

World History Bulletin

Fall 2010

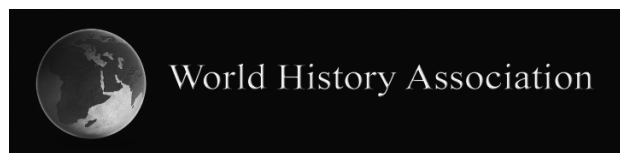
Vol. XXVI No. 2



World History Association

In This Issue

Editor's Note	Inside Front Cover
From the Executive Director	1
Letter from the President	2
Nineteenth Annual WHA Conference	4
WHA Inaugural Symposium in Istanbul	6
WHA Affiliate Reports	9
New WHA Executive Council	9
Outgoing Executive Council Members	10
Minutes of the WHA Executive Council Meeting	11
Minutes of the WHA Business Meeting	14
Upcoming WHA Events	15
2010 WHA Teaching Prize	16
"Before the Opium Wars" by Suzanne Litrell, Bayshore High School (Bayshore, NY)	
Some Roads Lead to Rome: An Ottomanist's "Detour" Through the Vatican Collections	22
by Ariel Salzmann, Queen's University	
Did the Balkans Have a Renaissance?	24
by Alexander Mirkovic, Arkansas Tech University	
What's Wrong (and Right) with World History in Texas	29
by David C. Fisher, University of Texas, Brownsville	
Book Reviews, Book Review Coordinator - Peter Dykema, Arkansas Tech University	33



Editor's Note:

Fall 2010

Dear Members of the World History Association,

On behalf of the Southeast World History Association, the Department of History at Georgia State University, and the Editorial Team, I am delighted to offer the Fall 2010 issue of the *World History Bulletin*. The *Bulletin* flourished under the editorial guidance of Micheal Tarver, and we look forward to maintaining the high standards that he established for the *Bulletin*. To that end we have initiated a peer review process for scholarly essays that are submitted for inclusion in the *Bulletin*'s pages. We are also committed to continuing the successful series of guest editorships and themed issues that Micheal established, and we anticipate future issues centered on topics such as race in world history and law and world history. We also plan to initiate a new feature in the Spring issue of the *World History Bulletin*: a "work in progress" by a noted world historian, with responses from other scholars who offer their thoughts on the piece not only from the standpoint of research but also from the perspective of teaching and pedagogy.

This first issue under a new editorial board has entailed a lot of work, and I wish to thank Winston Welch and Al Andrea -- as well as the authors of the pieces we have included in this issue -- for their support, their energy, and their dedication to the *World History Bulletin*. Peter Dykema, the book review editor, continues to be heroic. The members of the editorial team and the reviewers also deserve recognition for turning around submissions in a very expeditious way.

I welcome your comments, criticisms, and suggestions

All my best,

Jared Poley, editor

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Letter from the Executive Director of the World History Association

Winston Welch, University of Hawai'i

Fall 2010

Dear WHA Members,

As 2010 draws to a close, we can look back at a busy and successful year at the WHA. The 2010 WHA Conference in San Diego was a terrific success with about the same number of attendees as our conference in Salem in 2009. We had wonderful keynote speakers and interesting session panels, while receptions, luncheons, and breaks provided for perfect socializing opportunities. WHA conferences are always the best way to meet friends new and old, find out about the latest research and pedagogy, and collaborate with others in the field.

The Istanbul Symposium in October, is the first of our tightly-focused symposia to be offered and will have taken place by the time you receive this. The theme, "Byzantine and Ottoman Civilizations in World History," was so popular the number of panels was doubled, but still did not allow for room for all those wishing to present. If you were not able to attend, our next symposium will take place in January, 2012, in Siem Riep, Cambodia, site of the Angkor Wat temple complex. Please see the website for full details as they become available.

We are now deeply involved with the conference in Beijing in July 2011, which will be the trip of a lifetime for many, and a highlight not to be missed. Capital Normal University will be our host for this event. It is making every preparation to ensure a high-quality, successful conference. We have planned a range of events from our opening reception to banquets to informal gatherings around the conference venue. We will offer a set of superb tours specifically designed for maximum appeal for conference attendees: four pre-conference day tours of Beijing and environs, and two multi-day post-conference tours—one focused on the Silk Road and one we call the Grand China Explorer. Please see the website for complete information on these offerings.

You may have noticed our transition to an online database is complete. You may now update personal information at any time, register for conferences, renew memberships, and much more. Our conferences have also completed the move to the digital world with online submissions, allowing for faster and better conference planning. Thank you for your patience as we became technologically up-to-date. We will continue to improve all of our systems and as always, we welcome your comments, suggestions and feedback.

My personal thanks to Jackie Wah, our conference and membership administrative assistant specialist, whose skill, warmth, charm and humor make coming to work a joy. Please give Jackie a warm hello when you see her in Beijing or speak on the phone.

Finally, a huge note of appreciation to both our outgoing editor of the *Bulletin* Micheal Tarver and our incoming editor Jared Poley. The dedication and work involved in creating each edition of the *Bulletin* is a labor of love, and we sincerely thank these gentlemen for overseeing its production.

Let us know how we are doing and if there is anyway we may improve our service to you—we love to hear from you.

Warm regards,
Winston Welch
Executive Director



Letter from the President of the World History Association

Alfred J. Andrea, University of Vermont

Istanbul, 26 October 2010

Greetings from Istanbul, where we just concluded our first (and what I hope will be annual or nearly so) co-hosted symposium on a tightly focused issue in world history. Thanks to the generous support of Istanbul Şehir Üniversitesi (Istanbul City University) and the hard work of its faculty, our executive director, Winston Welch, and Jackie Wah, the WHA's administrative assistant, "Byzantine and Ottoman Civilizations in World History" was a success by any metric that one might apply.

A report on the symposium appears elsewhere in the pages of this issue, but I would like to make several points here regarding this and future symposia. First and most important, these symposia are intended to be media through which the WHA can expand its presence beyond the borders of the United States. It is no secret that the WHA's membership is mainly composed of teachers and scholars who reside in the USA, and world history as a subject of research and teaching is still largely an American phenomenon. It is important for the WHA and its members to work to change that and to further the internationalization of world history studies. This symposium was a small step toward that goal. Unlike our annual conferences, which are held in the summer and are offered beyond the USA's borders every third year, these symposia will be held whenever and wherever we can find a willing co-host outside of the United States—as long as they do not conflict with our larger, more widely ranging annual conferences or hamper the tremendous amount of work that our Secretariat puts into making each annual conference such a rewarding experience for all who attend. Second, thanks to the work and vision of our vice-president, Marc Gilbert, our second symposium will be held 2-4 January 2012 in Siem Reap, Cambodia. Cosponsored by Pannasastra University, Teachers across Borders, and the WHA, it will focus on "Southeast Asia in World History." But enough about the symposia—for now. Please read the report on what transpired in Istanbul to understand why this symposium series is and will be such an important element in the WHA's global outreach.

WHA members who attended our annual conference in San Diego this past June, which is likewise described elsewhere in these pages, witnessed the result of the hard work Winston, Jackie, the Local Arrangements Committee, and particularly Laura Ryan and her students put in before and during that meeting to make it the great success that it was. Conferences such as this cannot succeed without a vast expenditure of time, talent, effort, and resources. Thank you one and all.

Immediately after the San Diego conference ended, Winston and I were on a plane to Albuquerque, New Mexico to meet our hosts for the 2012 conference, to view and study the facilities at Albuquerque High School, the venue for the conference, and to find suitable (and discounted) hotels for all of the persons who will undoubtedly wish to attend. Led by Connie Hudgeons, a member of the WHA Executive Council, a faculty member at the high school, and the person responsible for the invitation to come to Albuquerque, we toured the school. What we found was amazing. The facilities

are equal to or better than any college or university where we have held previous conferences. Put simply, if infrastructure is any standard by which to judge what to expect, this will be a great conference. Moreover, Connie identified a number of local caterers, each noted for the excellence of its food, who can provide refreshments and more. As has become the norm at WHA conferences, we will eat well at our luncheons, receptions, breaks, and other events. Connie had already identified the Embassy Suites, which is only a hundred meters or so from the high school, as one possible conference hotel. We visited it, found it to be equal to the highest of Hilton Hotel standards and extremely family friendly—to the point that it schedules daily events for children. In his usual business-like manner, Winston negotiated a great conference rate. For anyone who is planning on coming with a family or who wants to just roll out of bed and walk to the conference site, this is the hotel for you. For those who wish to be about two miles away in Old Town, there is the Albuquerque Hotel, with which Winston also negotiated a favorable conference rate. This is luxury in the style of Old Mexico, and Old Town is filled with interesting restaurants, historic sites, and vendors of native jewelry. It is not a place to be missed by any conferee. Before I go on too long, let me state simply that the two days we spent in Albuquerque bore significant results.

In late August, I joined a number of WHA members, including David Christian and Patrick Manning, our two delegates to the Network of Global and World History Organizations (NOGWHISTO), at the second plenary meeting of this organization, which was held in Amsterdam in conjunction with the XXI Comité international des Sciences historiques/International Congress of Historical Sciences (CISH). There we heard the good news that NOGWHISTO (and, by extension, the WHA) has been admitted to membership in CISH, another indication of the WHA's growing presence in the international community of historians. Thanks essentially to a yet-unpublished study prepared by Ane Lintvedt (look for it in a future issue of *World History Connected*), I presented a report on the state of world history pedagogy in the United States and heard reports on the teaching of world, or global, history in other regions of the world.

It was encouraging to learn that the teaching and study of the integrated history of humanity is on the rise. Yet it was also clear that so much more needs to be done to promote world history beyond the borders of the U.S. To that end, during a break in scheduled NOGWHISTO meetings, I traveled to Leiden to meet with Jonathan Even-Zohar and Steven Stegers to discuss possible areas of cooperation between the European Association of History Educators (aka EUROCLIO) and the WHA. Jonathan and I met briefly again in Istanbul several days ago, and he assures me that proposals for cooperative ventures are forthcoming. I hope that my next report to the membership will contain specific information regarding future EUROCLIO-WHA endeavors.

