accepted was an enormous pressure, heavily from the United States government. It took the form of launching all the area studies programs in the period after 1945. The government put lots of money into it, gave it legitimacy, and created a pressure such that departments responded by having faculty in these fields, allowing these fields as subjects for graduate students, etc. Comes the 70's and we get new fields, women's history. There was enormous resistance to it. Now, I suppose most departments have women's history, more or less. African American history, enormous resistance. Why did they come into existence and why were they accepted? Or have begun to be accepted, because there were social movements out there; there was fire in the streets, people were yelling and screaming, and that was a pressure which resulted in the history departments, always conservative, because all existing departments are conservative, everybody is defending their turf, people have gotten to be fifty years old or fifty-five years old and they've finally made it and they are chairs of departments and senior professors, and they don't want to throw it all away to these newcomers. I mean that's obvious. Now we have been talking about the fact that everybody wants a world history course. And we are talking about the fact that there is advanced placement. Where does that come from? That comes from the fact that the last five or seven years people have been talking a language called globalization. I don't want to talk about what I think about globalization, because it doesn't matter. Globalization is the big thing today, right? And US business thinks it is very important. The US government thinks it is very important. Well, that is why the high schools are giving advanced placement in world history. You've got to build on that. I mean, this is a political matter, it is not merely an intellectual matter. You've got to think of how you can utilize these pressures that exist in the social arena to undo the normal, conservative resistance of all entrenched departments everywhere in every field.

Manning: There are, just to follow up on that narrative, some interesting differences between the present and the time the area studies programs were created. There is the Cold War dimension. But one interesting point is that then it was all the disciplines together. So my training as an Africanist was multi-disciplinary, and history was there because in order to get Africa on the map, you had to do its history too. So now here we are at a time when we are interested in creating an intellectual enterprise in world history. I mean, we are intellectuals, so we are encouraged by the social movement that is going on, but also we are just looking for more of our favorite intellectual work to do. But history is cut off from other fields. We don't have natural allies in political science and economics and environment. They are already on the globalization train. They are gone. And history has to argue for resources for the work that needs to be done as a field pretty much by itself. Thank heavens for sociology, or for a faction of sociology.

Wallerstein: I'll tell you how you get on the globalization train. The first thing you do is say that globalization did not start in 1990. It started in about 1500. And if people don't realize that they won't understand what is going on. And political scientists won't tell you that and the economists won't tell you that. And most of the sociologists won't tell you that.

Manning: There is a point that Bill and Immanuel have brought up before that I think needs reinforcement at this point. And that is post-doctoral training when people get to that advanced level and they need more training. I see the need in our doctoral students. You know, we ask them to develop a methodological field. Well, when I did a methodology field, I went off and did a year of economics and economic history and I was done. That was it. But doing a methodology now, I realize, is inventing a field. People craft their methodology in a little boutique; they draw things together from all these different areas. They can't figure it out in a year. They need more time and more work and more consultation. So the advantage of the main line of discussion here has been adding some discussion, adding an introductory course, getting our doctoral students so they can do world history at an introductory level at the beginning of their lives. And off they go; that's great. It doesn't really get them to the level of challenging the more difficult conceptual problems for people at that age. So I favor creating some sort of advanced institution.

McNeill: Enterprise and energy that you want from the top and for that we need funding.

Wallerstein: You need to choose carefully and then those people select themselves and try to do it.

Robinson: Professor Wallerstein has got a really important point. And it seems to me that the pressure point here has got to do with what Heidi was talking about. And that is, the pressure from below. It is now a fact that state standards across the country are requiring the teaching of world history and now we have an AP exam that is going to teach world history and we have no training programs for teachers that are going to have to teach world history. You [Manning] have an MAT, I've noticed. I'd like to hear you talk about the MAT. I keep talking about field architecture. If we think of world history as a field, how do we build in the pieces that are missing and I feel very much that the motive is from the bottom. I must say that I think that the point that exposure to world history will improve some of the research going on is very accurate. In the last year and a half I've actually seen one proposal for a fellowship go down three times and the whole reason is that there is no comparative material there. I mean there has got to be comparative back-up.

Stearns: Let me just add, some of the comments here have added a dimension that is interesting. Your comment, Pat's comment, on the extent to which we need to think about--we need to rethink the issue of disciplinary allies--is a very interesting one. I also fully agree that this thrust is in part a product of globalization. I also think there are some interesting results of some changing student demographics in the United States which would factor in well. What I want to add, though, is both a supplement and a caution, though I grant the caution is an obvious one. Yes, we benefit from globalization and we should milk it as hard as we can and we should even try to get money from it for some of the additional training opportunities. I must say we have been singularly unsuccessful at that so far. But globalization obviously cuts two ways, probably more than that. For it seems to me too that a lot of what the simplest globalization pressure suggests, the stuff that is popular with corporations, involves a tendency to say let's take American things and let's export them, and I don't frankly care what they like there, because they are going to work. One of the reasons world history is tremendously important, along with some aspects of anthropology, etc., involves a different perspective.
on globalization. World history looks at the need to understand how
people will respond, diversely because of different historical
backgrounds, to systems that are exported.

Wallerstein: The World Bank is saying that sort of thing too. Not
everybody is saying the same things as the US.

Sterns: That's fine. But the easy money, the easy money in
globalization comes from people who assume that the world can be
made like the United States and you don't need to know what is out
there in the first place. Our task at once is much more important, but
also much more difficult because we are doing the other kind of
globalization and we need to find ways to do it effectively and I
think we need to help educate potential business donors, among
other things, to that dimension. And there are hopes. America
On-line has a project of exactly this sort. They are realizing that
they can put the Internet out there just beautifully. They have no
technical difficulty doing so. But they don't know why different people
respond to it differently. We have got to push this kind of issue.

Kennedy: I thought Immanuel Wallerstein's comparison between
what is happening in world history and what happened a couple of
decades ago with area studies is an interesting one. But there is a
fundamental difference between the two. Area studies was
research-driven whereas world history is really teaching-driven.
That represents a fundamental shift. I know some of you have
already spoken to that issue, but I am not really sure we have fully
grappled with its implications for graduate training. Probably the
whole notion of training a graduate student to write a dissertation in
a narrow field is not appropriate to world history. Or perhaps world
history should simply be a secondary area within the normal
graduate program. I don't know. But I do think that the teaching
dimension of world history alters everything. It influences, for
example, the kind of conference we have here. Most of the people
who are at this conference are high school teachers and junior
college teachers. Heidi Roupp, who introduced me to world history,
is a high school teacher. Their involvement creates a totally
different dynamic that really is fundamental to the future of the
field.

Hall: I'm glad Dane (Kennedy) raised classroom teaching as a topic
for us. Up to now this discussion by master scholars has zeroed in
on how to create more master scholars. Except for Kennedy, no one
has talked about how to create master teachers. As usual in graduate
studies programs, how to teach has fallen through the cracks. For
most of us here a place to start thinking about teaching is the Born
Commission Report on Reinventing Undergraduate Education at
Research Universities. A different place to start is earlier in students'
careers; before research universities students learn in high school
classrooms. Those high school teachers need the opportunity to
learn world history at college, not pick it up on their own. For that
reason the university undergraduate survey course seems absolutely
necessary. We need it as a model and a training ground. Graduate
programs must pay attention to how the survey course can best be
taught: how best to integrate new ideas of content with modern
styles of learning and teaching. We must pay attention to good
teaching and good content at all three levels: secondary, college,
and postgraduate.

McNeill: For at least twenty years in my life I thought that the most
fundamental reason for making world history a significant part of
the intellectual experience of all students, high-school and college,
is that you can make terrible blunders about the world around you
if you don't know a damn thing about it. And if you think about the
American national career since the Second World War on the whole
in Europe, American government and American public opinion
didn't make many serious mistakes. They understood- why? Well,
at least the leaders had all taken Western Civilization when they
were undergraduates. We were not involved in the First World War.
And these courses spread in the 1920s and 1930s with the
development of a college education had some kind of an introduction to the western
world. But Asia is exactly the opposite and I must say Africa too.

Totally unknown country. I have a story that I would love to tell
you. I used to be a reserve officer and went down to Washington,
to the Pentagon, for two weeks every summer because they wanted
to refresh my skills—Ho, Ho, Ho. And this was when the Vietnam
War was still in its early stages, when those two Buddhist monks had
recently immolated themselves in Saigon. So the G2 in charge of
Southeast Asia came to me and said what is a Buddhist? He first
heard of Buddhism when these people burnt themselves in a public
place in a protest against the war. And I didn't know how to answer
him, where do you begin? Now that is an example of people in
responsible positions in the United States government who did not
know what they were dealing with. And that was the situation
we confronted in Asia, and I'm sure in Africa, and I think that with a
decent world history course in his education this fellow would have
known what a Buddhist was, at least in a superficial way. It would
not have been an utterly unfamiliar term. Now that is a nice
example of why world history is important to us as a people and to
the world at large, not just the United States. I think all countries
should have world history. But Americans need it very much
because we are a big powerful country. We kind of slop around and
we put our foot in places where we don't know what we are doing
and the results are not always cheerful.

White: Professor Wallerstein's said, in effect, that as a sociologist
he was the odd man out in this group. I'm the odd man farther out,
I think, because I take issue with the preoccupation that the history
profession has had with what I have called fact-slogging. It seems
to me that if we are to deal adequately with world history we need
almost desperately to get into our graduate programs, in addition to
the traditional emphasis on research in original sources and
acquiring factual knowledge, some means of improving the skills
of our potential PhDs in analysis, synthesis, and in evaluation in
order to help the world comprehend more fully the globalizing
trends, which, as Professor Wallerstein points out, have affected
the world profoundly since 1500, but clearly are doing so now at an
ever accelerating rate.

Sterns: If I could just tie in to the previous remark. Not only that
(providing training in analysis, synthesis, and evaluation) for our
graduate students, but also better awareness of what we generally
convey about how these habits can be taught and learned. So that
they not only have them, but that they can also, as a part of their
endeavor in world history, convey them more explicitly than we
sometimes now do to undergraduate students.

Wallerstein: Think about himself as a scholar reading other
scholars, perhaps older ones around the table, and perhaps wiser
ones, but nonetheless not as a pupil reading a teacher.

General Agreement: Right

Stoff: Least of all among graduate students. I say this not as a glib
remark. We have graduate students who participate in departmental
governance in effect. They are on search committees, they are on
area committees, they are on graduate program committees, and
they see themselves, whether they are or not, as equivalent
members of those committees. And to my mind that is all to the
good. We now are embarked on a huge program that will end up
reshaping our department. We have now sixteen openings and are
promised nine more by the Dean. And it is very clear to me, I sit on
one of those committees and I have been involved in virtually all of
them, it is very, very clear that young scholars, and we are looking
at a great many young scholars, are not taken very seriously unless
there are comparative dimensions in their work. And you may call
that world history, though they call it comparative studies, but
whatever we call it, their work has a global feature to it. For
example, we are about to make a job offer to a young man who in
another era would have been called a diplomatic historian, but in
this era has become an historian of international relations. His work
is on Vietnam. But his work is not US centered. It is the United
States, but it is Great Britain, it is France, and the interplay among those
powers and the interplay within the bureaucracies in each of those
powers. He's multi-lingual, he's multi-archival, and if I were to call
what he does world history, eyes would roll. But if we called it international relations, it is very, very attractive. So I think part of what we have here is a linguistic problem. I say to my colleagues who are directing dissertations, "world history," and they say how do you write a dissertation in world history. How could anyone possibly do that? Because it seems like such a large chunk. But again, if I use different language, migration studies or whatever, of course, they are happy to do that. And I would suggest that out of this discussion has come one very useful piece of information for me. And that is that there are multiple pressure points here. There are multiple avenues to world history. And let me suggest another one that no one has mentioned. That is graduate advisors, directors of graduate study. I come away from this with a much firmer conception, and if this was your strategy, Phil, it worked. When I meet first year graduate students, I will suggest to them, even if it is not formally part of our curriculum, that they think about putting together a supporting field in world history with a theme, such as migration, or African Diaspora, that would include a theoretical component. That would include a historical component and a component that goes across time as well as place. Multiple pressure points.

**Stoff:** I want to thank you all for a wonderful discussion. Stimulating, and I hope it produces some real action at multiple points. Thank you and thank you, Phil, for organizing this roundtable.

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**TEACHING FORUM**

**Call for Submissions**

Over the years, the *World History Bulletin* has earned a reputation for its commitment to disseminating conceptual, theoretical, and pedagogical frameworks for the teaching of world history. Many members of the World History Association (WHA) consult the *Bulletin* precisely because its teaching section provides innovative ways to view the history of the world as whole and interconnected rather than splintered and isolated. In addition to the *Bulletin*, the WHA also facilitates the teaching of world history by its recurring presence at the National Council for Social Studies (NCSS), its involvement in the Advanced Placement World History course and examination, and, in conjunction with the National Endowment for the Humanities (NEH), the summer workshops for world history teachers.