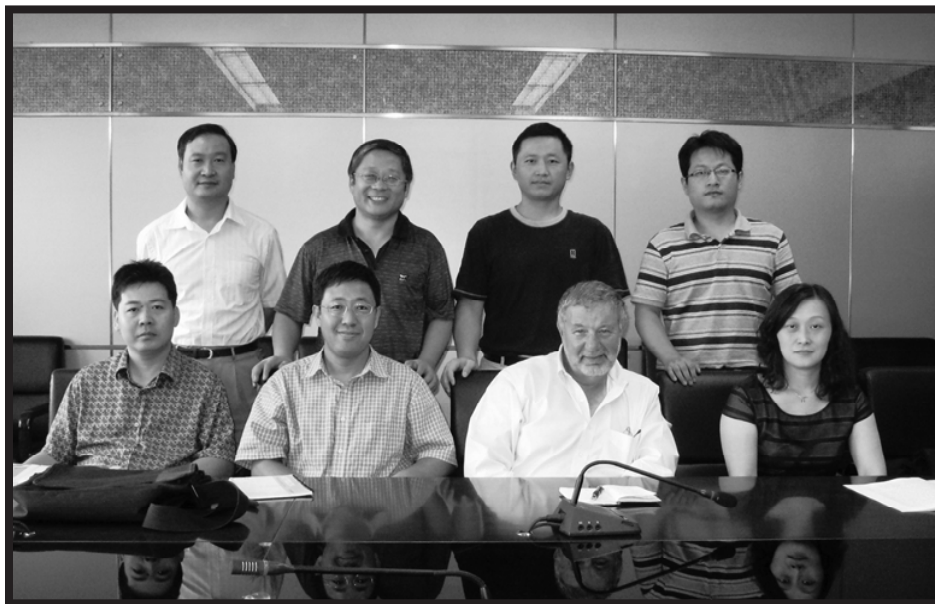
September was a month of great events and news. At the invitation of President Liu of Capital Normal University, I presented a series of seminars on aspects of world history at CNU

but, much more significantly for the WHA, worked out, in close cooperation with the faculty and administration at CNU, final details regarding the 2011 conference in Beijing. A report on what I did and learned is available at www.thewha.org. Let me note further that without the hard work and good will of our Chinese colleagues and our Secretariat, all of the good things accomplished in Beijing would not have been possible. The constant e-mails between Hawai'i and China are testimony to the effort and vision of Winston and Jackie. Moreover, I cannot praise enough our colleagues at CNU. The 2011 conference promises to be exciting.

While in Beijing, I also meet with representatives of two tour agencies to discuss pre- and post-conference tours of

Social Studies, a happy confluence that not only assured a high turnout of conferees but also resulted in a few additions to the WHA rolls. Let me suggest that other affiliates should consider joining forces with similar like-minded organizations and should use their periodic conferences as media for recruiting WHA members. When the WHA grows and prospers, we all benefit. More important, the study of world history grows and flourishes.

At the Midwest WHA meeting, I had the great pleasure of presenting a plaque to Mark Welter, which recognized him as a special patron of the WHA and world history. We had the plaque ready to present to Mark in San Diego in June, but cancelled flights forced him to abandon his trip to the annual conference. Mark, as many of you know, has funded two essay-



Meeting with some of the history faculty at Capital Normal University, our hosts for the 2011 conference

various areas of China. The tours that were laboriously planned and agreed on are outlined on the WHA web site, where one can and should sign up for them. The many hours that our office in Hawai'i put into working out the details of the tours are another example of the ways in which the WHA works for you.

In September and then in November, we received word that after 6 years of planning for it and finally of applying for admission, our application to the American Council of Learned Societies passed the first two of three hurdles. We will receive word in late May whether or not we cleared the final hurdle. As an avid Red Sox fan, I am exceedingly superstitious and mention this with some reluctance. After all, one never comments on a no-hitter in progress. Still, I must report this good news.

Over two successive weekends in October, I presented (mercifully short) keynote addresses at the conferences of two affiliates, the Northwest WHA on the campus of the University of Oregon in Eugene and the new Midwest WHA on the campus of Loyola University in Chicago. Both were, in my estimation, quite successful meetings due to the efforts and organizational skills of the many people responsible for bringing them together. To cite several of the organizers is to overlook many, but I must note that Heather Streets-Salter and Ralph Croizier were key to the success of the NWWHA conference, and John Pincince and Paul Jentz played similar roles for the Inaugural MWWHA Conference. The Northwest WHA met in conjunction with the Oregon Council on

prize competitions for, respectively, K-12 and community college students. This means that the WHA now offers competition awards at every level of world history study. For further information on all of these awards, go to our web site.

When receiving the plaque, Mark noted that these two awards will be funded in perpetuity through a provision in his will. To my knowledge, currently three WHA members, including Mark, have remembered the WHA in their wills. I urge all who are serious in furthering the mission of the WHA to consider including a bequest in their planned giving. As with all else, further information on this type of gift is available on our web site.

During the months that remain in my presidency, I hope to visit as many affiliate conferences as my schedule allows. Already I have accepted an invitation to participate in the October 2011 meeting of the California WHA in La Jolla. Invitations to visit and address other affiliate conferences are warmly welcome.

Finally, do not forget that the WHA will meet in conjunction with the AHA's annual meeting in Boston in early January 2011. I hope to see many of you there at the WHA reception and, of course, look forward to greeting all who join us in Beijing in July.

With best wishes,
Al Andrea

Nineteenth Annual WHA Conference a Huge Success

The 19th Annual WHA conference held at the Marriott Mission Valley Hotel in San Diego, 24-27 June 2010, which centered on the themes “Gender in World History” and “The Pacific in World History,” was another in a long string of highly successful conferences. The meeting attracted 450 conferees, including participants from Australia, China, Fiji, South Africa, and a variety of other distant locales.

In his welcoming remarks, WHA President Alfred J. Andrea noted the case of Peter F. Adebayo of the University of Ilorin, Nigeria. Peter traveled by taxi some 400 kilometers over rough roads and for many hours in order to apply in person for his visa at the US Embassy in Lagos. After several days of anxious waiting, he received the visa only hours before his plane was scheduled to leave.

A long trip to Madrid was followed by an equally long flight to Chicago. After a delay of 5 hours due to stormy weather, he was airborne to San Diego. When he finally arrived a half a world away from where he began, he was able to check into the hotel at 12:30 AM, totally exhausted. He had the luxury of resting until 10:00 AM when he was already meeting with WHA officers regarding the African Network in Global History, which he has been instrumental in founding. World history is obviously more than just a career choice for Peter and so many others who expended time, energy, and resources to attend this conference.

Realizing the efforts and sacrifices of those who chose to come to San Diego, the Local Arrangements Committee, our co-hosts, Southwestern College and San Diego State University, the WHA Conferences and Program Committees, and the WHA Secretariat made every effort to offer conferees a stimulating academic experience and a great social time. They succeeded on both levels.

Conference events began with the opening of the book and teaching materials exhibit (with 22 exhibitors) and registration on Thursday afternoon, where everyone received what has become a collector’s item at these conferences, the conference handbag. Handbags, along with every sort of handout regarding sites and events of local interest, were passed out by friendly students from Southwestern College, who were easy to spot because of the colorful Hawaiian leis they wore. Laura Ryan of Southwestern, one of the three guiding forces on the Local Arrangements Committee recruited 70 (!) student volunteers, many of whom also took the opportunity to attend one or more sessions during the conference. Whenever anyone had a question or issue regarding local events and sites, these students were there with a smile and an answer. Overseeing everything and making sure that

all went smoothly were Jackie Wah, the WHA’s administrative assistant, and Executive Director Winston Welch. They seemed to be everywhere at once, and their attention to numerous details was awe-inspiring.

As registration was proceeding, several meetings were held for regional affiliates under the direction of Marc Gilbert, WHA vice president and the person in charge of WHA affiliate relations. During this time, the Executive Council also held its semi-annual meeting, where, among other business, it heard from Peter Adebayo regarding the progress of world history studies in Africa, and from three members of the faculty at Beijing’s Capital Normal University, who reported on the state of CNU’s preparation for the Twentieth Annual WHA conference to be held there, 8-11 July 2011.

Late that afternoon, the first of three receptions was held—poolside—at the hotel, thanks to the sponsorship of ABC-Clio, which is celebrating the forthcoming publication of the 20-volume *ABC-Clio World History Encyclopedia*. A repast of light appetizers was promised, but it turned out to be a feast that left many conferees too sated to contemplate dinner.

On Friday, the conference’s academic events began with an opening ceremony presided over by Winston Welch, WHA executive director. Conferees were welcomed by Dr. Raj K. Chopra, president of Southwestern College, and Alfred J.

Andrea of the WHA. In their remarks, each underscored the civic and moral, as well as intellectual, values of world history. After a short break, Merry Wiesner-Hanks of the University of Wisconsin, Milwaukee, delivered the first keynote address, “Crossing Borders in Gender History.” Following a morning coffee-and-desert break sponsored by the Golden Web Foundation, the day’s panel and round table sessions began in earnest. Over the course of two and a half days, conferees would have to choose among 67 panels and roundtables that involved more than 225 direct participants and numerous audience members. Moreover, throughout Friday and for most of Saturday, Pearson Prentice Hall was videotaping, for student consumption, short (5-8 minute) segments on various aspects of world history presented by a number of WHA volunteer “talking heads.”

After lunch, another two rounds of sessions began, broken by a coffee and desert interlude sponsored by Adam Matthew Digital. Late afternoon saw conferees gathered once again at poolside for an open bar and another feast of huge quantities of food cosponsored by the National Social Science Association, the National Social Science Press, and the WHA.