This year the *Bulletin* passed from the editorial hands of Chip Desnoyer and Ross Doughty to H. Michael Tarver. We here at SUNY Fredonia want to participate in the transition by organizing and coordinating the teaching section of the *Bulletin*. Our intent is neither to control curricula nor endorse any one approach to the study and teaching of world history. Rather, we will serve as a conduit for the many different ways that teachers, instructors, and professors conceptualize and implement teaching strategies in the classroom. But why do we want this job?

SUNY Fredonia is a comprehensive, four-year college in western New York that has as one of its primary missions the training of primary and secondary school teachers. The department of history has spent the better part of the last five years reorganizing our undergraduate curriculum in order to integrate more effectively the teaching of world history. One of our long-range goals is to become a regional center for teaching world history. More recently, indeed this past year, we have initiated a graduate program that will lead to a Masters of Science degree in Social Studies. An outside panel of reviewers conducted a rigorous evaluation, and our program was praised for its innovation and applicability to the region. Both SUNY Fredonia and the department of education of New York have approved and complimented the curriculum and its approach.

While this course of graduate study meets the requirements established by the State of New York, it is also a work and efficient model that is employed by other teacher training institutions beyond the immediate geographic environs of western New York, perhaps even nationally. Because training teachers remains part and parcel of our professional responsibilities, we want to engage the WHA membership in an on-going dialogue about teaching and teacher training. We think that editing the teaching section of the *Bulletin* provides a sound way to begin the conversation. More importantly, however, we hope that the exercise gives voice to all teachers (and future teachers) in the process of structuring and restructuring teacher education.

Our editorial team consists of four members of Fredonia's Department of History. Jacky Swansinger teaches and researches the role of economic culture and policies of modernization on the development of American foreign policy in the Middle East during the twentieth century. Most recently, she was the grant administrator for the first year of the NEH/WHA *Establishing a Teaching Field* summer workshops. Markus Vink, book review editor for *Itinerario*, works in world history, cross-cultural encounters, and comparative early modern Europe and Asia. Mary Beth Sieverson, director of the undergraduate social studies program, is an early Americanist who links gender analysis and political economy with social and familial relations. Michael Brescia is a Latin Americanist whose research and teaching interests include the cultural politics of Tridentine reform in colonial Mexico, the legacies of Spanish water law in the United States, and comparative North America. Together these four co-editors will plan and organize the teaching section of the *Bulletin* for the next few issues.

Other members of Fredonia's History Department have agreed to act as special regional and thematic editorial consultants. The strength of the department lies in the variety of people on whom we can call for additional information. John Staples, for example, is a historian of modern Russia who researches the role of ethno-cultural communities on the periphery. Najia Aarin examines race and ethnicity in U.S. history, especially the Asian-American and African-American experiences. Ellen Litwicky is an Americanist who explores the impact of consumer culture on domestic rituals, and has published on the evolution of public and ethnic holidays in the nineteenth and twentieth centuries. William Graebner also specializes in U.S. history, having published several works that deal with such topics as the social and cultural history of the 1940s and the role of retirement in the development of contemporary American society. Thomas Morrissey analyzes the role of church law and medieval debates on authority in the development of western constitutional law. Eileen Lyon examines the history of modern Britain, with an emphasis on the intersection of religion and politics. Our Africanist, Mohamed Mohamed, explores identity in the Maghreb and Sudan. Maurizio Marinielli, who specializes in Asian history, researches changes and continuities in Chinese political discourse. Matthew Clarcq is a British historian who focuses on twentieth-century politics and alliance systems while teaching a wide range of courses, including world history, the Holocaust, and early U.S. history.

Since half of our majors enroll in the Social Studies track, each member of the department has an important role to play in the development of good teachers. The centrality of our mission, therefore, demands that we come together to share ideas, sharpen our approaches, and discuss the kind of curriculum that should shape the future teachers of world history. Moreover, our new graduate program offers reading colloquia and research seminars in U.S. and world history. In that vein, we are committed to creating cross-cultural comparative experiences so that our curriculum can meet the needs of those who find themselves teaching both U.S. and world history. We think that cross-cultural comparisons will facilitate the greatest degree of understanding of conceptual frameworks and broad thematic.
The Art of Diplomacy

John R. Doll

To your typical high school student, the Age of Imperialism is another period in World History (1876-1914) with a nicely defined time frame and a list of countries and maps to memorize. Once again, students see European powers stride across the world stage to bring the benefits of civilization to the "backward nations and their peoples." However, what if other nationalities could be involved in this spreading of "progress?" The game Colonial Diplomacy, produced by Avalon Hill and now under license to Hasbro, provides teachers with a resource to simulate these possible changes.

Description of the game:

Colonial Diplomacy is a strategic board game where players control one of seven major nations that dominated the Far East and the Middle East in the late 19th century and the early 20th century. The game is played by two to seven individuals or in this case teams. The game is played in two rounds: the odd year round and the even year round. Each team takes one turn during each round. Players should allow approximately fifteen minutes to complete each round. This time is needed for negotiations and movement of game pieces. Teams continue playing in this round pattern until there is a winner.

The game is won when one team controls twenty-four supply centers or when all players concede defeat to the winning team. Thus, the object of the game is to gain control of military supply centers. Teams take supply centers either by force or through negotiations.

The supply center is a location on the board indicated by a dot. Each major nation begins with three to five supply centers dispersed throughout their borders. There are other supply centers within a nation's borders that the respective nation does not control. A team's goal is to take control of the supply centers that are strategically significant whether the center is within or outside their borders. For example, it may make more sense for the Russian team to take the Korean supply center to prevent China from gaining the center instead of Russia taking a Russian center in its' central region. Taking a supply center allows a team to build a naval or army unit in one of their home supply centers. This empowers the team to take other supply centers.

Colonial Diplomacy as an effective teaching tool:

The Colonial Diplomacy game is an effective teaching tool: it allows students to actively participate in learning imperialism and it implements effective teaching strategies. Students learn that imperialism is the acquisition of territory for economic and political gain. As teams take supply centers, negotiate to form alliances or divide territory and create spheres of influence they physically experience imperialism. The nature of the game requires cooperative learning, problem solving, and social and emotional learning. Team members must interact and reach a consensus on a number of issues to achieve their goal. Problem solving skills are used throughout the game as teams determine which supply centers to take, how to take a center and eventually when to break an alliance. As with any game there must be respectful winners and gracious losers.

Colonial Diplomacy is also an effective teaching tool for addressing curriculum areas beyond the Age of Imperialism. It offers opportunities for inter-disciplinary units, the use of the original Diplomacy game to aid in the instruction of World Wars I and II, and in creating relevance for the students in relation to their world. Language Arts offers the most obvious link for creating inter-disciplinary units as an instructor can use Rudyard Kipling's The White Man's Burden or Joseph Conrad's Heart of Darkness to provide another means of aiding student learning of the topic.

As Diplomacy uses the same rules, teachers may find it beneficial to apply the lesson outline from imperialism to the First World War. The unit also enables pupils to make connections to current events and places within their world that continue to have geographic, historical and political importance.

Challenges presented by adapting the game:

One is confronted with challenges when adapting Colonial Diplomacy for use in the classroom. Sufficient time to ensure its effectiveness, the assignment of students to particular groups, and the participation of all students are the more prominent concerns. The extensive negotiation and problem solving that is required during the game consume a considerable amount of time. Teachers may not be able to allot the recommended week of play. Care should be given while assigning students to their respective teams. To ensure that the game is played fairly, the teacher must be sure that students do not attempt to create alliances with other countries simply because their friends are on the other team. Another concern that must be addressed as members are assigned to teams is to ensure that the personalities of the teams are compatible. Finally, as some high school students will consider a board game childish it is the teacher's challenge to creatively involve those particular students.

Using the game in my classroom:

The game may seem complicated. However, after taking time to learn the objectives and understand the many facets of the game the concept is quite simple. In my classroom, Imperialism...
is addressed by a set of notes, a list of questions and the game
Colonial Diplomacy. Students are first assigned to teams of three to five members. Prior to beginning the game, we discuss facts about imperialism that the students receive in handouts. We compare imperialism to colonialism; make projections of the race to acquire territory and increase military spending; and address the need to acquire resources for the ongoing revolution in industry. Included in the notes is a set of maps covering imperialism in Africa and Asia; political cartoons that reflect attitudes of the period; and primary source materials for each country used in the game which reflect the necessity and benefits of imperialism for the respective nation. The students then read the notes for more details and answer the questions while playing the game. All three components are completed over the course of a week. Students have the advantage and opportunity to experience what they are reading and writing about.

Conclusion:
Colonial Diplomacy can be more than a strategic board game for those teachers seeking a new approach to effectively cover the Age of Imperialism. The game offers students the opportunity to examine various themes associated with this historical period in a way that is concrete, thought provoking, and interactive. By using the students’ diplomatic and cooperation skills as the lesson’s centerpiece, the instructor is able to incorporate additional materials that allow students to learn rather than to memorize.

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Continental Drift or Continental Integration:
Toward a Comparative History of North America

World History Syllabus (College Level)

Michael M. Brescia
SUNY-Fredonia

As part of a broader effort to strengthen the general education curriculum at SUNY Fredonia, as well as promote multiethnic studies on campus, the dean of Arts and Humanities provided faculty with the opportunity to compete for funds earmarked for course development. The Federal Department of Education supported the process by disbursing monies through a substantial Title III grant. Several years earlier, the Department of History began to re-evaluate its own curriculum in light of decisions made by the Board of Regents regarding world history in the high schools. With an eye toward integrating world history with the American history frameworks and methodologies into its program, the history faculty began to develop, or in some cases re-design courses that fashioned a more global perspective. I joined the Department of History in August 2000 as the resident Latin Americanist, and my hiring was based in part on my ability to contribute to the teaching of world history. In addition to revising the two-semester survey of Latin American history, as well as teaching the introductory survey courses in world history and upper-division courses in Mexican history, I also wanted to develop a new course that would impart a comprehensive understanding of the comparative methodology. Such an approach encourages students to see historical process and historical change as problematic rather than predictable. Often the temptation to essentialize our subject matter is difficult to resist, as we reduce its complexity to a list of inherent traits and characteristics. This list is based more on easy, simplistic notions of comparison and contrast rather than on rigorous theoretical models that can generate case studies and explain patterns and processes.

My undergraduate advisor, Professor John Super of West Virginia University, encouraged me to link my more theoretical interests in comparative methodology with the North American past. Professor Richard Eaton of the University of Arizona B who directed my Ph.D. minor in world and comparative history B suggested that a thematic approach might yield a more effective organizational scheme than simply following a traditional chronological framework, especially since I was planning to use case studies as vehicles to illuminate comparison and contrast. And I began to explore issues and debates discussed in the secondary literature. My reading of efforts in the nineteenth-century to forge free trade zones along the U.S.-Mexico border, for example, prompted me to ask new questions of the North

American Free Trade Agreement (NAFTA). NAFTA has accelerated the drive toward continental integration and transnational cooperation, although it remains but one dimension of a larger process by which overlapping political economies structure values and sentiments that both transcend international boundaries and transform consumer culture. Since the passage of NAFTA, scholarly assessments of North America suggest a move toward seeing the continent as an integral unit, whole and interconnected, rather than as an isolated tripartite of national fragments that occasionally come together for diplomatic niceties. Not all scholars agree, of course, that such assessments reflect accurately historical and contemporary experiences. Moreover, popular visions and perceptions of what constitutes a North American past and a North American identity vary widely among citizens of Canada, Mexico, and the United States. The tragic events of September 11, 2001, as well as the U.S. response to terrorism and the anthrax scare, have forced some in the public and private sectors to reconsider the continental dimensions of global phenomena: continental security, the defense of porous borders, the gathering and sharing of intelligence, the rights of workers who cross borders, the availability and availability of antibiotics, transnational policing, etc. A scholarly willingness to historicize these issues beyond the confines of any single nation-state will shape the contours of a broader North American understanding of economic integration and political cooperation, not to mention an appreciation of shared civic values, ideals, and concerns. As several scholars and exchanges have observed, the Super sent me the syllabus that he had developed at WUV. It provided a list of course topics and themes that proved invaluable when I was searching for a starting point. It was up to me, however, to create a rationale for, and an analytical description of, the kind of course that I wanted to offer at Fredonia. And just as important as the development of a list of learning objectives and outcomes that would fulfill the requirements for accreditation of our social studies program. The National Council for the Social Studies (NCSS) is scheduled to review Fredonia’s program as part of the certification process. My colleagues and I were trying to develop our own standards and deliver a lesson plan that reflects learning standards and practices endorsed by the NCSS. Moreover, the National Council for the Accreditation of Teacher Education (NCATE) will visit the campus to evaluate the pedagogical infrastructure of the much larger School of Education. The students who enroll in our courses today B because the teachers of tomorrow B must be able to create a narrative and chronological framework of the subject matter based on a transparent ordering and explication of course content. In fact, I developed the syllabus for my North America course by integrating the NCATE template that professors at Fredonia will need to follow when creating their syllabi. The template provides structure to the kinds of information that future teachers should have when they design their lesson plans (for example, a bibliography of classic and contemporary works, a list of important journals and periodicals, multimedia technology, etc). Should pedagogical social scientists and educators decide to create or redesign their U.S. history courses with a broader, more continental B as opposed to national B perspective, the NCATE syllabus gives them the tools by which they can build or renovate their lesson plans.

A summer stipend from Fredonia’s Title III grant facilitated my efforts to develop a proposal for a comparative history of North America. The course satisfies category 10 (World History or non-Western Civilizations) of the College Core Curriculum (CCC), which is the name given to Fredonia’s general education program. Other options include submitting it as an exemplar of “Western Civilization” or “American” history, but I always envisioned the course as an exercise in the methodology of comparative world history. By evaluating the global processes that have forged continental convergence (as well as divergence), students can transcend the conceptual limitations of viewing North American history as the purview of any one nation-state.

Comparative North America Syllabus [Edited]

Course Description:
A survey of the histories of North America that employs a comparative methodology to locate the histories of the United States, Canada, and Mexico within a conceptual framework sensitive to continental similarities and divergences. The course takes a thematic approach to studying the North American past, although students will be able to discern patterns of change and continuity over time within each topic. Special attention is given to the political, economic, and social structures that have fostered transnational cooperation and continental integration, particularly how the ebb and flow of peoples, goods, and
ideas have reconstituted notions of solidarity among Native American communities (for example, the Yaqui of southern Arizona and northern Mexico, and the Iroquois and Mohawk of New York and Canada). The social and cultural dimensions of discord and conflict also are examined. Different kinds of assessment include long and short interpretive essays based on primary sources and secondary works, use of the Internet, an in-class exam, a take-home final exam, large and small group discussions, and oral presentations. Offered every other year. No pre-requisites.

Rationale:
History 289 provides students with a rigorous treatment of the fundamental knowledge and methods of inquiry that have informed our understanding of North American history, from pre-Columbian indigenous societies to European conquest and colonization of the sixteenth century to industrialization and modernization in the nineteenth and twentieth centuries. History 289 employs the study of a specific region within the Western Hemisphere. North America B as an exemplar of how traditions and culture develop, change, interact, and conflict. Moreover, the course imparts a series of critical and evaluative skills that foster strong reading, writing, and analytical competency. Methodologically, History 289 introduces students to the comparative approach to studying the human past, an approach sensitive to a global perspective as it seeks out cross-cultural encounters as units of study. For example, changes and continuities in indigenous society since the arrival of Europeans to North America will provide us with topics and issues that resonate across the continental divide. Students will acquire the ability to situate a particular historical phenomenon in North American history (for example, the effects of nineteenth-century industrialization on various indigenous communities in the Great Plains of the United States, the Canadian Prairies, and the Sierra Madre of Mexico B). In a continental perspective, distinguishing similarities and differences via chronological and spatial comparisons. Another example of this approach is casino gambling, specifically comparing and contrasting how the politics of gaming in the Seneca community of western New York and the Yaqui community of southern Arizona have reshaped the boundaries of cross-cultural contact with Euro-American and African-American societies of North America.

Comparative history requires students to think beyond traditional narrative history B often called the ideological by comparativists B by generating normothetic knowledge through comparison and contrast. Such an approach involves searching for historical and contemporary case studies (Indian sovereignty, colonialism, immigration, labor unions, Church-State relations, etc.) as well as relevant primary sources and secondary works. The mainstream media in the United States tend to caricature our neighbors to the north and south by viewing their societies through a cultural lens tinted by notions of American exceptionalism. The media in Mexico and Canada, however, also conjure and transmit new and tidy images that reduce the United States to a monolithic structure devoid of nuance and diversity. By placing the North American past in a comparative framework, however, History 289 seeks to fashion among our students a new historical consciousness, one that interprets the broad sweep of continental history as interconnected processes rather than mutually exclusive variables.

Conceptually, therefore, History 289 asks students to evaluate the history of North America not as a series of unrelated and unique culture boxes or exceptional political systems but rather as a complex of geographical, historical, and cultural features that often transcend political borders. History 289 embraces the mantra that "anything makes sense when seen in isolation." Put another way, the history of the United States, or the history of Canada and Mexico, as well as the history of North American Indians, is less compelling pedagogically when presented in isolated or exceptional terms.

College Core Curriculum (CCC):
History 289 satisfies category 10 of the CCC (World History or non-Western Civilizations). It also should meet the curriculum needs of several B for example, the African-American Studies, American Studies, International Studies, Latino Studies, and Native American Studies.

Social Studies Education:
Comparative social studies teachers who master the basic narrative and important themes of North American history will be better equipped to link United States history and contemporary American society with other continental and global phenomena, i.e., the tensions between two versions of scholarship and academic freedom. For example, the United States access to constitutional protections of cultural property, the Indian Rights Movements of the 1960s-1990s, Mexican immigration to the United States, the United States of America and Mexican television, free trade, etc. Prospective teachers should be prepared to impart to their own students the basic outline, narrative, and topics of North American history, as well as guide their students in the development of critical reading, writing, and analytical skills. To nurture and sustain these skills, prospective social studies teachers in History 289 will develop and demonstrate a wide range of abilities and competencies.

Course Objectives and Outcomes:
History 289 is designed to enable prospective social studies teachers to...

Analyze and explain the ways in which societies and cultures other than their own address human needs and concerns (NCSS 1.1; NYSLL 2) All Weeks

Analyze understanding of a non-Western culture (Native American communities of North America B, for example, the Maya of southern Mexico, the Iroquois-Seneca of western New York, and the Huron of Canada) as an integrated whole that explains the functions and interaction of language, the arts, traditions, beliefs, and values within the North American context (NCSS 1.1, 1.9; NYSLL 2) Weeks 3, 4, 5, 6, 7, 10, 11, 12

Interpret patterns of behavior reflecting values and attitudes that contribute or pose obstacles to cross-cultural responses to persistent human issues (NCSS 1.1; NYSLL 2) All Weeks

Understand that historical knowledge and the concept of time are social constructs that fashion the kinds of questions that historians ask of their data. Moreover, prospective social studies teachers will be able to identify and apply key historical concepts such as periodization, change, continuity, conflict, and complexity to explain major historical processes (NCSS 1.2; NYSLL 2) All Weeks.

Demonstrate a keen sensitivity to the diverse geography and ecological zones of North America, in particular how different physical environments shaped and continue to shape various societies, cultures, and economies within the region, particularly those of indigenous communities (for example, the Iroquois, the Cheyenne, the Inuit, the Zapotec, etc.) (NCSS 1.2, 1.3, 1.7, 1.9; NYSLL 2, 3, 4) Weeks 1, 2, 3, 4, 6, 7, 8, 11, 12, 14, 15.

Reveals an understanding of the ways in which political culture, race, ethnicity, gender, and class affect individual and collective identities, experiences, and interpretations of experiences, particularly in major urban centers as well as in the countryside (NCSS 1.1, 1.4; NYSLL 1) Weeks 3, 4, 6, 7, 8, 10, 11, 12, 13, 14, 15.

Express their knowledge and appreciation of the evolution of contemporary North American political ideals, institutions, personalities, civic practices, and grass-roots organizations. Moreover, prospective social studies teachers will demonstrate an understanding of the struggles and conflicts within each of the three nations of North America (e.g., the Zapata rebellion in southern Mexico, the struggle for autonomy and separation in Québec, race relations in the United States and Canada, etc.), and how these conflicts continue to influence daily life (NCSS 1.2, 1.5, 1.6, 1.10; NYSLL 2) 5 Weeks 2, 3, 5, 6, 7, 8, 9, 10, 11, 13, 14, 15.

Demonstrate their understanding of the role of education in American cultural institutions and organizations that North Americans have created as a result of rapid economic integration and trilateral political cooperation, and how the rapidity of such integration has refashioned the cultural integrity of Native American communities (for example, the Sioux, the Chipewa, the Tarahumara, the Inuit, etc.) (NCSS 1.2, 1.5, 1.6, 1.7, 1.10; NYSLL 2, 4, 5) 5 Weeks 1, 2, 4, 6, 7, 9, 10, 12, 15.

Express their knowledge of the beliefs, sentiments, values, and issues that unite as well as divide North Americans in the late twentieth and early twenty-first centuries (gun ownership, health care, minimum wage, race relations, Indian sovereignty issues, illegal drugs, immigration, free trade, tourism, etc.). Moreover, prospective social studies teachers will demonstrate their appreciation of the ways in which race, ethnicity, class, and gender help to explain historical divisions in the continent (NCSS 1.2, 1.6, 1.9; NYSLL 2, 4, 5) 5 Weeks 1, 2, 4, 6, 7, 9, 10, 11, 12, 13, 14, 15.

Articulate their understanding of the complex relationships between the indigenous peoples of North America, the working poor, middle class society, and the elite, as well as the role of Afro-North Americans in the evolution of those complex social relationships (NCSS 1.2, 1.6, 1.9; NYSLL 2, 3, 4) Weeks 7, 9, 10, 11, 12, 13, 14, 15.

Develop and nurture their critical reading, writing, speaking, and collaborative learning skills. All weeks

Course Topics:
North America as a Geographical Expression
The Nine Nations of North America
Convergence and Divergence
Contours of the Past
Continental Diplomacy
Politics and Power
Indians and Europeans
Immigration
Race, Class, and Gender Issues in Comparative Perspective
Labor Unions, Big Business, Industrialization, and Post-Industrial Societies
Trade, Tariffs, & Gambling: From 18th century black markets to NAFTA
Church, State, and Society
Structures of the Past and Present
Similarities, Differences, and the Drive toward Integration

Instructional Methods and Activities:
Those facilitated by the professor: lecture; class discussion; videos; audio; Internet.
Those facilitated by students: oral presentations; small group discussion; review sessions; formal writing assignments; Internet; personal assessment opportunities during the professor’s office hours.

Evaluation and Grading:
Each student’s understanding of the subject matter and mastery of interpretive and critical skills are assessed and evaluated through a combination of large and small group discussions, oral presentations, formal writing assignments, an Examinations. The exam format is essay questions and identifications. The mid-term will be an in-class exam (blue book), while the final exam will be take-home (formal writing assignment).

Course Requirements (Assignments and Grading):
Attendance and Participation: 200 points
Map Exercise: 50 points
Oral Presentations: 100 points
Paper #1 (analysis of a primary document): 50 points
Paper #2 (Internet museum exhibit): 200 points
Mid-Term Exam (in-class; essay & ID format): 100 points
Take-Home Final Exam (formal paper): 300 points

Course Schedule:
Week 8: Review and Mid-Term Exam.
Week 12: Documenting North American Cultures. Videos Food for the Ancestors: Celebrating the Mexican Days of the Dead; Honeymoon Haunts; Bon Jour Shalom.
Week 14: From Economic Integration to Political Integration, or Can NAFTA facilitate a European Union-like Arrangement for North America?
Week 16: Take-Home Final Exam Due.

Assignments and Exams in addition to the Required Readings:
Map Exercise during week 3
Writing Assignment #1 due week 6
Writing Assignment #2 due week 13
In-class Mid-Term Exam scheduled for week 8
Oral Presentations scheduled throughout the semester
Personalized conference with professor scheduled throughout the semester
Take-Home Final Exam due in Week 16

Attendance Policies:
Students are expected to attend class as well as participate in lectures, discussions, and review sessions. 200 points of your final grade are based on active participation and regular class attendance. In addition to regularly scheduled class time, students can earn their participation points via e-mail or during my office hours. Each student is allowed two (2) unexcused absences during the semester. For each unexcused absence thereafter, ten (10) points are deducted from your final grade. You are responsible for keeping the professor informed of any situation that prevents you from attending class.

Required Readings:

Videos:
Along the U.S.-Canada Border
The Battle for North America
The Black Robe
Honeymoon Haunts
Matewan
The Mexicans through their Eyes
The Milagro Beanfield War
Food for the Ancestors: Celebrating the Mexican Days of the Dead
Bon Jour Shalom

Select Bibliography (includes classic works, reference works, & some recent monographs):
Ms. Gabbert argues that although medical restrictions on potential immigrants to the United States were originally aimed at debarring diseased individuals, in practice public health officers designated certain nationalities as potentially diseased and, thus, undesirable. Members of such ethnic groups were, therefore, targeted for medical inspections that were more stringent than the norm. This policy is evident when one examines Lebanese Christian immigration from the Syrian province of the Ottoman empire during the first decade of the twentieth century. Probably less than two percent of Syrian immigrants received medical rejection certificates at Ellis Island, due in large part to rigorous scrutiny by shipping line physicians at European ports of embarkation for evidence of trachoma (a highly contagious eye disease) among emigrant passengers headed directly to the United States. Failure to detect problematic cases could cost a shipping company substantial sums of money in fines and other expenses. Such scrutiny prompted thousands to choose a more circuitous route from Lebanon, debarking through Mexican ports and entering the United States at less-guarded border towns, such as El Paso, Texas. Global networks involving not only helpful friends and relatives but also unscrupulous entrepreneurs and immigrant agents promoted both legal and illegal passage across the Mexican border. On the local level, prospective immigrants continued to evade medical restrictions and ethnic barriers through the complicity and greed of local physicians.