Craig Benjamin registers; Jackie Wah, in the background, checks registration badges

Saturday morning began with the WHA Business Meeting. As has been the tradition since 2006 (and to lure members to this 8:00 AM gathering), three sets of encyclopedias were raffled off as door prizes, thanks to the generosity of Berkshire Publishing Group and ABC-CLIO. In addition to informing the membership of what had occurred at the previous day's Executive Council Meeting and hearing members' concerns and ideas, the WHA paused to honor a number of its members. Certificates of appreciation were presented (in absentia) to the members of the Local Arrangements Committee, Laura Ryan, Ross Dunn, and Ed Beasley (who undoubtedly were sleeping in a bit due to exhaustion), as well as to several other WHAers whose work for the association over the past year has been extraordinary. Additionally, the 2010 Book Prize was presented to John R. Chavez of Southern Methodist University, and the 2010 Teaching Prize was presented to Suzanne Litrel of Bay Shore High School, New York. Inclement weather in the Midwest and cancelled flights prevented the appearance of Mark L. Welter, for whom a special plaque had been prepared to honor his generous sponsorship of the WHA's two newest prize competitions: The Mark Welter K-12 World Historian Award and the Mark Welter Community College World Historian Award. With these additions, the WHA now offers prizes to its members at all academic levels. The WHA plans to honor Mark publicly at the forthcoming conference of the Midwest WHA affiliate in October.

The morning sessions were broken up with a coffee and desert sponsored by College Board AP World History, but the big social event was lunch hosted by Southwestern College. A Mexican buffet was laid out on the hotel lawn, and for an hour and a half, conferees were entertained by Southwestern's internationally renowned Mariachi Garibaldi ensemble. A fantastic and plentiful lunch was spiced by festive music that brought many smiles.

In mid afternoon the conference moved a few miles up I-8 to the campus of San Diego State University. Proceedings began with recognition of Kevin Reilly and Heidi Roupp

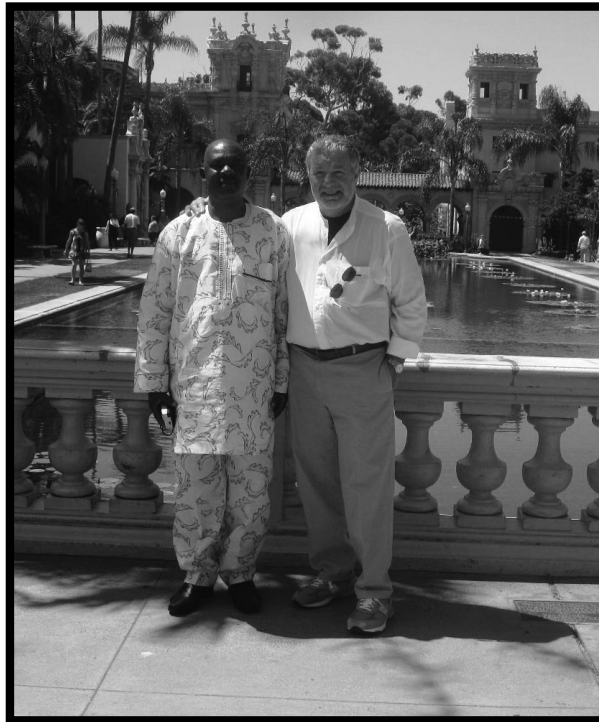
as "Pioneers of World History." Instituted in 2009 when Alfred W. Crosby and William H. McNeill were so honored, this distinction is reserved for persons who have over a long career substantially advanced awareness and recognition of world history, as well as having contributed in a meaningful manner to its scholarship and pedagogy. As early presidents and founders of the WHA, as well as global evangelists of world history and prolific authors in the field, Roupp and Reilly were fitting recipients of this honor. Indeed, they have honored the WHA by their long association with it. Unhappily Kevin was indisposed and could not attend the ceremony. He was presented his plaque Sunday evening at a private dinner with Wah, Welch, and Andrea. Heidi, whose many activities caused her at one time to wonder if she could make it to San Diego, was in attendance, and offered a moving retrospective of her life and career as a world historian.

This ceremony was followed by the second keynote address, "Tough Choices: Grappling with Famine in Qing China and the British Empire," presented by Kate Edgerton-Tarpley of San Diego State University. Following this stimulating (and richly illustrated) address, conferees moved to the patio for another food-filled reception, this time sponsored by San Diego State University. Many conferees thought that dinner was unnecessary

after this feast, and quite a few could be found that evening in the hotel pool area enjoying drinks and one another's company.

Sunday witnessed the last of the sessions, with a morning break sponsored by Wadsworth Cengage Learning. As panels ended at 12:30, many participants, who opted not to fly home that day, could be seen heading off for one or more of San Diego's many delights, and even one of the several afternoon tours set up by conference organizers.

As friends and colleagues parted on Sunday and Monday, one constant refrain was "See you next year in Beijing." And, indeed, Beijing will be a special conference that is not to be missed. You can read about it elsewhere in the pages of the *Bulletin*.



Peter Adebayo and Al Andrea at Balboa Park

We want to be able to reach you, and we never send spam.
Be sure to add thewha@hawaii.edu to your email "safe list"

WHA Inaugural Symposium in Istanbul

The WHA's inaugural academic symposium, "Byzantine and Ottoman Civilizations in World History," held at and co-hosted by Istanbul Şehir University, 21-24 October 2010, attracted over 350 registrants from Turkey, the USA, and a fair number of other nations, many of them encompassing lands formerly part of the Byzantine and Ottoman empires.

The symposium began with afternoon ceremonies on Thursday, which were held at the Cernal Reşit Rey Concert Hall in Pera, which lies across the harbor of the Golden Horn in European Istanbul. Set against a massive banner that covered the rear of the concert stage, Dr. Gökhan Çetinsaya, rector (president) of Istanbul Şehir University, and Dr. Alfred J. Andrea, president of the WHA, welcomed the conferees, and each briefly placed the symposium's theme into a historiographical context. This was followed by the plenary round-table discussion "Civilizations and World History," featuring Professors Mehmet Genç, Cemal Kafadar, Peter N. Stearns, and Kemal Karpat. Simultaneous translation into Turkish and English was provided throughout the afternoon proceedings.

Concurrent panel sessions began on Friday morning and continued through Saturday afternoon at the main site of the symposium, the university's campus in Üsküdar on the Asian side of the Bosphorus. Panels in English and Turkish included such topics as "Slavery: Aspects of a Global Institution in the Eastern Mediterranean World, 9th-19th Centuries" and "Byzantine and Ottoman Military Institutions as Products of East-West Interactions."

The highlight of the Friday gathering was Dr. Judith Herrin's keynote address, "Marriage—a Fundamental Element of Imperial Statecraft?" In her address, Professor Herrin demonstrated how marriage was a key element in the imperial policies of Byzantium, Tang China, Europe's Carolingian and Ottonian empires, and the Ottoman Empire. What proved to be especially interesting to the audience was her showing how such marriages tied these various imperial entities to the cultures and politics of Central Asia. As several audience members commented in the discussion period that followed her address, this was a prime example of world history practiced at the highest academic level.

The last panel, held on Saturday afternoon, was the plenary round table "Byzantium and the Ottomans in World History: Current Approaches and New Considerations" chaired by Dr. Gökhan Çetinsaya. The panelists, Tim Keirn (in absentia), Dorothy (Dee) Abrahamse, Suraiya Faroqhi, Hayrettin Yücesoy, and Alfred J. Andrea, each addressed the issue of how these two civilizations are currently treated by scholars, world history textbook authors, and teachers. Several panelists further suggested new avenues of research and pedagogy that promise to be fruitful.

Sunday was given over to a free tour of imperial Constantinople/Istanbul led by several advanced students of

Istanbul Şehir University.

Throughout the symposium, Winston Welch and Paul Jentz staffed a WHA membership table, and over the course of 2 ½ days enrolled 51 new members. These latest additions to the WHA rolls bring its membership to close to 1400—the highest it has ever been. What is most encouraging is that most of these new members are citizens of Turkey or other eastern Mediterranean nations.

This unprecedented enrollment number was largely due to the generosity of Istanbul Şehir University, which offered a partial subvention for each new membership entered into at the symposium. On its part, the WHA also reduced the fee for first-time enrollees. This model of a double subsidy for first-time members might well be followed in the future. The WHA, of course, hopes and trusts that each new member remains with the association for many years to come.

Istanbul Şehir University is a new university, having opened its doors as a private, foundation-funded university only this year, and this was the first of what promises to be many such international symposia and conferences sponsored by the university. Needless to say, it was

generous—amazingly so—in its financial and infrastructural support of the symposium.

As a university of the 21st century, Istanbul Şehir emphasizes global studies, and its rector is determined to continue an active relationship with the WHA. To that end, following the symposium's final session, Rector Çetinsaya and key members of the faculty met with four representatives of the WHA: President Andrea, Winston Welch, Paul Jentz, who assists Vice-President Marc Gilbert in matters relating to affiliate relations, and Hayrettin Yücesoy, who had been instrumental in bringing the symposium to Istanbul. The subject of this meeting was the creation of an Eastern Mediterranean WHA Affiliate to be centered at Istanbul Şehir. Although this planned affiliate must still be approved by the university's Board of Trustees, it looks promising that by mid-2011 a new affiliate, which centers on lands that were formerly at the heart of the Byzantine and Ottoman empires, will be in place.

Gökhan Çetinsaya, President of Istanbul Şehir University, opened the gathering with the following remarks:

I welcome you all to Istanbul, "the City". "The City," as it was called for a millennium with justification, the splendid metropolis of Istanbul was to the early Middle Ages what Athens and Rome had been to classical times, and what London, Paris and New York are in modern times.

Byzantine civilization itself constitutes a major world culture. Despite its unique position as the medieval continuation of the Roman State, it has tended to be dismissed by classicists and ignored by Western medievalists.



WHA Symposium on Byzantine and Ottoman History

Similarly, the Byzantine and Ottoman Empires, the two Mediterranean empires in the classical sense, used to be equally resented by Western Europe and Eurocentrist historiographies. But there has recently emerged a deepened interest by historians to understand these empires. And their impact on world civilization, and especially on western civilization, has only recently been recognized. Why should the West perceive its continuity from Antiquity in so poorish a manner, denying the legacy of the “Byzantines” and the Ottomans?

You all know better than I do, that the term Byzantine Empire was invented in 1557, about a century after the end of the Eastern Roman Empire, by the German historian Hieronymus Wolf, in order to distinguish ancient Roman from medieval Greek history. Hieronymus was influenced by the rift caused by the ninth century dispute between Romans (Byzantines as we render them today) and Franks, who, under Charlemagne’s newly formed empire, and in concert with the Pope, attempted to legitimize their conquests by claiming inheritance of Roman rights in Italy, thereby renouncing their Eastern neighbours as true Romans. This served as a precedent to European historians to re-interpret Roman history in different terms and later a derogatory use of ‘Byzantine’ was developed.