The prize committee cited Ms. Gabbert’s work as an outstanding example of how local history can be placed into a global context.

The prize of $200 in the undergraduate division goes to Thomas D. Pometti of Ursinus College, ’03. Mr. Pometti researched and wrote "Genocidal and Non-Genocidal Cleansings: Why a Perpetrating Regime Will Choose Either Total Murder or Mass Expulsion as Its Means of Population Cleansing" as a summer fellow under the tutelage of Professor Ross Doughty.

This paper begins by distinguishing between "genocide," a term coined in 1944 by Raphael Larkin to describe certain atrocities committed by Nazi Germany, and "ethnic cleansing," a term recently created to describe certain crimes against humanity. Although often thought to be a euphemism for genocide, the concept of cleansing (which is not always ethnic) is quite encompassing and ranges from genocide to forced emigration to population transfer.

Pometti then asks: What could cause an exclusivist regime to choose genocide over a non-genocidal method for cleansing a target population? He argues that although the method employed is ultimately the choice of the planning perpetrators, there are several domestic and external factors that can influence choices of policy and the courses of action pursued. Pometti’s use of both theoretical models and case studies leads him to the conclusion that the process of choosing between genocidal and non-genocidal cleansing is a rational one and decisions are based, in part, upon a number of influential variables, such as ideology, the level of interest and concern among foreign nations, and the level of domestic consent and support. Such variables can either limit a regime’s options or allow for a wide selection of cleansing methods.

Pometti’s prize committee cited Mr. Pometti’s work for its comparative case-study analysis of the Armenian genocide perpetrated by the Young Turks in 1915, Nazi cleansing policies in the period 1933-1945, and the wars for a greater Serbia in the wake of the collapse of Yugoslavia, 1989-1995.

Phi Alpha Theta and the World History Association will continue to cosponsor this paper-prize competition for the academic year 2001-2002. To qualify for the competition, students must be members of either the World History Association or Phi Alpha Theta and must have composed the paper while enrolled at an accredited college or university during 2001-2002.
WHA MEMBERSHIP COMMITTEE: 2002 in 2002

The Membership Committee has been reconstituted with a mandate to bring to fruition the goal of 2002 members in 2002—a jump in membership of 33%, if realized. Such a goal might be too ambitious, but the committee promises unbending efforts.

Committee members include: Holly-Lynn Busier, Assistant Professor of Education, The University of Vermont; Donald Johnson, professor emeritus of History, NYU; Dan Jones, a businessman in Louisville, KY, who has a Ph.D. in U.S. history and a degree in Chinese language, as well as extensive experience working with nonprofit associations; Al Andrea (Chair), professor emeritus of History, The University of Vermont; and Timothy Connell of Laurel School in Ohio. Should any WHA member wish to volunteer to join the committee or offer expertise, please contact Al Andrea at <aandarea@zoo.uvm.edu>.

The committee's immediate plans include:
1. Updating membership records, with the help of Roger Beck, and working with Roger to develop an effective mechanism for membership renewal, keeping the three-year paper.
2. Developing and presenting an analysis of the current membership profile by academic categories and revenue production for use in budget planning by the president and the Executive Council, and for use by the Membership Committee in developing strategies and tactics to enhance membership numbers.
3. Developing a three-year membership marketing plan.
4. Develop and initiate before year's end two or three new avenues for marketing memberships.
5. Develop an effective membership renewal strategy.
6. Develop ways in order to welcome new members into WHA in a timely and collegial manner and to make them feel an important part of WHA from the start.

In attempting to implement these immediate plans, the committee is further determined to create cost-effective strategies and tactics. It is the Committee's hope that by assisting the WHA to raise its membership numbers substantially, the WHA might be placed on a firmer financial foundation and, just as importantly, will become an even more important force in the furtherance of world history studies.

Teaching About Asia, 1957-1961: The Columbia and Chicago Conferences on Asian Civilizations as Precursors of the World History Movement

Robert Shaffer
Shippensburg University

A noted American historian of China declares, "The most significant development of the past decade in higher education in America is the new emphasis on courses dealing with great civilizations other than our own." This idea might be quite exceptional but for the fact that Herree G. Creel, of the University of Chicago, an authority on Confucius, made the statement in November 1958, at a time when the "Western Civilization" course apparently reigned supreme on American college campuses. While Creel was engaging in a bit of hyperbole, his comment alerts us to the fact that decades before the full emergence in the colleges of a movement to broaden the study of history and the humanities beyond the European-derived canon, scholars of Asia, among others, were laying the groundwork for this movement with their efforts to introduce courses on what they often called the "great civilizations" of China, Japan, India, and the Islamic Middle East.

Creele made his comment as part of a remarkable series of four conferences between 1957 and 1961 which had as their goal the
been dealing with vulgarization [simplification], let me simply quote the saying, not often remembered, attributed to Confucius's mother: "Confucius, you talk too much."

These conference reports help illuminate the state of American higher education in these years. Most obvious is the near-total absence of women. Only two women presented papers over the course of the four conferences: Meribeth Cameron, a professor and dean at Mt. Holyoke College, who noted that she had been pushing for the inclusion of Asian history in the curriculum since 1928, and Yi-tse Mei Feuerwerker, of Radcliffe, who presented an analysis of the Chinese novel.

Incredibly, there was almost no attention given to women's history or to the significance of gender in the conference papers and discussion. There were a few exceptions. Art historian Alexander Soper, who, it should be noted, taught at Bryn Mawr, a women's college, pointed out that Chinese art after about 700 C.E. conformed to an "increasingly narrow and artificial...moral code" which permitted the representation of women "in only two restricted roles: the bad examples in scenes of debauchery, the good performing their duties with absurd fanaticism."

The technological constraints under which instructors operated only 40 years ago are also worthy of note. Walter Spink of Brandeis devoted nearly half of his presentation on Indian art to the question of obtaining adequate slides for classroom use. This concern underscored the fact that photocopying was still a luxury, textbooks had few pictures, and even the overhead projector—not to mention videos and computer projection—was not in general use. Referring to an era when all representative materials had to be read—and not merely copied—in the time provided, Helmut Wilhelm of the University of Washington complained that "no student can get into a fruitful relationship with any great book, Occidental or Oriental, if he has to read it under a two-hours reserve rule."

Harold Powers of Princeton doubted whether Indian music could be used in the classroom at all, because of the difficulty of obtaining authentic materials about a genre that would be so unfamiliar to students. (It would be another full decade before George Harrison helped popularize the Indian music of Ravi Shankar among American and European audiences.) But Powers saw some rays of hope in the growing numbers of tours of Indian musicians in the U.S. and in the prospective introduction of long-playing record technology into India.

For those who think of the late 1950s and early 1960s as a golden age of American education, the conference reports offer some corroboration, as well as some contrary evidence. Theodore de Bary noted that at Columbia students would at times be assigned to read more than one translation of particularly important works. Harold Shadick of Cornell, similarly, often provided several translations of the same poem in Chinese literature courses (courses in which a knowledge of the Chinese language was not a prerequisite), and then assigned students the task of fashioning their own poetic versions from transliterated and literally translated originals. These are impressive assignments.

But Arthur Wright stated that his students at Stanford entered his classes burdened with stereotypes about Asia—"a plethora of Henry Luceisms," as he put it—which hindered their learning, and he longed "for a student whose mind is a tabula rasa!" W. Norman Brown of the University of Pennsylvania, the preeminent American scholar of classical India, complained caustically, in terms with which many teachers and professors today would identify, that students' minds "usually turn to sieves on coming into contact with the Sanskrit words." Moreover, they cannot easily engage Indian philosophy because "nowhere in their previous experience have they even [ever?] looked critically at the religious dogmas with which they were raised." And these, he added, were generally advanced undergraduates and beginning graduate students. George Burch of Tufts complained that students were not willing to read on their own: "When the problem of education," he said, "was making them want to read."

Hellmut Wilhelm, on the other hand, argued that while students may not have been very well prepared at the outset, they...
were "certainly very willing and able to deal with and to understand the problems of civilizations which are different from our own."14

George Brady of the University of Kentucky -- one of the few representatives of non-elite colleges or universities who made a lengthy presentation at any of the conferences -- urged the inclusion of any contribution of the "great literature painters of China and Japan," which would "help to open the doors for the sensitive and perceptive mind." With a sharp dig nonetheless at his own students, he added: "But then none of us is or can be talking about the average American Midwestern undergraduate."19

That there would be more such students as Brady's in the future was already clear. Ward Morehouse of the Asia Society referred in one discussion to a certain university with what he called "an alarmingly rapidly-growing student body."20 These conferences occurred in the context of the enormous post-World War II expansion of higher education, which saw enrollments quadruple from one million students in colleges or universities in 1950 to four million in 1960, and then to double again to eight million in 1970. Most of this expansion occurred in the public colleges, including the new community colleges.21 While there were a few references to working at these increasingly important sites, the basic agenda of the conferences was oriented to the needs of undergraduates at elite private colleges and at the flagship public research universities.

References to secondary education were few and far between, exemplifying the trend that Gary Nash, Ross Dunn, and Charlotte Crabtree identified in History on Trial as the "disengagement" of professional historians from the public schools between the 1940s and the 1970s.22 Theodore de Bary commented at several points about the lack of study in the secondary schools about Asia. He appeared resigned to the continuation of this state of affairs, suggesting that the study of Asia in high schools would make the curriculum too crowded.23 Jackson Bailey of Earlham noted the necessity of introducing the study of Asia at the high school level, so that the beginning college courses would not have to start at such a low level.24 But of these professors only Franz Michael discussed a concrete method of reaching the secondary schools, which he said occurred at the University of Washington through summer courses offered mainly to public school teachers, with material trickling down to students from there.25 This overall preoccupation with the colleges and universities, to the exclusion of the needs of the earlier grades, contrasts with efforts by academics in the 1940s to broaden the study of Asia at all levels.26

These specialists in Asian history and culture had a difficult time figuring out how to make their topics intelligible to the average undergraduate. Indeed, one of the recurring themes at the Chicago conference on China was the need for "vulgarization," or popularization, of the material, which all agreed was essential, but which provoked widespread debate about just how to do so. The prospect of bringing complex and unfamiliar material to the secondary school level must have seemed beyond the realm of possibility. But perhaps another reason for the reluctance to make the effort had to do with the political climate of the 1950s, the era of McCarthyism, to which one participant obliquely alluded. In response to a fervent plea by Rev. Thomas Berry of Seton Hall for education for world peace in an increasingly global age, Lyman Bryson, a professor emeritus at Columbia's Teacher's College, warned that scholars who preached intercultural understanding might run up against the strongly-held prejudices of the populace, and thus become the victims of war-mongering demagogues.27 But more memorably, very well have been alluding to the experiences of Owen Lattimore, the top American authority on Mongolia, whose career was derailed in 1950 by unfounded charges that he was a Communist spy. Lattimore's absence from these gatherings cannot go unnoticed four decades later even by a reader who is generally sympathetic to the goals and outcomes of these conferences.28

The tension between mass and elite education emerged in these conferences most clearly in the frequent debates about the extent of language preparation needed by those who might teach introductory courses on Asia or on a particular Asian society. Norman Brown asserted that any professor teaching about India must have a "background of Sanskrit and Indic philology," a position which Creek echoed in asserting the need for teachers of China to have intensively studied literary Chinese for at least a year.29 Adelaide Hahn, a classics professor at Hunter College, called it "dishonest...for a teacher to deal with a translation if he cannot read the original language."30

Others, such as Fairbank, called such standards of specialization unrealistic.31 G.L. Anderson of New York University commented: "Ideally Sanskrit literature in translation should be taught by a Sanskritist. But this amounts to saying that it should not be taught except in a few large institutions."32 Several participants, including a professor of Greek, noted that ancient Greek literature was widely taught in translation by those who did not know Greek, so Sanskrit or Chinese literature could be handled in the same way. In addition, sociologist M.N. Srinivas of India's Baroda University and Robert Crane of the University of Michigan were among those who suggested that an excessive focus on Sanskrit betrayed a bias toward upper-class Indian life and culture and could actually be a "barrier" to understanding village life, as Srinivas said.33

It is easy to point out -- and several of those at the conferences did so -- that any course which dealt with Asia as a whole would foil almost all instructors' efforts to master the relevant languages. Nevertheless, this debate about language proficiency can remind those of us who teach world history today to acknowledge how little we can really know about many of the societies that we "teach." Moreover, for those of us who use primary sources in our teaching, and who encourage our students to explore (or deconstruct) textual meanings, it is useful to be cognizant of the problems of translation, an issue which many of our current source readers gloss over.

Among the aspects of these conferences that are most relevant to present-day teachers of world history are the reasons advanced for why college students should be learning about Asia. The emphases varied widely, and sharp debate ensued at points, but the reasons might nonetheless be seen as a spectrum, or continuum, of opinion rather than as a series of dichotomies. De Bary and the Columbia group in general focused on what they continually called the goals of a "liberal education." Americans should study Asian peoples not primarily because they represent a factor in the Cold War, or because they are "problem children needing our help," but for their societies' contributions to the "common human heritage." As peoples who built great civilizations which faced the universal human issues of working together and interacting with the world, they were to be studied mainly to help American students learn more about themselves -- the same intellectual rationale which the Western Civilization courses and the "great books" tradition shared.34

Many speakers proposed variations on this argument, which sometimes pointed to the similarities between Asian and Western societies, and sometimes pointed to the differences between them, and even differences among Asian societies themselves. Poet and translator R.K. Reng, who had done firmly in the "great books" tradition, and in the possibility of literature bridging the supposed gap between East and West, as he argued forcefully for the idea that the Chinese scholar-poet-officials approximated the ideal, often expressed in Western culture, of the "well-rounded," and even "universal," man. The 8th century poet Tu Fu, whose works Rengroth had translated, was "almost certainly the greatest non-epic, non-dramatic poet who ever lived," he declared. Moreover, the translation of Chinese poetry by such prominent literary figures as Ezra Pound, Amy Lowell, and Arthur Waley rank as among the best American poems ever written, according to Rengroth, as translations of poetry of necessity are both old and new literary works.35 George Burch, similarly but more simply, called for the study of Indian philosophy "not because it is exotic, but because it is good," and suggested that "less energy
be devoted to learning about India and greater energy to learning from India."  

Muhsin Mahdi of the University of Chicago commended the study of the medieval Moslem historian Ibn Khaldun in part because students could learn to critically interrogate their own society by following the model of Ibn Khaldun's critique of his own 14th century Moslem society.  

Arthur Wright, who by 1961 had moved on from Stanford to Yale, opened his talk at the second Columbia conference with a quotation from a 19th century Orientalist, Percival Lowell, who had written that study of "the Far East holds up the mirror to our own civilization," and that through studying what appear at first to be oddities of Asia "we learn truly to criticize, examine, and realize our own way of doing things."  

Harold Shadick stated similarly, but with a more explicit preference for the culture that he had made his life's work, that the study of Chinese literature revealed "modes of life and attitudes to life different and in some respects superior to or complementary to those of the West, the understanding of which leads to a critical examination of our own values."  

A recent commentator on the usefulness of Asian studies in the American college curriculum made the same point in more up-to-date language: "There exists no better way for 'problematizing' one's own or one's students' subjectivity than through deliberation with people and cultures that offer powerful contrasts to the world we know," he said.  

Other appeals to the idea of learning about others in order to interrogate one's own values had a nebulous quality — what Fairbank referred to as de Bary's "romanticizing" of the notion of a "liberal education."  

Indeed Jacques Barzun, the dean of faculty at Columbia, betrayed his Eurocentric approach as he welcomed participants to one of the Columbia conferences with the exhortation that real scholars of Asia were the best "antidote" to those amateurs who used their "interest in East civilizations...to wage war against their own culture."  

Some speakers wanted limits on the use of Asian examples to criticize the Western tradition, as in Wing-tsit Chan's caution that Chinese religion should not be presented as a challenge to Christianity. Chan's statement, we might note, was quickly challenged by the panel's chair, Derek Bodde, who declared that this approach "astonishes me, coming from such a scholar," and that "whether the person who studies it [Chinese religion] has his faith reaffirmed or weakened in the process or perhaps doesn't have any faith anyway" is irrelevant.  

Nevertheless, there were literally only a handful of references to the challenge that studying Asia posed for American racism, an issue that many of today's world history teachers expect to raise about our own society through looking at other societies, and which was in fact being raised at the time by the newly-independent and soon-to-be-independent peoples of Asia and Africa.  

Some of those who offered specific ways that Americans might learn from Asian societies and cultures, rather than simply attention to current issues in Asia, not just to the "great civilization" traditions. Ithiel Pool of MIT suggested that Americans who studied both rural India and the industrialization and urbanization of Asia then "would become familiar with the kind of life that most of mankind has lived and with a transformation that has receded from their experience but which is nevertheless part of their own heritage."  

Edward Kracke of the University of Chicago, who believed that the power of the neo-Confucian scholar-officials in Chinese history hindered economic innovation there, argued that a knowledge of this system would help illuminate issues modern American society faced, such as the growth in government power, increasing bureaucratization, and the increased government role in the economy. Indeed, Arthur Wright called these and similar trends the "Sinicization" of American life.  

"Two disagreements among conference participants on how and why one thinks about Asia can serve to highlight issues which still face those of us trying to fashion a world history curriculum. George Hendrick of the University of Colorado discussed the impact of classical Indian literature on American writers and thinkers, such as Emerson, Thoreau, Melville, and Whitman, and traced in turn the influence of Thoreau's concept of civil disobedience on Gandhi's life."  

Hendrick, it may be noted, writing here in 1957, nevertheless missed the developing story of his time of the renewed impact of Gandhi's approach on Martin Luther King and the civil rights movement, although I have adapted Hendrick's ideas in presentations on my campus on King's birthday. G.L. Anderson of New York University took issue with Hendrick's emphasis, arguing that, empirically, the connections between Indian and American or African or "superficial," and, pedagogically, that Indian literature should be presented to American students first and foremost to provide "insight into the intrinsic values of Indian literature," and not their social references or implications.  

Anderson's critique, in turn, did not go unchallenged. Milton Singer of the University of Chicago asserted that a purely "aesthetic" approach constituted a Western outlook foreign to the nature of classical Indian art and literature, which was "firmly imbedded in the Indian social and cultural context which must be understood in order to understand the art."  

The following year, Barry Ulanov of Barnard noted the strong influence of Asian themes on European artists, musicians, and writers, such as Manet, Mahler, and Yeats, adding that Yeats used China as a "quiet protest against the shallow and shabby in our culture."  

Meanwhile, Creel pointed to the importance of Arab societies to the European Renaissance and of east Asia to the Enlightenment, while Woodside pointed more specifically to the impact of Chinese economic practices on the development of the Physiocratic school of economic theory.  

Ernest Bender of the University of Pennsylvania also recommended the study of modern Indian literature in order to trace influences and complexities in relations between the West and Asia, pointing to the Indian Nobel prize-winning author, Rabindranath Tagore, as the "final synthesis of East and West" in his literary production, but no less representative of Indian nationalism as a result.  

Undoubtedly, the approach of Hendrick and his colleagues who argued for attention to connections between societies are most significant as precursors of one of the major themes that world historians emphasize today.  

At the same time, Anderson's caveat against treating Asian culture as significant only where it influenced the West was and remains a point worthy of attention.  

Some of those in attendance urged that courses on Asia emphasize current conditions in these nations, and the role of Asia in the contemporary world. For some this focus was to be at the expense of treatment of the liberal arts orientation described above. Diplomatic historian Herbert Feis saw the study of Asia in colleges mainly as a means to train area specialists to carry on the Cold War, albeit in a more sophisticated and sensitive way than heretofore, and he asserted that Asian literature and art were outside of the realm of such study.  

Others, however, suggested that attention to current issues would also have to be reflected in the representation of culture. Robert Crane believed that studying Nehru's nationalist policy would force students to confront a perspective on the Cold War largely unfamiliar to them, and that looking at India more generally would encourage a broader view of the anti-colonialist movement in the world.  

Stephen Hay of the University of Chicago, who hoped to harness the enthusiastic response of young Americans to President Kennedy's recently unveiled Peace Corps proposal urged that the teaching students are exposed to with Asian materials involve presenting new ideas to students that help them understand Asian resentment of the rich and of the West, including the presentation of more critical perspectives on the history of Western imperialism in Asia.  

Richard Park of Berkeley urged that any attention to India emphasize the "living civilization," not the past, an approach which he claimed would get away from a simple focus on elite groups in Indian historical society, and instead emphasize the "history" of India's poor.  

At the conference on India, M.S. Sundaram of the Education Department of the Embassy of India, and Srinivas of Baroda University, also warned against overemphasizing "antiquity," suggesting instead a focus on village life in modern India. But their focus on modern India could be seen as soft-pedaling real internal problems the new nation was facing, as
they emphasized its unity and claimed that issues of caste were already overemphasized in American study of India.58

Many of the Sinologists noted that the study of China was important because of China's overwhelming important role in the modern world, with Creel blaming "Western provincialism," which included provincialism in American education, for the "repeated blunders of foreign scholarship" which have resulted in the "troubles of Western nations in Asia."59 Fairbank cautioned, however, that an overemphasis on China as it relates to current affairs could overwhelm the "humanism" that had for so long motivated American scholarly study of China. He worried that the talk of the "menace of the Chinese millions" that was prevalent in the late 1950s would create a demand for a certain kind of education about China that was antithetical to the humanities and the liberal arts.60 Fairbank himself, however, had called just a few weeks prior to this conference for a stronger military alliance of the U.S. with Taiwan, and close contacts with scholars on Taiwan as part of an overall "competition" with the "totalitarian" Peoples Republic of China.61 Several scholars present noted the necessity to situate the policies of Communist China in the context of its imperial and Confucian (or neo-Confucian) past, emphasizing continuities as well as differences in the success and survival of scholarship on modern China as well.62 What becomes clear from these conferences is that the arguments that Asia is worthy of study because of its current role in the world lend themselves to a variety of political perspectives on the world, and hence a variety of pedagogical goals and approaches.

Rev. Berry, who had made the argument that intercultural education was necessary for world peace, also illustrated in his presentation an area of tension among these scholars about the nature of "civilizations." Berry, a theologian focusing on world spiritual traditions, operated from the assumption that different cultures were complementary -- that each was unique and in some ways fixed in its response to the human condition. Perhaps to avoid charges that his proposal would encourage preferences for one tradition over another, he suggested that individuals should not -- and could not -- seek to escape from their own cultures and embrace another as their own; the effort to become "universal men" could only produce "formless individuals...at home nowhere." Introducing a metaphor that is fashionable today, he concluded, "The pieces of the mosaic must be preserved if the mosaic itself is to keep a meaningful pattern."63 Berry apparently borrowed heavily from the views of historian Arnold Toynbee, whose multivolume world history had begun to appear in 1934 and was still coming off the presses in the late 1950s. Toynbee tried to identify the "essences" of various societies of civilizations, and tended to view their development as leading toward decline.64 But many of the scholars present at these conferences rejected Toynbee's model. As Creel put it: "Mr. Toynbee of course believes that cultures have very definite essences and that they go through certain definite spirals that are roughly similar. For my part, I don't believe this at all, and I think it is very dangerous to try to analyze a culture on the basis of these "universal" aspects."65

Thomas Smith of Stanford, in response to an analysis that had similarities to Berry's, also asserted that continual change, not "unique and enduring characteristics," were at the heart of civilizations. "I do not believe any such characteristics exist," he asserted.66 Moses Hadas, a professor of Greek at Columbia, looked to the ancient Greeks themselves for an analogy to the possibility of a common culture in present-day global society. "Physically we have achieved the ancient idea of an oikoumenos, wherein all men might be members one of another...To realize the ideal we must know the Eastern classics as well as the Greek."67

Like world history instructors today, many of these scholars consciously asked their students to compare figures or movements in Asia with counterparts from the Western traditions. They cautioned that those chosen must have enough similarities to make the comparison meaningful, but that it would help develop the critical faculties of students to evaluate the extent of such similarities or to find differences. Thus, Ellsworth Carlson of Earlham noted that he asked students to compare the Confucian ideal of the "gentleman" with the European concept of the "Renaissance man," and to compare the outcomes of the maritime voyages of the Ming admiral Cheng Ho (Zheng He) and Portugal's Prince Henry.68 Albert Craig of Harvard explained his focus on comparisons and contrasts between features in Japan and France, as well as comparisons between the ideas about society of the Chou (Zhou) Legalists and of Thomas Hobbes.69 Creel mentioned that he had just added to his course on China a lecture on "Rome and China: a parallel study of imperialisms."70 Rev. Robert Antoine, a professor of Sanskrit at a Jesuit college in India, described the comparative study in class of the Greek Iliad and Odyssey with the Indian Ramayana, each of which chronicled the travails of aristocratic heroes while also engaging the "mystery of life."71 Many of these specific comparisons, as world history teachers will recognize, have found their way into current textbooks, syllabi, and lesson plans.72