And yet, the development and late history of Western European, Slavic and Islamic cultures are not comprehensible without taking it into consideration. The same can be said for the Ottoman Empire as well. Because we know that today’s world has a global economic system, but lacks a just and sustainable political order, the Byzantine and Ottoman empires as two world-historical socio-political entities might have a lot to offer for those who want to understand the nature and mechanisms of global governance. In other words, these two polities have still a lot to teach us, the contemporary citizens of the world.

A study of world history requires a thorough understanding of the Byzantine and Ottoman worlds. In fact, the Middle Ages are often traditionally defined as beginning with the fall of Rome in 476 and ending with the Ottoman conquest of Constantinople in 1453.

The Roman Empire of the East was founded in 330 AD; it came to an end in 1453 - and it was still alive when Trebizond became finally an Ottoman territory in 1461. After taking over the imperial capital city, Constantinople, the Ottoman Sultan Mehmed the Second used the title Caesar/Kayzer among his many formal imperial titles besides Padişah, Hakan, and Halife, stressing the continuity of the idea of an “eternal” empire, what was called in Ottoman “devlet-i ebed-müddet.”

These two empires dominated an important part of the world in all spheres of life, for a total of over sixteen centuries. Yet, although shunned and almost forgotten, the spirit of them still resonates in the world. Their influence is hard to truly grasp. However, to deny history the chance to acknowledge their existence, is to deny the origins of “civilization” as we know it. This conference will enable us to situate the East Roman and Ottoman Empires in world history. Because of the limited temporal and spatial scope of the existing studies and lack of comparative approaches, the issue has not yet been seen in its totality. A rather “closed” viewpoint has prevented Byzantine and Ottoman historians from employing world-historical and comparative tools that might provide them with new insights. I am sure that all participants of the conference are able and will now look beyond the conceptual, temporal, and spatial limits of

current historiography in order to make useful contributions to the understanding of world history.

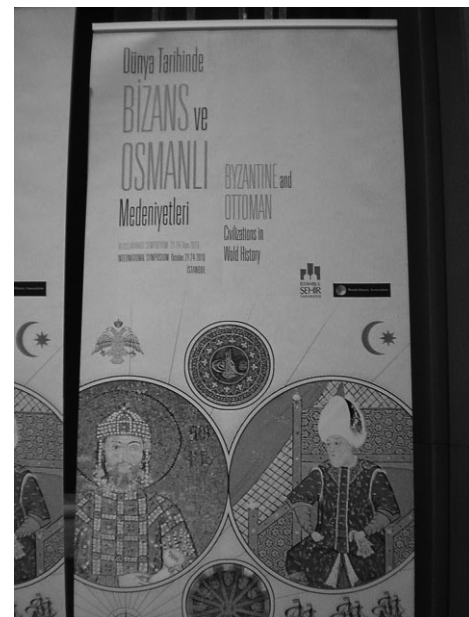
“World history,” is not a compilation of isolated events, civilizations, or ideas; rather, it is about constant exchanges, borrowings, and syntheses, and fusions among different cultures and modes of life as the essential motor of world-historical processes. It is trans-regional and trans-local, and therefore comparative in nature.

The lives and deaths of the Byzantine and Ottoman Empires can only be fully understood in the context of world history, as determined by webs of information, politics, culture, trade, diplomacy, war, and the like.

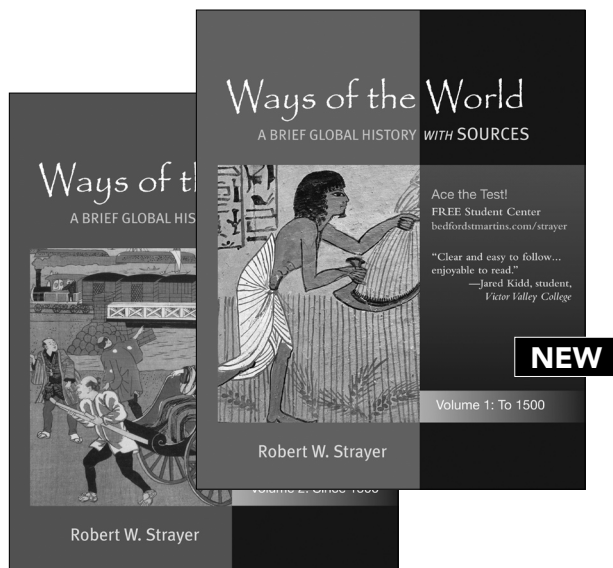
This international conference is a humble attempt to do that. The organizing committee of the symposium has put a great effort to make this possible. I would like to thank Alfred Andrea, Dee Abrahamse, Hayrettin Yucesoy and Nurullah Ardic for their hard work and efforts. I also want to thank the World History Association and its executive director, Winston Welch, with whom we have organized this conference. This was the first but a very fruitful collaboration between the two institutions. And I am looking forward to new opportunities for other projects. Speaking of which, let me give you a good news: Istanbul Şehir University and the World History Association are planning to start a regional chapter of the WHA that will cover the Middle East and the Mediterranean basin. I hope this project will help the “world-history perspective” to be better understood and shared by an increasingly higher number of professional historians as well as school teachers and the general public interested in the affairs of the globe.

On behalf of the Istanbul Şehir University, I welcome you all again and thank you for coming to the very heart of the two great empires: to Istanbul, the city of a hundred names, whether you call it BIZANTION, NEA ROMA, CONSTANTINOPOLITANA, KOSTANTINIYYE, or DERSAADET...

Thank you...



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Ways of the World **A Brief Global History with Sources**

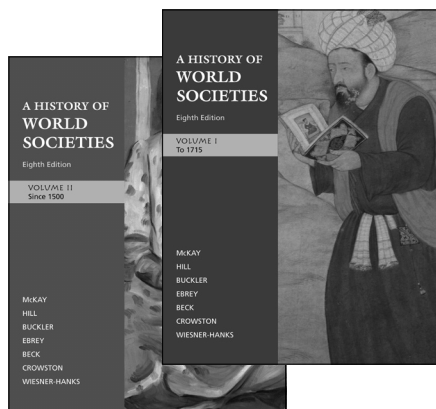
Robert W. Strayer, *California State University-Monterey Bay*

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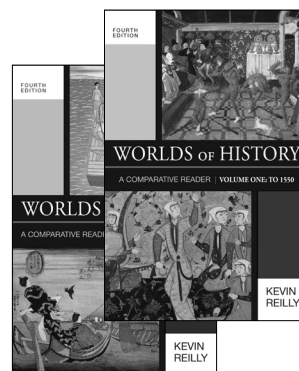
— Jeanne Harrie, *California State University Bakersfield*

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WHA Affiliate Reports

The Northeast Regional WHA is still undergoing restructuring and is currently awaiting news of whether or not its application for a home at Salem State University in Massachusetts, under the directorship of Dane Morrison, has been approved.

California World History Association

The California World History Association entered its fourth year in October 2009. After a successful conference in Riverside, California, the officers and board of directors took on the task of promoting the growth of the organization. New officers Jonathan Shulman, President, Mike Vann, Vice President, and Kathy King, Secretary, joined Cynthia Brown, Treasurer. Among the matters addressed by the officers were:

- Continued development of the CWHa website under the direction of Ian Kelly.
- Organizing a CWHa presence at the San Diego meeting of the World History Association in June, 2010.
- Planning the 2010 conference at California State University, Sacramento.
- Seeking financial stability through donations and membership contributions.

At the WHA conference in San Diego in June, 2010, the CWHa distributed flyers inviting California WHA members to join the organization. The officers also joined in several very profitable discussions about sustaining growth and broadening association activities at the Affiliates Roundtable. The CWHa was well represented at the conference in a variety of capacities including planning and organization and as presenters on a wide range of panels.

On October 22-23, 2010, the CWHa met at California State University, Sacramento. The theme "California in World History" allowed for a wide range of panel topics bringing contributors from as far away as New Zealand. The keynote speaker was Joseph Pitti of California State University, Sacramento,

whose World History research interests and years of experience in teaching California history produced a lively and inspiring presentation embedding California history in a worldwide context.

A business meeting followed the Friday evening sessions.

- Cynthia Brown's financial report apprised members of the increasing financial prosperity of the association. Two large donations, several lifetime memberships, and well managed conference costs for the 2010 conference in Sacramento produced a net sum of \$3,700.00 for use in the 2010-2011 fiscal year.
- Ken Curtis and Erin O'Grady were elected to the board with Jim Davis re-elected for a second term of service.
- Amanda Hale was elected to replace outgoing Treasurer, Cynthia Brown.
- La Jolla Country Day School was chosen as the site for the 2011 CWHa conference to be held in October 2011. Al Andrea and Mark Gilbert will be asked to give keynote addresses at the conference. Jonathan Shulman will spearhead planning and organization of the 2011 conference.

The officers and board of the CWHa will continue to put their efforts towards increasing membership, paying particular attention to lapsed memberships. Amanda Hale has volunteered to take charge of the association's Facebook site and Mike Vann will be working with Ian Kelly on improvements in website service. All officers and board members will be working to better inform the California academic community of the existence of the CWHa and the advantages of membership.

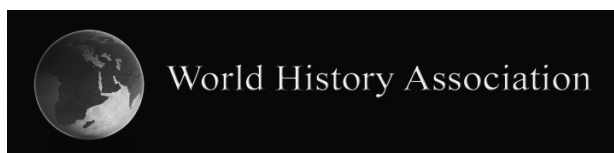
Respectfully submitted,

Kathy King, Secretary
California World History Association

New WHA Executive Council

The World History Association deeply appreciates the efforts of all those who ran for office and its leaders would like to thank Sharlene Sayegh-Canada, Erik Gilbert, and James Diskant for their dedication to the WHA in running for the Executive Council. The elections were highly competitive and the WHA was fortunate to have a slate of excellent candidates. We would

also like to thank all of our members who participated in the election process. The incoming members of the executive council are Merry Wiesner-Hanks, Paul Jentz, and Alan Karras, who replace outgoing members Heather Streets-Salter, Craig A. Lockard, and Laura Wangerin. The World History Association thanks them for their service.