On a related issue, many of these scholars wanted their courses to puncture the stereotypes among their students and in the American popular mentality of Asian society as static -- of an "unchanging East." Arthur Wright cautioned that if instructors presented the rise and fall of the success and survival of the success and survival of Chinese culture simply as recurrent cycles, without identifying at least some of the distinctive causes of each rise and fall, then student preconceptions of China as a "static culture" would be reinforced.73 By studying the diverse wellsprings of Chinese society (Confucianism, Legalism, Taoism, and Buddhism, to name a few), and their interaction in a variety of ways over time, James Liu of Stanford suggested that students will learn not "a static picture of the seemingly unchangeable Orient, but the dynamics of a living and at times lively tradition."74 During a discussion at the Chicago conference on China, participants complained that they were often asked to recommend the one classic work that would illuminate Chinese society, which was, most agreed, an impossible task. De Bary challenged, in effect, the Eurocentrism of the very question, which assumed that "everybody recognized that you had to have at least a dozen [books] from the Western tradition but when it came from China a snap was good enough."75

While we sometimes think that concern with issues of language and discourse arose only in the past two decades, these scholars were intimately aware of the ways in which language and terminology shaped thought and perceptions. Peter Boodberg of Berkeley decried the "linguistic imperialism" of the West which refused to adopt Asian words, and which forced Asian concepts to fit into preexisting Western approximations.76 Finally, warned of the tendency to identify imperial Chinese governments by the term "Confucian state," de Bary added that "throughout history a number of influential Chinese intellectuals" claimed that the Chinese state "was a very far cry from being a Confucian state."77 Robert Crane of Duke criticized the common practice of transposing categories from European history to Indian history. He argued that there was no period in Indian history analogous to the European Middle Ages, and that efforts to fit Indian history into such categories resulted in a "misleading" picture.78

Creel warned that dividing the curriculum into "Western" and "non-Western" categories could reinforce stereotypes based on cultural chauvinism, as the ancient Greeks did with their dichotomies of "Hellenes" and "barbarians," and as the Chinese themselves have done with their notion of "the middle country" and "outside countries."79 Wing-tsit Chan added: "A much worse term is 'Oriental,' which covers all kinds of prejudices -- Oriental mysticism, Oriental wisdom, and so on. I would like to suggest the use of the word 'Asian.'" Alexander Soper, however, objected to the latter term because it connoted "a kind of pan-Asian community, which I think does not exist; and there is a falsification of historical fact."80 Arthur Danto, a philosopher at Columbia who had taught in its Asian civilization program, noted that "the distances between China, India, and Islam are scarcely easier to compass than the distance between any one of them and Christendom." Donald Lach of the University of
Chicago agreed: "There would be as much reason to teach European civilization with Indian as there would be to teach Indian with Chinese civilization." On the other hand, Vera Michele Dean, whose focus was on current affairs, and whose special concern was to overcome the American tendency to view the world in Cold War terms, argued cogently at the time that the key task for American teachers was to have students and the general public understand that the key divisions of the world today are between the "West" and the "non-West."\(^{61}\)

Rejecting "essentialist" "Western" and "Eastern" categories, however, did not necessarily mean that analysis of Asian societies could be easily accomplished through the established categories of the American university. The participants in the Chicago conference on China established a rare unanimity in their approval of Chan's argument that Chinese philosophy differed in form and focus from Western philosophy, and in classroom analysis should not be made "to fit into a Western jacket." Similarly, Chinese religion combined many elements that in the West had been bifurcated between religion and philosophy. Indeed, Chan found that in order to teach Chinese philosophy effectively he had to jettison the formal philosophical method he had been taught at Harvard, a process that he drew from the Taoist (Daoist) maxim, "The best way to learn is to forget something every day."\(^{62}\)

Karl Potter of the University of Minnesota, at a different conference, emphasized a "new" kind of thinking, arguing that Indian thought breaks down Western disciplinary categories, thereby forcing greater introspection among students and professors.\(^{63}\)

Similarly, Harold Lasswell of Yale remarked that international law as developed in the late 1800s and early 1900s had claimed universality, but was in fact "a parochial creation of the European state system," and that new paradigms of international law were necessary to provide for the inclusion of non-Western societies. This new thinking would have to be reflected in the course work of the university curriculum; he continued, and the inclusion of Asian case-studies in courses in politics would challenge the pretensions of U.S. foreign policy.\(^{64}\)

Among those theorists who did believe that there was a fundamental division between Asian and European societies was Karl Wittfogel, of the University of Washington, who at one of the conferences presented his influential ideas about "oriental despotism" based on the "agromanarchical state." Nevertheless, Wittfogel's thesis escaped challenge until Aimilie Embree of Columbia urged the presentation of Wittfogel's ideas in class in order to serve as the object of critical examination: "as a daring intellectual construction, it can awaken interest even while its thesis is denied." Indeed, Embree mentioned the "refreshing" denunciation by some of his students of what they called Wittfogel's "Western chauvinism."

At a time when "modernization" theory was the rage among social scientists -- a theory which both posited a simple dichotomy between "traditional" and "modern" societies, and which advanced an unproblematic view of industrial, capitalist society -- it is not surprising that some conference speakers spoke in such terms, most notably Princeton political scientist William Lockwood.\(^{65}\) Nevertheless, several speakers strongly challenged the use of such terms. Stephen Hay sketched Lockwood for repeating stereotypes about the "passivity" of Asian ideologies, for failing to acknowledge economic dynamics in pre-modern Asia, and for adopting an uncritical attitude toward Western imperialism in Asia. Hay suggested a reading list on imperialism for students which included Marx, Lenin, Hobson, and Schumpeter, and he argued that students must confront more critical analyses of imperialism in order to understand the resentment that many Asians felt toward the West.\(^{66}\) Thomas Smith, noting an "a-historical" double standard at work, criticized "the division of the past of Asian civilizations (but never Western) into two great periods only -- traditional and modern," with the "modern" coinciding with Western influence.\(^{67}\)

Some scholars believed that courses focusing on one region or civilization within Asia would best introduce the distinctiveness of particular societies, others responded that a course on comparative Asian civilizations could both demonstrate the importance of movements originating in one region of Asia -- such as Buddhism -- to other areas, and could serve to demonstrate the diversity of Asia and break down stereotypes.\(^{68}\) While world historians today have embraced the wider, more comparative approach, the issue of coverage versus depth continues to bedevil us. The comments by Creel and others that only a sustained look at a society, especially one with unknown names and terms, could result in true understanding, certainly have some merit, as those of us whose syllabus flies from continent to continent well know. Along these lines, the Columbia course in Oriental Humanities, which had a long required reading list of classic works, drew the retort from Fairbank that "the student has to choose between either reading these thirty or forty great books or understanding their significance. It is very difficult to do both."\(^{69}\)

This debate about the best way to structure courses on Asia relates in other ways as well to issues that teachers of world history must face today. The impetus behind such comments may perhaps be seen most clearly in the belief of world historians that a "Western Civ." survey is flawed by its very nature, and that global comparisons and interactions must be pursued. It may also be seen more specifically in the attention of some recent textbooks and monographs to the idea that "Eurasia" is a more accurate geographical category to investigate than "Europe" and "Asia." While this was no doubt partly intentional rather than naturally occurring "geographical" categories,\(^{70}\) while Soper was undoubtedly correct that a timeless category of "pan-Asianism" did not exist, historians have recently investigated the emergence of precisely this consciousness -- and its limitations -- among Asians in the last century or so.\(^{71}\)

There were several presentations to these conferences which serve to underscore the vast differences between the state of the field of Asian studies 40 years ago and today. Anthropologist Bernard Cohn of the University of Chicago, for example, in his larger demographic analysis of Indian peoples, countered "aboriginal" and "progressive" races, categories which can only be labeled racist.\(^{72}\) The assumption by so many speakers that the U.S. is the product only of the "Western tradition" is no longer tenable, after the civil rights movement of the 1960s and the drastic changes in immigration after 1965.\(^{73}\) Theodore Herman of Colgate attributed the lack of economic progress in Asia beyond intermittent early flowering to the landlocked status of these societies, in contrast to the maritime societies of the Mediterranean and western Europe.\(^{74}\) This analysis ignored completely the vibrant Indian Ocean trade which for centuries linked the Middle East, east Africa, India, southeast Asia, and even China, and which is a central subject of study in world history today. Herman's comment also highlighted by omission the virtual absence of attention at the conferences to the importance of the Silk Road trade in Asian and Eurasian history, which is key to recent analyses of world history. More generally, these omissions illustrate another major difference between the guiding assumptions of most of those who attended these conferences and many world history teachers today: the focus then on more- or-less discrete civilizations, and the focus today on world systems theories, with its great emphasis on interactions, encounters, and discussions of relative degrees of power.\(^{75}\)

In other presentations, such as those by William Lockwood and Edward Kracke, attributed the lack of an industrial revolution in China to Confucian ideology. Only Stephen Hay and James Liu, who emphasized economic sophistication in Asia before Western imperialism, and a few stray comments by Franz Michael, who noted that many Chinese merchants in the 19th century had been trained in the neo-Confucian examination system, began to hint at the more sophisticated way the world can view the global importance and even the dynamism of the Chinese economy up to the late 1800s, and the more complicated view recent historians have adopted about the relationship between Confucian ideology and economic development.\(^{76}\)

Moreover, many of these specialists in Asian studies accepted as a given the status of Western civilization courses as the basis
of the general education and liberal education curriculum. De Bary, the moving force behind the Asia courses at Columbia, also said that the content of such courses would not replace the "Western Civ." courses, and indeed that they could not even become required courses.99 Others pointed to the benefits of having the Asia courses follow the "Western Civ." prerequisites, in that professors could expect students to compare the new Asian material with their prior knowledge of the European tradition. Considering the concern -- even obsession -- of many of these scholars about the need for adequate time in the classroom to convey a coherent intellectual and intellectually rigorous portrait of even one Asian society, there is no doubt that many would look askance at our current efforts to present a one-world historical sequence.

But others pushed the notion that advances in Asian studies must lead to a reevaluation of the place of the "Western Civ." course in the curriculum. George Brady favored making Asian studies classes an additional requirement for graduation, although he recognized that "vested interests" in charge of other general education classes would block any such proposals.101 Meribeth Cameron was more insistent that the introduction of Asian studies would require an "agonizing reappraisal" of the curriculum as a whole, adding provocatively: "Asians are or ought to be inviting Westernists to commit murder for their sake, by killing off some of their courses to make room for Asian studies."102 W.A.C.H. Dobson of the University of Toronto agreed, although he acknowledged the validity of the argument of Professor Eric parameters, suggesting that Asian studies -- and he included African studies as well -- as a category of general education should be "ultimately self-liquidating" as it became integrated into the survey courses in the humanities and social sciences.103

That these conferences of Asia specialists, and the courses they designed at a range of universities, gave an impetus to the later development of world history emerges most clearly, perhaps, in one exchange at the Chicago conference on Chief of Western. This exchange shows both the obstacles they faced in the accepted state of academic knowledge at the time, and the potential impact, as several conference participants noted, that general education courses on Asia could have not only on students but on Western-oriented faculty. Norton Ginsburg, a geographer, quoted the description of a course at the University of Chicago on "Population in Human Ecology" which had begun: "The great one (very large one) is a go-go conference of Chief of Western origin which was not duplicated or did not appear anywhere else before 1800." Ginsburg reported that the description had since been modified by a parenthesis: "(with the possible exception of China)." He added that this small concession -- tokenism, most of us would call it -- "was really quite significant in terms of disrupting the thought patterns of the persons who were giving this [course]. They were shaken."104 Ginsburg was saying in plainer language what some commentators today might describe as "destabilizing the reigning paradigm," or "subverting the dominant ideology." His remark encapsulates the critical spirit present at these conferences 40 years ago, and their contribution to the movement of the past several decades for a more inclusive world history.

Endnotes


4. This is a variant of the title of one of the most influential intellectual figures in 20th century Chinese nationalism and culture, whose work is represented by seven articles in the Columbia course-book, Sources of Chinese Tradition, attended one of the Columbia conferences. He did not present a paper, although he did participate in the discussion about Chinese literary forms; see Oriental Classics, 210, 252.

5. See, e.g., Jerry Bentley, Shapes of World History in Twentieth-Century Scholarship (Washington, D.C.: American Historical Association, 1996); Nash et al., History on Trial: The New World History: A Teacher's Companion, Ross Dunn, ed. (Hoboken: Bedford/St. Martin's, 2000), 71-74; "We Came From, Where We Are Going."