WHA Recognizes Outgoing Executive Council Members

Heather Streets-Salter, Craig A. Lockard, Laura Wangerin

Heather Streets-Salter received a Ph.D. in History from Duke University in 1998. She is an Associate Professor at Washington State University, where she has directed the Ph.D. program in World History since 2003. She is the author *Martial Races: The Military, Martial Races, and Masculinity in British Imperial Culture, 1857-1914* (Manchester University Press, 2004), *Traditions and Encounters: A Brief Global History* (McGraw-Hill, 2006) with Jerry Bentley and Herb Ziegler (now in its second edition), and *Modern Imperialism and Colonialism: A Global Perspective* (Pearson, 2010) with Trevor Getz. As of 2009, she also directs Washington State's undergraduate program in World Civilizations, which serves all incoming freshmen. Her current book project is called *Empire*

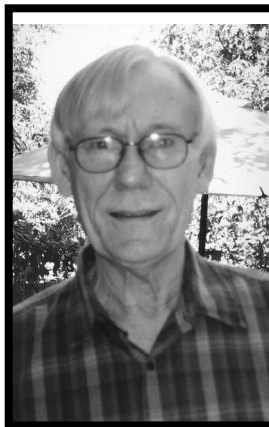


Crossings: Connections Across Imperial Borders in Southeast Asia.

Streets-Salter joined the WHA because of its commitment to advancing the study of World History at the secondary, undergraduate, and graduate levels, and because of its dual support of world historical teaching and research. In the seven years since she joined the WHA, she has “come to deeply appreciate the collegial and friendly atmosphere at the annual conferences, not to mention the intellectual stimulation of the presentations themselves. The WHA represents a real academic community, brought together around the common goals of pushing beyond the boundaries of traditional historical fields and of teaching the enormously complicated global past in meaningful ways.” These goals have increasingly led her to think of the WHA as her academic home: “I have thoroughly loved my term serving on the WHA, and

applaud the organization for its excellent work.”

Craig Lockard's recent service on the WHA Executive Council has corresponded with the winding down of his 40 year career as a college teacher of world history (35 of them at the University of Wisconsin-Green Bay) and marked nearly three decades of involvement with the WHA. His passion for world history came early in life as he grew up in multiethnic Los Angeles, developed an interest in Asian culture, and took an exciting world history course in high school. In college he had the opportunity to spend a semester in Europe and then a year as an exchange student in Hong Kong; these enhanced his appreciation for the world's diverse peoples and their histories. Pursuing an MA in Asian Studies at the University of Hawaii allowed him to spend a year in Malaysia. Increasingly interested in a broader perspective he completed a PhD in the pioneering Comparative World History Program at the University of Wisconsin-Madison, assimilating ideas from seminal world historians (especially Philip Curtin at Wisconsin, William McNeill, Marshall Hodgson, and Leften Stavrianos), pursuing dissertation research in Malaysia, and then spending a year in East Africa.



From 1969 until his recent retirement Lockard taught Asian, African, and world history to hundreds of undergraduates each year and also sporadically taught, traveled and did more research in Asia. Eager to promote world history as a teaching and scholarly field, in 1982 he joined with several dozen colleagues with similar goals to found the WHA, serving as the first elected Secretary and the WHB's first Book

Review Editor. Active involvement with the WHA and the Association for Asian Studies provided some inspiration and support for his books and articles on world and Southeast Asian history, including two textbooks -- *Societies, Networks, and Transitions: A Global History* (now in the 2nd ed.) and *World*. These writings have proven valuable resources for WHA colleagues and world history students. Lockard finds it “gratifying that, as the founders hoped and thanks to dedicated officers and members, the WHA has been a major influence on the growth of world history at the secondary and college level, played a role in shaping AP World History, and stimulated research and scholarship through its conferences and publications.”



Laura Wangerin came to world history when she was first hired to teach in the upper school at Cranbrook Schools. It was while she was there that she first became aware of the World History Association, and attended their conference in Morocco. “That was really my first exposure to what the WHA was and what world history really encompassed.” Wangerin explains that “the potential is enormous. That potential has contributed incredible energy to my efforts in course and curriculum design. I think the real contributions of the WHA with regard to how we view and teach history is in helping to slowly dismantle the myth of western supremacy inherent in the standard Western Civilization course structure, and in giving teachers the authority to embrace a more global and comparative approach in their classes.”

WHA Executive Council Meeting

June 24, 2010 2:30 PM

Introductions made around table, meeting called to order

Attendance: Alfred Andrea, Marc Gilbert, Howard Spodek, Laura Wangerin, Craig Benjamin, Connie Hudgeons, Rick Warner, Candice Goucher, Jerry Bentley, , Winston Welch, Wang Yong Ping (Capital Normal University, Beijing), Xia Jiquo (Capital Normal University, Beijing), Sun Yue (Capital Normal University, Beijing), Patrick Manning, Christine Skwiot, Heather Streets-Salter (arr. 3:11), Heidi Roupp (3:24), Peter Adebayo (African Network of Global Historians – 2:50), Micheal Tarver (4:15)

Absent: Kerry Ward, Marnie Hughes-Warrington, Joel Tishken, Craig Lockhard, and David Kalivas

Opening Remarks

Alfred Andrea started by reviewing pieces of business conducted in the interim between meetings. Due to the press of time, the president and executive director sent a letter in the name of the WHA in support of Laura Mitchell's application to NSF for funding to develop an electronic data base system for historians, especially world historians. The WHA also accepted the Executive Committee's recommendation that the WHA accept the funds that underwrite the Mark Welter K-12 and Community College World Historian Awards. The Council also approved the Committee's recommendation to name Heidi Roupp and Kevin Reilly as the 2010 recipients of the Pioneer of World History Award. Upon the recommendation of Vice-President Gilbert, the Committee voted to hold a symposium on "Southeast Asia in World History" in Siem Reap, Cambodia in January 2012. Lastly, Micheal Tarver will be resigning as editor of the *World History Bulletin*; the WHA has received a very generous offer from the History Department at Georgia State University, which will cover the administrative costs of the publication. The secretary of SEWHA, Jared Poley, will manage the *World History Bulletin*.

Two representatives from SEWHA spoke: –Denis Gainty and Christine Skwiot. Skwiot noted that not only is she very excited about this partnership, Georgia State University is excited, as well. The general plan is to get the next few issues out (beginning with Fall 2010) in a "business as normal" fashion and then field for new ideas for the issue. Indeed, some new ideas have already been proposed. One new idea they want to try is to tie one issue of the bulletin each year to the annual WHA Conference. Jerry Bentley asked about the status of the editor – editors are ex-officio, and there is nothing in the letters to suggest that status. Prof. Andrea stated that the editor-in- chief, Jared Poley, would be coming to the Executive Council meetings.

Andrea brought up the importance of bequests to the WHA. Andrea commended the Membership Committee for doing a fantastic job. He wants to have a membership competition with prizes – i.e. people or affiliates see how many people they can sign up, and maybe also see if College Board would subvent memberships for AP readers. He emphasized that membership is of paramount importance.

Regarding new sources of funding: Andrea mentioned that we have Amazon, and now there is a WHA Visa card – the WHA received \$50 immediately for each card issued, then a percentage of all purchases.

Regarding NOGWHISTO (the Network of Global and World History Organizations): There will be several people representing the WHA at its conference in Amsterdam, 22 and 25 August, including Andrea, Bentley, and David Christian. Their presence there will be at no expense to the WHA

Regarding the Business Meeting: Attendance is always an issue. Andrea recommended that Council members drag people to the business meeting. Bring a friend. Get them there. As always, a raffle of books will be held as a means of attracting attendance.

Regarding the Speakers Bureau: There was a letter from Joel Tishken inquiring into the status of this project. While it is not yet up on the web site, Andrea assured everyone that it would be in short order.

Regarding this Conference: 406 people registered, and there will probably be about 500 in attendance by Saturday. The venue is much more expensive than last year, but the WHA should come out with a healthy profit. The high level of attendance and quality of the venue merit the extra expense. Winston Welch stated that one-fourth of registrants are last-minute in general at conferences. There was discussion between Craig Benjamin and Mr. Welch about the opportunity to join the WHA when registering this way; Mr. Welch suggested that he could slip membership forms into their conference bags. The University of San Diego is offering CE credit for the conference, so that might also draw a lot of teachers.

N.B.: There were 435 total registrants at the conference in San Diego.

Regarding the Istanbul Symposium 21-24 October 2010: This will be a fantastic symposium; about 200 people are expected. There is no conference fee for attendees at the Istanbul conference.

Regarding Beijing, 2011: Three members of the local arrangements committee at Capital Normal University in Beijing spoke (Wang Yong Ping, Sun Yue, and Xia Jiquo, the director of the Global History Center). They are honored to be here, and committed to making the Beijing conference the best we have had. Professor Sun put his presentation on a PowerPoint (130+ pictures) that Mr. Welch will circulate. Everyone got up and stood around his computer to get a quick idea of what the venue looks like. The Local Arrangements Committee has a group of people organizing high school teachers to actively participate in the conference, and they are committed to making this a great event. Indeed, everyone in Beijing has been putting a huge amount of effort into this conference. The main conference hotel, the international five-star Shangri La, is smoke-free in 75% of its rooms. China is special in that it requires international

participants to submit a list of participants and their papers 3 months in advance of the conference, so we need to get the call for papers out IMMEDIATELY and have deadlines in December 2010. People will also need to take care of visas soon. The WHA will also need to send letters of invitation to those who need them to get Chinese visas (a daunting task, Winston Welch says). This includes all Indians, for example, and there is no room for error. The best way for Americans to get a visa for China is to go through a broker – Andrea uses Passports Plus in Texas, but there are many fine brokers around the country.

Prof. Andrea also suggested that we should put some pictures of China on the WHA website.