6. Each of these three articles is in Oriental Classics.


8. Cameron, in Asian Civilizations, 253-261, and Feuerwerker, in Oriental Civilizations, 171-185. For an earlier example of her advocacy of these themes, see Cameron, "Women and the 'Sacred Names': Thoughts About Asia," Social Education 9 (Aug. 1945), 165-69. Vera Michele Deans, of New York University, was a discussant on the panel on Asian and world politics at one of the Columbia conferences, but her remarks were not included in the conference proceedings. Deans is a prominent commentator on foreign affairs and on international education, was the author of a companion volume. The American Soldier and the Japanese (New York: Harcourt Brace University Press, 1960), and of The Nature of the Non-Western World (N.Y.: Mentor Books, 1963 [1957]), which is based on a course that she had taught at the University of Rochester.

8. Among conference attendtes, there appeared to be only one woman present at the Chicago conference on China, while there were perhaps 15 women, out of over 200 present, at the Columbia conference on the "Oriental Classics." Of these 15 about half were nuns who taught at Catholic women's colleges. See lists of participants in Chinese Oriental Civilizations, 251-255, and in Asian Civilizations, 225-271.

9. Soper, in Chinese Civilization, 68-76, quotations at 76. See also the remarks of Donald Keene, in "The Tale of Genji," in Oriental Civilizations, 186-195; Keene's pioneering work on this novel is still cited by feminist historians; see, e.g., Barbara Ramusack and Sharon Sievers, Women in Asia: Restoring Women to History (Bloomington: Indiana University Press, 1999), 179.


11. Wilhelm, in Oriental Civilizations, 202-204, quotation at 204.


15. Wright, in Chinese Civilization, 35.


17. Burch, in Oriental Civilizations, 139.

18. Wilhelm, in Asian Civilizations, 89-72, quotation at 71-72.


22. Nash et al., History on Trial, 72 and passim.

23. de Bary, in Asian Civilizations, v-xxi, quotation at xi; de Bary, in Chinese Civilization, 214.


25. Chinese Civilization, 61. Paul S. Herbert noted his organization's efforts to get Asian studies into the secondary schools as well as to the colleges; see Introducing India, 189.


27. Berry and Bryson, both in Oriental Civilizations, 11-23, and 28-31, respectively.

28. On Lettmeier and McGraw, see Robert P. Freeman, Owen L. Hoyt, and the "Loss of China" (Berkeley: University of California Press, 1992), and Ellen Schrecker, Many Are the Crimes: McCarthyism in America (Princeton: Princeton University Press, 1988); S. Piers, and the "Loss of China." For an account of the academic position that would once again fully allow him to use his talents. Karl Wittfogel of the University of Washington, a former Communist who denounced "lattimoreites and others to the Senate investigating committee, gave a paper at one of the Columbia conferences; see Wittfogel, in Asian Civilizations, 86-97.
Books & Videos

"Conquistadors" PBS Home Video (240 minutes on 2 tapes, $29.98).

With the advent of the new millennium came a new video series on the most important event of the past 500 years: the European invasion of the Americas. Hosted by Michael Woods, veteran of "In Search of the Trojan War" and "In the Footsteps of Alexander the Great," this series consists of four one-hour segments examining, respectively: Cortez and the Aztecs; Pizarro and the Incas; the trek down the Amazon of Francisco Ariana and his men; and the decade-long sojourn across the North American continent by the shipwrecked conquistador Cabeza de Vaca.

I must confess that I've been a fan of Woods ever since "In Search of the Trojan War" came out in 1985, inaugurating his style of presenting history to a modern audience via "you are there" vistas constructed from period writings.

"Conquistadors" is done in much the same vein: start in Spain and follow the Spanish conquerors' and explorers' routes, guided by their own accounts and, whenever possible, by those of native peoples. By doing so, Woods brings the history alive from both the Spanish and native points of view. He drives home both the "shock of the new" for the conquistadors like Cortez, whose initial experience of the New World "would be for us like landing on another planet," and the utter amazement turned to fear and loathing of Aztecs like Montezuma. Woods does this fairly, rightfully admiring the bravery and resourcefulness of the conquistadors while decrying their utter brutality; presenting both the positive and negative aspects of Aztec culture whose habit of large scale human sacrifice often gets ignored. The massive help rendered to Cortez by subject peoples of the Aztecs, particularly the Tlaxcalans, is well covered by Woods. However, this first segment would have benefited by a more in-depth examination of the role of disease in the downfall of the Aztec Empire.

The next section, "The Incas," alternates breath-taking shots of Incan cities suspended high in the Andes with grimy accounts of both Pizarro's hounding the Incan leader, Atahualpa, to his death in the search for gold and the Spaniards' murder of the last independent Incan king, Manko. Quoting one of the conquistadors, Woods characterizes Atahualpa's trial for "treason" as perhaps the most reprehensible thing the Iberian invaders did in the Western hemisphere. Woods, in a Braudelian vein, points out that "empires are really on the surface of history [and] below them are more lasting structures, like culture"—an observation he drives home with shots and descriptions of surviving Incan ceremonies conducted by Quechua-speaking mountain dwellers.

The final two segments of "Conquistadors" are really more about explorers. Part III is entitled "The Search for El Dorado" and mostly deals with Francisco Ariana's inadvertent expedition down the Amazon in 1541-42. When an expedition searching for the famed city of gold ran short of food, Ariana and 57 men left on a quest down the Coca River for food. (The Spaniards built boats from scratch and melted down their horses' shoes for nails—more proof of the ingenuity and pluck of these brutal men.) Unable to return, they spent the next year drifting down the Coca, Napo and ultimately the Amazon proper, traveling through territory no European had ever laid eyes on. Ariana learned native languages as they went, a practice that would many times keep them alive. They encountered whole nations of peoples living in Amazonia, who within a few years would be decimated by disease and whose history is being reconstructed today by the likes of historians like Fr. Joaquin Garcia. Finally, after 8 months, "less a journey than a miracle" as one of Ariana's men put it, they reached the mouth of the Amazon and got back to Spanish dominions in the Caribbean. Ariana died on another voyage into the interior of South America. And Woods wonders whether it was the search for gold or the beguiling natural beauty of the Amazon basin that lured him back to his death.

In the last segment, "All the World Is Human," Woods traces the steps of the shipwrecked conquistador Cabeza de Vaca and three companions (one a Moroccan slave) as they walked from Galveston Island, Texas, across northern Mexico to the Spanish dominions in Lower California in the 1530s. Alternatively helped and enslaved by various Indian tribes, de Vaca and company not only learned some half dozen native languages but also acquired the status of shamans. Along the way, as Woods
observes, "the Spanish gentleman was tasting the life most humans had lived since the Stone Age" becoming, indeed, "The Other"--the Indian--and eventually coming to appreciate the common humanity of those the Spanish were conquering. Cabeza de Vaca "still believed in the civilizing mission of the Spanish but he was no longer a conquistador." Woods ties this micro-evolution of thought to the Council of Valladolid in 1550, where the famous pro-Indian Dominican de Las Casas debated the pro-imperial philosopher Sepulveda, who argued that the Indians were "natural slaves." Despite his sympathies for de Las Casas's position, the Spanish King (and Holy Roman Emperor) Charles "could not stop history." [Sepulveda argued they were natural slaves, right?]

I have used the first two segments of "Conquistadors" as a supplement in a class on world history since 1500 CE in community college. Students have, for the most part, found Woods's balanced approach helpful and informative. Many have told me that in high school world history they were never told that the Aztecs practiced human sacrifice or that other native tribes like the Tlaxcalans assisted the conquistadors. The Spaniards were, as Woods says, greedy but undeniably brave, "causing the overthrow of empires, epidemics and the plundering of the natural resources of the Americas." "Conquistadors" avoids the caricatures often presented of both the Spanish and the native Americans, showing the warts and admirable traits of both.

Timothy Furnish
Georgia Perimeter College

"Digging for Truth: Archaeology and the Bible"
The History Channel Video (100 minutes on 1 tape, $29.95).

"The History Channel" released this 100-minute video at the end of 2001. It magnificently deals with two fascinating topics: the historicity of the Bible (or at least of the Hebrew Scriptures or Old Testament) and the attempted exploitation of Biblical archaeological finds by both sides of the Israeli-Palestinian conflict. The usual suspects of historical documentaries are trotted out--site visits, interviews with experts, narrative rendering of Scriptural accounts as well as of the findings of 19th and 20th c. archaeologists, aerial pans of impressive architecture like al-Aqsa mosque. But they are held together with elan and no small degree of humor for such a serious subject.

Starting with the premise--"whoever controls the archaeological record controls the narrative"--this video identifies some of the luminaries of 19th c. Holy Land archaeology. Like the American William F. Albright, who used the book of Joshua as a guide for excavating, these traditionalists believed that the Biblical accounts were true and would be corroborated by archaeology.

After the creation of the state of Israel in 1948, and especially after Israeli expansion into the West Bank and East Jerusalem after the Six Day War of 1967, a new breed of archaeologists, more critical of the historicity of the Old Testament, emerged. Kathleen Kenyon, whose excavations at Jericho proved to her that it had been destroyed too early for Joshua and the Israelites, was the first of this school of revisionists or "minimalists."

The video then looks at three disputes about the Biblical record--the origins of the Israelites, the existence and importance of King David and the activities of King Solomon. One of the major debates has been over the origins of the ancient Israelites. Traditionalists such as Albright said that archaeology supported the Exodus and the conquest of Canaan by Hebrews. German archaeologists eschewed the conquest theory in favor of peaceful infiltration by Hebrews. Minimalists such as Israel Finkelstein now say that the ancient Israelites evolved out of the mass of Canaanites and that Moses and the Exodus are mythical.

A school of archaeological interpretation that accepts some minimalist conclusions but strives to uphold the historicity of the Bible has recently developed. One of its most articulate spokesmen is William Dever of the University of Arizona. On Israelite origins, for example, Dever acknowledges Finkelstein's points but says he takes them too far. While there may have been no conquest, it is likely that some Hebrews entered the Canaanite mix from outside, quite likely Egypt. Dever's contention is that "archaeology has not proved everything in the Bible, but neither has it disproved it." Amnon Ben-Tor, director of the dig at Hatzor, Israel, says that his findings clearly indicate some sort of conflagration around the time of Joshua as well as the presence of desecrated Canaanite and Egyptian idols--and who else in the ancient world at that place and time would have been so intolerant of others' gods?

Throughout most of the video, these academic debates are examined in terms of whether they help or hurt Israeli claims to territory--although, as Ben-Tor observers at one point, it really doesn't make any difference if archaeology disprove Israeli claims, because they are not going to move as a result. Toward the end of "Digging for the Truth" Palestinian efforts to "write themselves into the Biblical narrative" (as author Amy Dockser-Marcus observes) are scrutinized. One of the first things that the Palestinian Authority did after 1993 was to create an archaeological institute and journal. Khaled Nashef, the only Palestinian academic interviewed, observes that the Palestinians are attempting to "find a story to tell from the beginning," in order to "beat the Israelis at their
own game.” Israeli and American archaeologists allege that part of this effort includes Palestinians destroying evidence of Solomon’s Temple on the Temple Mount beneath al-Aqsa, an area off-limits to Israelis. Palestinian negotiators have even begun demanding the return of “looted” artifacts, including the Dead Sea Scrolls.

Although this video is heavily skewed toward the Western and Israeli viewpoint—the lack of Palestinian archaeologists probably being the major factor—it is quite informative and entertaining. I have used it for the first time in a community college world history class and the reaction of students, both in class discussion and in their papers, has been overwhelmingly positive. They seem to find it useful both for illustrating the usage of sacred texts as sources for history and for clarifying the Israeli-Palestinian conflict. I heartily recommend “Digging for the Truth: Archaeology and the Bible.”

Timothy Furnish
Georgia Perimeter College

“Islam: Empire of Faith” PBS Home Video (180 minutes on 3 tapes, $99.95).

This 2.5 hour video, produced by Robert Gardner and narrated by Ben Kingsley, presents an aesthetically-pleasing but blindly uncritical view of the world’s second-largest faith and the civilization which it produced. Interspersing historical re-enactments with location shots of architecture and interviews with scholars, this video ably backs up the claim that “in the unfolding of history, Islamic civilization has been one of history’s grandest achievements.”

The video begins with the life of the prophet Muhammad. In this first section, the pattern is set for the remainder: accurate, if mundane, historical information on the history of Islam linked to questionable speculation and overt apologetics. Michael Sells of Haverford College says that Muhammad’s having been orphaned “obviously” caused him to identify with the “marginalized” in Arab society. How is that “obvious,” short of getting a look at transcripts of Muhammad’s psychologist? This is just in the first in a series of inflated claims that seriously undercut an otherwise excellent historical view.

Much is made of Muhammad’s commitment to social justice and in fact the Islamic art historian Esin Atil alleges that the equality of the early ummah or “Islamic community” was the reason for Islam’s rapid spread. However, in all the wide-eyed admiration for the origins of Islam, no mention is made of embarrassing episodes, such as Muhammad’s ordering of the enslaving and killing of the Jewish tribe of Qurayzah in Medina, the “Satanic verses,”1 or the existence of variant texts of the Qur’ an which were ordered destroyed by the caliph ‘Uthman (d. 656 AD). One might be forgiven for wondering whether a PBS special on Christianity would paint such an unalloyed rosy picture and do the apologists’ heavy lifting for them.