General Discussion. Craig Benjamin asked about tours. A lot of teachers need to know where the tours will go, the cost, and other details, so planning can take place. He emphasized that most teachers he spoke to were very excited, felt it was the trip of a lifetime. Marc Gilbert mentioned that this ties into visa lead-time as well. Prof. Benjamin also asked Professor Sun about tours out and about in China that people accompanying scholars could do: Would they be just in Beijing, or Xi'an and Dunhuang, etc? Prof. Benjamin emphasized that this is the most crucial thing about this conference in terms of getting attendees.

Andrea suggested a three-day minimum pre-conference tour around Beijing, and then two post-conference tours outside the city: a Silk Road tour to the west and a Yangzi River tour to the south. Mr. Welch stated that we also need input on length of time and amount people would be willing to spend. Jerry Bentley suggested two packages that would be particularly attractive – one to the west, one east. He suggests a western tour before conference, 2-3 days in Beijing, and then an eastern tour after the conference. Craig says most teachers are planning to stay in China for three weeks. Candice Goucher's husband will be getting in touch with Prof. Andrea about travel – much of the air travel to China will be consolidated on the west coast, and there may be an economy of scale that can be exploited. Prof. Gilbert emphasized the need to keep it simple. Prof. Bentley has used Global Easy tours in Beijing and found that company to be very easy to work with – you tell them what you want and they bring the tickets to your room. General accolades and applause for the delegation from China.

Regarding Albuquerque, 2012: Andrea and Welch will be flying there to check out hotels and the conference venue at the conclusion of this conference. Connie Hudgeons is starting to put together the local arrangements committee – the chair of this committee is a Zuni-Navaho woman with the University there, and everyone is getting really excited about it, teachers and professors. They are going to have some great local and indigenous talent for entertainment and education. Colonialism and indigenous peoples will probably be the focus of this conference. Prof. Gilbert asked about tours. Ms. Hudgeons said a good local tour group is Sun Tours, which does day trips and longer tours, plus there is a man at the University of New Mexico who does Chaco and Crow canyon tours. There is an organization that does ghost town tours, mining tours, self-guided tours for the independent folk, etc. There is a RailRunner pass for \$8 between Albuquerque, Santa Fe, and Raton. (People can travel the whole

length of the state). There will also be pueblo feast days during the days of the conference, which would be an interesting trip.

N. B. Andrea and Welch's visit to Albuquerque resulted in their securing favorable rates at two first-class hotels: Embassy Suites Hotel and Spa, a first-rate, family-friendly hotel only a few yards away from the conference venue at Albuquerque High School, and the five-star Albuquerque Hotel in nearby Old Town. They also toured Albuquerque High School with Connie Hudgeons and found the facilities to be "one of the best that they have seen anywhere."

Regarding Siem Reap and Southeast Asia in World History: Marc Gilbert spoke at length about the convenience and workings and "gorgeousness" of the venue, since it was built for this kind of business. There is a lot to do! He suggested early morning tours as part of the morning program (when the average temperature is 82°F), followed by panels in the afternoon (when the average temperature is really hot). The only drawback is the current civil unrest in Bangkok, so this symposium is postponed until 2012. There is pretty much no other way to get to Cambodia except through Bangkok. Costs there are pretty low, i.e. \$25-30 for a hotel room. New Year's is fantastic in Siem Reap.

Prof. Gilbert also brought up the idea of "do we need international conference venues?" as we have more and more symposiums like Istanbul and Siem Reap. Do we need the tradition in which we seek an international venue every third year?

Prof. Benjamin mentioned that it is important to keep the summer international conference because that is when teachers are free.

Andrea mentioned the possibility of Minneapolis/St. Paul for 2013. Rick Warner and Marc Gilbert have been talking to people who stated that Trinidad-Tobago would invite us for a future international conference, possibly 2014. Prof. Gilbert stated that Candice Goucher is also deeply involved in the planning of future conferences – she is meeting with chair of the department next week.

N. B. While in Amsterdam for the NOGWHISTO meetings, Andrea initiated talks with two representatives of the University of the West Indies who are enthusiastic about the idea of having the WHA in Trinidad-Tobago in 2014 and are not reluctant to let everyone know about that desire, regardless of Andrea's usual conservatism regarding speaking prematurely about possible specific venues.

Andrea introduced Peter Adebayo, who was in attendance from Lagos. He will be discussing the new African Network of Global Historians and NOGWHISTO with Pat Manning. Prof. Manning circulated a one-page summary of the August program. This will be the second meeting of NOGWHISTO, and five different continental organizations will come together and be accepted as one of the official organizations of the International Congress of Historic Sciences (CISH) & UNESCO. August 22nd - 25th is when the NOGWHISTO sessions take place. CISH is 20-28 of August 2010.

N. B. NOGWHISTO was officially elected to full membership in CISH on August 22nd.

Peter Adebayo spoke. He appreciates coming to this conference. The African Network is very happy to be affiliated with the WHA and wants scholars to recognize global consciousness and the importance of moving the history of Africa beyond regionalism. September 2011 will be the African Network's first conference, in Cairo. He wants Africa to host a WHA conference soon, so people can appreciate the contributions of Africa to World History.

Prof. Andrea introduced Heidi Roupp, and recognized her as a Pioneer of World History.

Prof. Andrea proposed the following four motions:

Be it moved that the World History Association extend its thanks to the Local Arrangements Committee, especially Laura Ryan, Ross Dunn, and Ed Beasley, for a job well done. Without their efforts, the 19th Annual Conference in San Diego would not have been possible.

Be it moved that the World History Association extend its thanks to the administration, faculty and staff of Southwestern College for its generous sponsorship of the association's 19th Annual Conference in San Diego. Without this generosity, the conference would not have been possible.

Be it moved that the World History Association extend its thanks to the administration, faculty, and staff of San Diego State University for its generous sponsorship of the association's 19th Annual Conference in San Diego. Without this generosity, the conference would not have been possible.

Be it moved that the World History Association acknowledge with gratitude the dedication of the Conferences Program Committee and especially its chair, Maryanne Rhett. It has rendered invaluable service to the association and assured the success of this conference.

All motions passed unanimously.

Andrea also added a personal statement of commendation for the services of Winston Welch and Jackie Wah, noting that it was their attention to all of the details of pulling the conference together that is largely responsible for its success. Jackie Wah was (reluctantly) brought into the room to be introduced to the Council and accorded a round of applause.

At 4:05 a 10-minute break was called.

4:17 Meeting resumed with committee reports.

Conference Program Committee, Maryanne Rhett, Chair (in absentia). No further discussion or comment from that which was discussed earlier in the meeting. General applause for the committee's efforts for this conference.

World History Bulletin, Micheal Tarver, Editor. Now that this is moving to Georgia State University, as discussed earlier in the meeting, Prof. Tarver talked about the problems of printing costs and concerns with ads and billing that he has dealt with. Going forward, starting with the fall 2010 issue, Oxford UP will have the back cover of the *Bulletin*, as part of the exchange for its sponsoring the teaching and two student paper prizes. Prof. Tarver stated that he has thoroughly enjoyed working with the *Bulletin*.

Motion by Prof. Andrea: Be it moved that the Executive Council extend its warmest thanks to Micheal Tarver for his extraordinary work as editor of the *World History Bulletin*, 2002-2010. Under his leadership, the Bulletin has become a first-class medium for the dissemination of news and information regarding the WHA, world history in general, and especially world history pedagogy.

Motion approved unanimously; Prof. Tarver applauded by the Council.

World History Connected, Marc Gilbert, Chair. Prof. Gilbert thanked Heather Streets-Salter for starting *World History Connected*, stated that things were going great. Commented on the success of the forums, and complimented Craig Benjamin on his forum in particular.

H-World, David Kalivas, Chair (in absentia). Prof. Andrea mentioned that, as in previous discussions, financing H-World editors' travel to conference meetings was still a problematic issue.

Book Award Committee, Anand Yang, Chair (in absentia). This year's award went to John R. Chavez, Professor of History at Southern Methodist University, for *Beyond Nations: Evolving Homelands in the North Atlantic World, 1400-2000*.

Membership Committee, Craig Benjamin, Chair. Prof. Benjamin emphasized the success he had at the AP reading in recruiting new members. He thanked the College Board and ETS for all of their cooperation in allowing him to stump for the WHA whilst at the AP World reading. Prof. Benjamin said he visited every table 2-3 times in an effort to reach all of the instructors at the reading. Andrea suggested that perhaps the College Board might pay a part of the membership fee for teachers working at the AP reading. Prof. Benjamin also noted the new membership

flyers and a poster, which are available for download. The need to get more community college instructors as members was also brought up, and there was general discussion about how to accomplish this task. Prof. Andrea observed that the WHA membership usually hovered at about 1200, and that right now we have 1184 members. Rick Warner brought up the problem of retention, and there was general discussion about ways to address that issue.

Nominating Committee, Kieko Matteson, Chair (in absentia). No report had been submitted. Prof. Andrea stated that Council members should feel free to send the committee suggestions of people who would be interested in being approached about further involvement in the WHA.

WHA-Phi Alpha Theta Student Paper Prize Committee, Laura Wangerin, Chair. No real news yet, as the deadline for 2010 has not yet been passed. The prize amount next year will be \$500 for each category.

Teaching Committee. No one present from this committee. Jen Laden had reported to the WHA that Suzanne Litrel was the Teaching Prize winner for 2010.

Treasurer's Report, Howard Spodek. Prof. Spodek discussed the issues with trying to make comparisons because each past treasurer/accountant has done things differently. He thanked Winston Welch for all of his help. Micheal Tarver asked about

the the supposed WHA fiscal shortfall, and Mr. Welch confirmed that there is no debt. Prof. Spodek and Mr. Welch both like the current bookkeeper. Carter Findley looks after the WHA's endowment funds in various Vanguard accounts, but there has not been a current report since last summer. Winston Welch report the Endowment total is approximately \$55,000. Prof. Spodek requested that information to have a better idea of the overall financial position of the WHA.

Executive Director's Report, Winston Welch. Mr. Welch summarized his report, emphasizing Jackie Wah's contributions to the WHA office. The website is being updated, and the database is working well. Technology is an ongoing concern, but the online submissions for the San Diego conference was a huge improvement this year.

Affiliates Reports, Marc Gilbert. Prof. Gilbert noted that the affiliates struggle with the same issues that we have at the WHA – recruitment and retention. Many of the affiliates would like help in creating web sites. Texas has a great conference but no strong membership base. This is the strongest set of affiliates the WHA has ever had.

NO NEW BUSINESS

MEETING ADJOURNED – 5:22 PM

Respectfully Submitted,
Laura Wangerin

WHA Business Meeting

Saturday, June 26, 2010
8:00 am

Alfred Andrea presided. After opening remarks regarding the prizes from Berkshire and ABC-Clio for the Business Meeting raffle, Andrea also noted the increased probability of winning because of the paltry level of attendance.

Andrea introduced the members of the Executive Council in attendance (Laura Wangerin, Winston Welch, Marc Gilbert (Vice President), Micheal Tarver, Craig Benjamin, Rick Warner).

Andrea encouraged attendance at regional affiliates meetings, and then presided over the following commendations:

Recognition of distinguished members

Because of the generosity of WHA benefactors, there are prizes for all levels of world history scholarship: a book prize, a teaching prize, undergraduate and graduate paper prizes, prizes for students in grades K-12 and from Community College students. These last two prizes are thanks to Mark Welter, but he was unable to attend the San Diego meeting. He will be receiving a plaque.

Annual Book Award Presented to John Chavez. 2010 Book Award. *Beyond Nations: Evolving Homelands in the North Atlantic World*.

Annual Teaching Prize Presented to Suzanne Mitchell. 2010 Teaching Prize. Bayshore HS, Bayshore NY – “Before the Opium Wars, Panel Discussion and Debate.”

Paul Jentz, – a recent convert to World History, who single-handedly created the MWWHA affiliate and currently chairs the Mark Welter Award Committee. Prof. Jentz received a certificate of appreciation.

Charles Cavaliere of Oxford University Press. Due to Oxford UP, the WHA is able to fund the paper prizes and teaching awards. Mr. Cavaliere will receive a certificate of appreciation. (He was not in attendance.)

Micheal Tarver, editor of *World History Bulletin*. Under his tutelage this publication has become a medium for pedagogical exchange and grown into a publication to be proud of. Prof. Tarver received a certificate of appreciation.

Four not in attendance – Ross Dunn, Merry Weisner-Hanks, Laura Ryan and Ed Beasley – certificates will be given later.

Prof. Andrea then gave a report of the Executive Council Meeting, noting the changes that will be made in the oversight of the *World History Bulletin*. He also announced the following WHA conferences:

2011 in Beijing (July 8-11). The WHA will be following up with the Chinese organizers on several pre- and post-conference tour opportunities for attendees.

2012 meeting in Albuquerque.

2013 meeting probably in Minneapolis.

2014 Nothing is confirmed. Ideas have been offered, but he does not want to let cat out of bag.

Craig Benjamin gave a membership summary report. Emphasis was placed on the new brochures and the special \$50 first time membership fee at select meetings or venues. He reported that at the recent AP meeting 100 new members signed up. A big selling point was the upcoming China conference.

Andrea put forth a request to the WHA membership to make an effort to bring new people in.

Marc Gilbert reported on the affiliates and the Siem Reap symposium. SEWHA is taking over editorship of *World History Bulletin*, and the affiliates are stronger than they have ever been. Affiliates are key to reaching out to community colleges and schools. Mountain West, MWWHA, WHAT—all three have excellent conferences, but few members. The California WHA is reconstituting, and the Hawaii WHA is just starting.

Panasastra University - Siem Reap (on the edge of the Angkor Watt Conservation Area) – January 2012. For the past two years Prof. Gilbert has been running history symposiums in Cambodia.

World History is a way of approaching Cambodian History in a safe zone (until 2 years ago, one could not teach anything before 1975). Check the WHA website for updates on this exciting conference.

Prof. Andrea mentioned that he would like very much to visit all affiliates and affiliate conferences during his tenure as President.

Laura Wangerin gave a Paper Prize Committee update. As the deadline for the 2010 prize has not been passed, there was not much to report at this time. Prof. Andrea mentioned that the prize amount would go up next year to \$500 for each category.

Howard Spodek (8:30) and Candice Goucher arrived (8:43), Andrea introduced them.

Howard Spodek gave a brief treasurer's report. The WHA is solvent, with \$65,000 in the endowment. Life memberships still go to the endowment. Overall, the organization seems healthy, and income from memberships and conferences remains good. Prof. Andrea added a reminder about the WHA Amazon & Visa plans, where any purchases made result in a contribution to the WHA. He also made a plea for contributions to the World Scholar travel grants fund.

Three prizes of encyclopedias were then awarded at the prize drawing. The meeting adjourned at 8:49 am.

Respectfully Submitted,
Laura Wangerin

The *World History Bulletin* seeks submissions for upcoming issues. Authors should keep in mind that the *Bulletin's* audience is composed of specialists in a diverse range of historical fields and periods in addition to K-12 teachers; articles should be made as clear and accessible as possible for this diverse readership. The *World History Bulletin* publishes articles of varying lengths; although submissions between 500 and 5000 words will be accepted, we are interested in short articles of 1000 - 1500 words.

Submissions may consider all aspects of historical scholarship including pedagogy, research, or theory. Topics may include the prehistoric, ancient, medieval, early modern, modern, and contemporary periods. Articles may include model syllabi or assignments, if applicable. All submissions will be reviewed by an editorial team.

Manuscripts should be addressed to Jared Poley, Editor, *World History Bulletin*; Department of History, Georgia State University; PO Box 4117; Atlanta GA 30302; USA. Please submit two printed copies of each manuscript. You may also attach manuscripts (as a Microsoft word file) to an email sent to jpoley@gsu.edu. All text, including quotations and footnotes, should be double-spaced with generous margins. Footnotes should be numbered consecutively and should appear in a separate section at the end of the essay. Manuscripts should conform to the Chicago Manual of Style, 15th ed.

***World History Association Events
at the
American Historical Association
Annual Meeting
Boston, January 2011***

Executive Council Meeting

Thursday, January 6, 2011: 3:00 PM-6:00 PM
Marriott Boston Copley Place, Columbus Room I

Business Meeting

Saturday, January 8, 2011: 5:00 PM-6:00 PM
Marriott Boston Copley Place, Nantucket Room

Reception

Saturday, January 8, 2011: 6:00 PM-7:30 PM
Marriott Boston Copley Place, Boylston Room

2010 WHA Teaching Prize

Suzanne Litrel

AP World History, Bay Shore High School (Bay Shore, NY)

Before the Opium Wars: Panel Discussion and Debate

The following lesson was inspired by my desire to create a richer context for my AP World History sophomores. The AP World History curriculum can seem quite daunting unless one gets to “experience” it first-hand. The study of Chinese history can often seem inaccessible, in large part due to language barriers (stumbling over Chinese names doesn’t make for easy recollection). So I wanted my students to get right in the thick of a major issue confronting the Chinese in the mid-19th century: how best to handle Western European intrusion?

This panel discussion directly addresses the issue of China’s response to the West, and it sets up a neat comparison to Japan’s decision to modernize and launch the Meiji restoration not long after Commodore Matthew Perry’s sudden visit to Japan. The lesson also provides ample follow-up opportunity to examine China’s historical response to those outside the Middle Kingdom, as well as the nature of China’s bureaucracy, Chinese social structure, and the influence of Confucian ideology on imperial decision-making. In the next class session, we look back at the Ming decision to ban “tall-masted ships” after the death of Zheng He. Was it, as Peter Stearns suggests in World Civilizations, “A Mission Refused”? Were the Opium Wars the “price” of this decision?

The other point of this exercise is to hone the students’ analytical skills with regards to point-of-view. POV analysis is required on the AP World History exam (DBQ essay), and is a cornerstone of sound document analysis, which is a vital skill in this “information age”. The goal is to have students *articulate* the various points-of-view – and not just in words (content), but also by demeanor and expression.

Prior to our panel discussion, students are given a packet of short readings from Theodore de Bary’s Sources of Chinese Tradition (vol II). These include Lin Zexu’s famous “Letter to Queen Victoria”, an excerpt from Wei Yuan’s reform-minded “Gazeteer”, as well as a description of Hong

Xiquan, future leader of the Taiping Rebellion. While it is highly unlikely that this group would ever present their case to the Empress Dowager, as I point out to the students, this panel discussion is an opportunity for our class to experience differing points-of-view on the matter of the “barbarian intrusion” of China. Students are also given a short excerpt from a Robert van Gulik “Judge Dee” mystery, so they may appreciate the nature of the language used by the magistrates towards those of lower status (“bow down, you lowly mongrels! Stinking dog’s breath!”). In addition, I encourage the students to do additional research as they felt necessary, so that they could best demonstrate POV.

At all times, I encourage the students to consider the language and expressions that each group might use, again, for the purpose of developing POV skills. To that end, the very question put to the panelists is worded in a manner appropriate for the times, with reference to the Westerners as “barbarians”.

This discussion is easily adapted. If the class is small (fewer than twenty students), eliminate Wei Yuan and the American reporter; the Confucian official may serve as moderator. The size of each “group” may also be decreased.

The following handout is given to the students one week before the discussion, to allow them ample time to prepare at home. The actual debate should last one - two class sessions (45 mins). If the two-session option is chosen, then in the first session, the panelists may present their views, and in the second, the audience may present theirs. Our own classes run for 39 minutes, so the students are ready to go when they walk through the door.

The first year time I used this in class was with a particularly self-conscious group of sophomores. In fact, this lesson was actually designed for them. I needed to shake them out of their complacency; they would much prefer to take notes. On the day of the discussion, Empress Cixi

“disappeared”. So I stepped in, and took the role to an extreme. I expressed severe disappointment that the group did not perform “ke tou” (knock head on the ground at least three times), and then turned to the American reporter with extreme distaste for her round eyes and pasty white skin. That really woke the class up, and the kids followed my example and fell into character.

Last year’s kids relished every opportunity to role-play. Our Empress Cixi swept into the room with hand-made long fingernails, and one of the gentry pretended to be high on opium. He was there with his “daughter”, who pleaded that Cixi execute all foreigners because of what they did to him. Hong Xiquan described his vision in elaborate detail, and one of the Confucian scholars cut him off because

“what do you know, you failed the civil service exam HOW many times?!” A serious debate on modernization vs. reform ensued.