“Islam: Empire of Faith” fast-forwards from the time shortly after Muhammad’s death to the creation of the ‘Abbasid caliphate (although never mentioning the ‘Abbasids by name), passing over in silence the civil wars in the Islamic community following caliph ‘Ali’s assassination in 661 and the period of Umayyad rule (661-750). Baghdad’s importance as a nexus of learning and a bridge between the ancient and modern worlds is rightfully explained, but the claims that the Renaissance actually began there are overblown. If so, why was that rebirth of learning transferred in toto to Europe and never adopted by Islamic civilization?

In a doubtless well-meaning effort to drive home to ignorant Western minds the point that Islamic civilization was once highly advanced, this video falls off the horse on the other side, overdoing its numerous unflattering comparisons of medieval European and Islamicate societies: “Muslims were living in houses while Europeans were living in shacks/Europeans were praying to their saints for healing while Muslims were utilizing medicine/most of Europe languished in squalor while Cordoba was a pageant of prosperity and Enlightenment/while Europeans settled for coarse woolen and linen garments, Muslims wore brocaded fabrics of ormandy, taffeta and damask.” In light of such insurmountable Islamic superiority, it seems almost miraculous that coarse Christian barbarians from Dark Age Europe managed to muster enough Crusader “fanaticism” to wrest away Muslim territory and hold it for almost two centuries. As for the Crusades, this video’s scornful dismissal of them as “barely have[ing] an impact...their only lasting legacy a few castles” seems at odds with the modern Muslim view of the Crusades as the beginning of the end (or at least the end of the beginning) of Islamic civilization.

Almost an hour of “Islam: Empire of Faith” is devoted to the Ottoman Empire, the most powerful Islamic state that has ever strode upon the world stage. Ottoman nomadic origins are noted and a useful explanation of their state’s genesis and expansion is provided. However, Esin Atil makes the curious observation that “the Ottomans could not expand to the east or south...as a Muslim should not be fighting against other Muslims.” While in theory this was true, one might forgive the Mamluks of Egypt, conquered by the Ottomans

1 Cf. Surat al-Najm [53]:9ff, which permits Muslims to worship other gods besides Allah but then takes back the allowance and Surat al-Hajj [22]:50ff, which allows for abrogation of Qur’ anic verses allegedly interpolated by Satan.
in 1517, or the Safavids of Iran, constant combatants with the Ottomans, for wondering how valid it was in practice. Throughout the video, Islamic civilization is essentialized but positively, not negatively as the Saidians accuse the Orientalists of doing.

The Ottoman zeal to conquer Europe in the name of Islam is noted but, interestingly, this jihad—never named as such, by the way—is portrayed as perfectly normal for an Islamic society, unlike crusade for a Christian one. Much of the segment on the Ottomans deals with Sultan Suleyman (d. 1561), leader of the empire at its alleged height. His campaigns against Europeans and Safavids are examined, as well as his attempts to head off attempted coups and the increasing role of the harem in Ottoman politics. Post-Suleyman, “no Ottoman sultan would ever achieve his greatness again. The nexus of world power would move from the Mediterranean Sea to the Atlantic Ocean and the New World, slowly leaving the Ottomans behind.”

Here the video ends. By doing so, it not only reinforces the discredited theory of unremitting Ottoman decline beginning in the 16th century, it also seems to suggest that Islamic civilization ceased to exist at that point? Finally, in order to demonstrate that “Islamic and Western civilization have the same roots...[and] are kindred spirits, alike yet very different,” this video presents a one-sided, apologetic view of Islam and Islamic civilization. Such a patronizing attitude is insulting to Muslims and to one of the world’s great civilizations.  

Timothy Furnish  
Georgia Perimeter College

Jonathan D. Spence, The Death of Woman Wang  
(New York: Penguin Books, 1978, 169 pages, $12.95) and Jonathan D. Spence, The Question of Hu  

Jonathan’s Spence’s books, The Death of Woman Wang and The Question of Hu, both recount the stories of small, obscure events in Chinese history during the seventeenth and eighteenth centuries. Neither Woman Wang nor John Hu would have come to the attention of undergraduate students without Spence’s work. The question then becomes would they have missed anything and do Spence’s books add to students’ knowledge of Ch’ing Dynasty China?

The Death of Woman Wang focuses almost exclusively on four events which took place between 1668 and 1672 in T’ang-ch’eng county, Shantung province, northeastern China, a county “not famous for anything” (p.xii). Nonetheless, Spence found enough material in three, near-contemporary sources to write a short, useful book. The sources are Local History of T’ang-ch’eng, a magisterial handbook and personal memoir of Huang Liu-hung, and the works of P’u Sung-ling, “a gifted and remarkable writer” of dramas, essays, and short stories (p.xiv). Excerpts from these works are translated and quoted throughout the book.

Chapter One begins with a devastating earthquake which struck T’ang-ch’eng in late July 1668 and continues with brief discussion of other disasters over the prior fifty years. Chapter Two describes the physical and human geography and economy of T’ang-ch’eng county. Chapter Three tells of Widow P’ieng’s struggle to guard the inheritance of her son from his paternal cousins. Chapter Four recounts the feud between the Li family and a local landlord named Chiang, the father-in-law of a bandit leader, Wang San. Chapter Five recounts the story of Woman Wang who ran away from her husband, then returned to him and was killed. The Epilog tells of his trial and punishment.

A great deal of information on the daily life of Ch’ing Dynasty peasants in northeastern China is given. Spence surrounds the four featured events with details of the economy, taxation system, religious beliefs and customs, and laws. Though there is a great deal of information, it is presented in such a way as to be interesting and understandable, and a map of T’ang-ch’eng county is included. Selections from primary sources, especially P’u Sung-ling’s stories, are long and frequent, and there are even two maps reproduced from the Local History of T’ang-ch’eng. Spence explains most of the unfamiliar terms, ideas, and practices. The one exception I noted was the failure to define the cangue in the Epilog.

This book could be very valuable used in a class on Modern Chinese History or for comparison with peasant life elsewhere in the world. Although it is fairly detailed, each chapter is short and concentrates on the elements of daily life related to the central event. There are also links to larger issues in Chinese history, for example, the training and selection of the magistrates.

The notes and bibliography will frustrate most undergraduate students. The notes are mostly source citations, and often refer to sources written in Chinese. A short list of recommended readings in English is given to supplement the bibliography which lists mostly Chinese language works.

The only real problem I see with this book is that the translated primary sources especially P’u Sung-ling’s stories, are not set off very well from the rest of the text. There is only a slight reduction in font size to clue the reader in. However, with careful reading and forewarning, students should be able to recognize these inclusions. I would recommend this book for any class on Modern Chinese history.

The Question of Hu, is another work entirely. Like The Death of Woman Wang, it is written from primary sources, in this case the writings of the Jesuit priest, Father Jean-Francois Fouquet, who
brought John Hu to France from China in the early 1720s, and Chinese documents from the Vatican archival collection relating to Hu’s story.

John Hu was a devout Catholic convert living in Canton and working with the institution responsible for coordinating Catholic missionary work in the area of Canton. He was a forty-year old widower who could read and write Chinese, and knew a little about classical literary Chinese. Because of this, Hu was chosen to accompany Father Fouquet to France and help with his work on reconciling the Chinese classics and Christian teachings. Hu was to transcribe pages from Chinese works for Father Fouquet. In return, he would be paid a salary and provided with passage back to China. Hu believed he would also go to Rome and meet the Pope before returning to China, but this never happened. Hu was sent to an insane asylum and eventually back to Canton.

I would not recommend this book as a text in an undergraduate course. The book is meticulously researched, but conveys very little information. It is simply the story of an individual, John Hu, with no context. For example, Hu shocks the Papal nuncio in Paris and his entourage by “[throwing] himself to the floor [in front of a crucifix] and [kowtowing] repeatedly, ignoring the throng of onlookers” (p.85). No real explanation of Hu’s actions is given. I feel as if Spence wanted to stay too close to his primary sources to risk changing them by going beyond what was written to give context and meaning to the story. If no witness explained Hu’s actions, then Spence would not speculate. This is the book’s great weakness—it is so tied to the sources that very little is really explained, the sources have to speak for themselves. Since there is almost no context, only description, the reader can get no real information about anything except Hu’s individual actions. Thus, Hu’s story cannot be expanded into a larger picture without much hard work.

The notes, mostly source citations, do not clarify matters at all. The bibliography cites a few secondary works that may help contextualize Hu’s story, but it too refers mostly to French archival sources and is of limited use.

The Question of Hu reads like an outline for an unfinished novel. It was not a useful historical monograph. The question of Hu is what is it? I can’t say, except that it is not a book for the classroom.

Pamela G Sayre
Henry Ford Community College

NEWS

The WHA of California participated in the California Council for Social Studies annual meeting in Riverside (2-3 March 2002). Professor John Moore of Cal Poly Pomona made a presentation on “Situating American History into World History.”

The Southeast World History Association has selected a new Secretariat. Effective 1 June 2002, Kennesaw State University will host the SEWHA Secretariat. Alan LeBaron will replace Micheal Tarver as Secretary. Tarver resigned the position after accepting a department head position at Arkansas Tech University.

Dr. Linda Miller has been named the first recipient of the National Peace Educator by the National Peace Corps Association for her work in promoting peace and international understanding. The award was named in honor of those teachers who died on September 11, 2001. Miller teaches American government and world history at Fairfax High School (VA).

IMPORTANT

Effective 1 August 2002, the new address for the Bulletin will be: Dr. Micheal Tarver, Editor - World History Bulletin, Arkansas Tech University, Department of Social Sciences and Philosophy, Witherspoon 255, Russellville, AR 72801.
AUSTRALASIA
Greg Melleuish
History and Politics Program
University of Wollongong
Wollongong, NSW 2522
Australia
e-mail: Gregory-Melleuish@uow.edu.au

EUROPE
Carol Adamson
c/o The International School of Stockholm
Johannesgatan 18
S-111 38 Stockholm
Sweden
tel: 46.8.412.4000
Fax: 46.8.412.4001
e-mail: c.adamson@intsch.se
e-mail: caroladamson@mbox318swipnet.se

CANADA AND UNITED STATES NORTHWEST
Dwight Gibb
2123 NW 201 Street
Seattle, WA 98177
Tel: 206.546.1864
Fax: 206.368.3608
e-mail: dwight-gibb@lakeside.sea.wa.us

UNITED STATES – CALIFORNIA
David R. Smith
Department of History
Cal-Poly Pomona
3801 W. Temple Avenue
Pomona, CA 91768
Tel: 909.869.3874
Fax: 909.869.4724
e-mail: Drsmith2@csupomona.edu

UNITED STATES – TEXAS
Anthony C. Florek
School of Behavioral & Social Sciences
St. Edwards University
3001 South Congress
Austin, TX 78741
e-mail: tonyf@admin.stedwards.edu

UNITED STATES – SOUTHEAST
Alan LeBaron
Kennesaw State University
Department of History and Philosophy
1000 Chastain Rd
Kennesaw, GA 30144
Tel: 770.423.6589
Fax: 770.423.6432
e-mail: alebaron@kennesaw.edu

UNITED STATES – ROCKY MOUNTAIN
Beatrice Spade
Department of History
University of Southern Colorado
Pueblo, CO 81001
Tel: 719.549.2417
Fax: 719.549.2705
e-mail: Spade@meteor.uscolo.edu

UNITED STATES – NEW ENGLAND
David Burzillo
The Rivers School
333 Winter Street
Weston, MA 02493
Tel: 781.235.9300 x420
Fax: 781.239.3614
e-mail: d.burzillo@rivers.org

UNITED STATES – OHIO
Tim Connell
Laurel School
One Lyman Circle
Shaker Heights, OH 44122
e-mail: Cornell@en.com

UNITED STATES – MID-ATLANTIC
Jacqueline Swansinger
Department of History
State University of New York - Fredonia
Fredonia, NY 14063
Tel: 716.673.3881
Fax: 716.673.3332
e-mail: jacqueline.swansinger@fredonia.edu
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Charles D. Smith
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A Teacher's Companion
Ross E. Dunn
San Diego State University

The New World History is a unique collection designed to help instructors prepare for the challenge of teaching world history. The editor, a leading voice for advancing the world history curriculum, has organized 50 articles into 11 pedagogically oriented chapters on topics such as arguments for and against teaching world history and the place of gender issues in world history.
The World History Association

President
Ralph C. Crozier
History Department
University of Victoria
Victoria, BC, Canada V8W 3P4

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David Northrup
Department of History
Boston College
Chestnut Hill, MA 02467

Secretary
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SUNY College at Fredonia
History Department
Fredonia, New York 14063

Treasurer
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Department of History
Eastern Illinois University
Charleston, IL 61920

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