Lower-level students might appreciate the teacher as Empress Cixi, and the roles of Wei Yuan and Hong Xiquan should be eliminated. In this manner, the most direct connections may be made. The teacher can control the nature and flow of the discussion, and the Taiping rebellion may be discussed in a separate lesson following a close examination on the causes and consequences of the Opium Wars.

Suzanne Litrel
slitrel@bayshore.k12.ny.us

Before the Opium Wars: Panel Discussion and Debate

In this discussion, we will evaluate the role of individuals and ideologies at the beginning of what would become China’s “100 Years of Shame”. After the Opium Wars (1839– 1842), China was forced to confront and eventually make concessions to Western Europeans.

Topic of Debate: The year is 1839. Should foreign barbarians be invited into the Celestial Kingdom for the purposes of sharing their technology?

Directions: Read the attached packet* in partial preparation for the debate, below. Each panel member will discuss and defend his or her views. An American reporter will moderate the discussion. The audience will ask questions and may make statements, based on their particular POV.

At the end of the discussion, the Empress Dowager will make a decision on the matter of inviting foreign barbarians into Celestial Kingdom for the purposes of learning their technology.

Roles:

Discussion Panel

Lin Zexu

Wei Yuan

Hong Xiquan (future leader of the Taiping rebellion)

Confucian Court Official

Representative of the Self-Strengthening Movement

Judge

Empress Cixi (Empress Dowager)

Prepare a short written statement of your views (one paragraph). Be prepared to read your statement aloud and defend your views.

Moderator (American reporter)

Your role is to moderate the flow of discussion. This means you will move it along or slow it down as necessary. You will ensure that everyone is heard. Pre-write 3 – 5 questions from an American POV.

Audience

FIVE students will serve as Chinese gentry (landed aristocrats)

SEVEN students will serve as Chinese peasants

FIVE students will serve as Chinese merchants

Pre-write questions you will ask of each of the panel members. Describe and explain your desired outcome for this debate.

*from Theodore de Bary’s, Sources of Chinese Civilization, vol. II New York, NY: Columbia University Press, 2000.

20th Annual World History Association Conference Beijing, China • July 7-10, 2011

CONFERENCE THEMES:

China in World History

and

World History from the Center and the Periphery



Temple of Heaven



The Forbidden City



Ruins of the Old
Summer Palace



Great Wall of China

The Hall of Prayer for
Good Harvests

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The World History Association is a community of scholars, teachers, and students who are passionately committed to the study of the history of the human community across regional, cultural, and political boundaries.

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World History Association



World History Association

20th ANNUAL WORLD HISTORY ASSOCIATION CONFERENCE
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Please consider a gift to the **World Scholar Travel Fund** which assists scholars, teachers, and students from outside of North America who would not otherwise be able to attend. More information is available at: www.thewha.org. The WHA is a 501(c)(3) organization, and contributions may be tax deductible.

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20th ANNUAL WORLD HISTORY ASSOCIATION CONFERENCE
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The WHA is pleased to recommend two official conference housing options. Please note:

- All conferees are required to make their own accommodations reservations.
- Please make your reservations early as discounted rooms are limited. Rooms are offered on a first-come, first-served basis.

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Shangri-La Hotel
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World History Association

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PRE-CONFERENCE TOURS

Dates	Morning	Lunch	Afternoon
Day 1 / Mon. July 4	Tiananmen Square Forbidden City	Quanjude Restaurant	Beijing Huton Rickshaw Tour Prince Gong's Palace, Boat on Hou Hai Lake
Day 2 / Tues. July 5	The Temple of Heaven Shopping in Hong Qiao Market	Xinye Restaurant Taiwan Cuisine	Lama Temple The Capital Museum
Day 3 / Wed. July 6	The Great Wall (Mutianyu Section)	School House Innovative Cuisine	Sacred Way Ming Tombs
Day 4 / Thur. July 7	New & Old Summer Palaces	South Beauty Restaurant Sichuan Cuisine	Free time to make your own arrangements. NOTE: The conference opening reception is scheduled this evening.

Cost for Beijing Tour: Approximately \$270 USD*

Fee includes the events listed above, transportation, entrance fees, lunch, knowledgeable guides, and bottled water.

POST-CONFERENCE TOURS

Remnants of the Silk Road July 11-18, 2011 Beijing / Luoyang / Xian / Dunhuang / Beijing

Luoyang: White Horse Temple, Museum of Luoyang Eastern Zhou Royal Horse and Chariot Pits, Luoyang Ancient Han Tombs Museum, Longmen Grottoes **Xian:** City Wall, Bell and Drum Towers, Small Wild Goose Pagoda, Xian Museum, Dumpling Banquet, Tang Dynasty Performance, Famen Temple, Qianling Mausoleum, Tomb of Princess Yongtai, Terracotta Warriors and Horses, Shaanxi Provincial Museum, Big Wild Goose Pagoda, Night Market, Great Mosque, Hangyangling Museum **Dunhuang:** Singing Sand Dunes, Crescent Lake, Yulin Grottoes, Suoyangcheng Ruins, Mogao Grottoes

The Grand Explorer July 11-22, 2011 Beijing / Luoyang / Xian / Hangzhou / Wuzhen / Suzhou / Shanghai

Luoyang: White Horse Temple, traditional Luoyang water banquet, Longmen Grottoes, Luoyang Museum, Zhou dynasty chariot and horse excavation pits **Xian:** City Wall, Forest of Steles, Tang Dynasty performance, Shaanxi History Museum, Big Goose Pagoda, Muslim Quarter, Mosque, traditional shadow puppet performance, night market, Terracotta Warriors, Loess Cave Dwellings, Hangyang Tomb **Hangzhou:** Regional cuisine dinner, Lingyin Temple, Fei Lai Feng Hill, Dragon Well tea fields, Traditional Chinese Medicine Museum, Tongli watertown, Wuzhen canals **Suzhou:** Linger Garden, Ouyuan Garden, Suzhou canals, Suzhou Museum, Choyer Silk Mill, Master of the Nets Garden **Shanghai:** Yu Garden, French Concession, Acrobatic Performance, Shanghai Jewish History walking tour, Shanghai Museum, Shanghai Urban Planning Exhibition Center, the Bund

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Some Roads Lead to Rome: An Ottomanist's "Detour" Through the Vatican Collections

Ariel Salzmann
Queen's University

Rarely is the scholar who presents her *tessera* to the Swiss guards as the Porta Sant'Anna of the Vatican City, a Middle Eastern historian. The day I applied for my first permit a decade ago, I swapped small talk with two Egyptian doctoral students who had arrived to consult ancient Latin and Greek manuscripts on classical Alexandria. However, most scholars of the Islamic Middle Eastern historians find their sources elsewhere: there are the great Arabic manuscript collections of Cairo's *Dar al-Kutub* and the enormous Persian and Turkish manuscript collections in the Istanbul's Suleymaniye Librarian, without mentioning special collections of Middle Eastern manuscripts throughout the region and in London, Vienna, Paris, Venice, and St. Petersburg. As for archival sources, no single European archive before 1600 can compare with the wealth of the Ottoman Imperial archives in Istanbul (the Prime Minister's Archives) in which one finds detailed records of the economic, military, and social life of an empire that once stretched from Algeria to Georgia and from Hungary to Iraq and Yemen.

Yet a handful of us, by dint of interest in matters Italian or Latinate culture are now finding our way to the Vatican collections. The recently reopened manuscript collections of the Biblioteca Apostolica or Vatican Library contain not only the collections of the papacy and cardinals in Latin, Greek, and Hebrew, but also manuscripts in languages from Armenian and Amharic to Tonkinese and Turkish. The formation of this collection owes to the popes of the mid-fifteenth century. The timing of these efforts to found a center Renaissance and Humanist learning could not be more revealing: Popes Nicholas V (1447–55) and Sixtus IV (1471–84) and the Ottoman conqueror of Constantinople/Istanbul, Sultan Mehmet II (1432–81) vied for the mantle of classical antiquity, employing Byzantine scholars as translators and guides to Greek texts. Within a half century, the papacy itself could claim a nearly-global spiritual hegemony. Although church missions had earlier found their way to Mongol courts in Karakorum and Khanbaliq (Beijing), Catholic missionaries followed and at times preceded the exploits and conquests of the Iberians. New bishops were appointed to the Americas and South Asia while Jesuits established themselves in China and Carmelites in Persia.

The manuscript collections offer global stories: Natalie Davis found critical details the captive Muslim convert Leo Africanus/ al-Hasan ibn Muhammad al-Wazzan al-Fasi (1494–1554?) for her biography *Trickster Tales* (2006) while historians Jonathan Spence and Ronnie Po-chia Hsia have examined the writings of the Jesuit Matteo Ricci (1552–1610) to understand the mentalité of Italians in China and as well as Mandarin cultural milieu. For Middle East historians the Vatican collections offer other treasures: Adnan Husain explores religious polemics between Muslims, Christians and Jews. He notes that although scholars have long consulted the Vatican's collections of Arabic, Turkish and Persian manuscripts translations of Latin texts into

Arabic and Persian have not received equal attention. In later centuries, as members of the mendicant orders grew more proficient in Arabic and Persian they compiled dictionaries, translated Islam's holy texts and began to render the scholastic classics, such as St. Thomas of Aquinas into Middle Eastern languages.

The Church's archives contain much documentation of particular interest to Middle Eastern and world historians. An historian of Lebanon, Akram Khater has tapped into the riches of archives of the missionaries under the aegis of the Congregation for the Evangelization of People (Sacra Congregazione de Propaganda Fide). In a trove of correspondence between Rome and the Maronite Church whose ecclesiastical hierarchy was formally brought into the Catholic fold (or the Unia) in the seventeenth century, his research documents the struggle of the Maronite clergy and laity to maintain their autonomy in the face of increasing pressure from Rome for liturgical uniformity. In an age when the Roman Catholic hierarchy sought to rein in the women's monastic orders and deny female candidates for sainthood in Europe, Maronite parishioners in Aleppo asked the pope to beatify their beloved nun, Hindiyya al-'Ujaimi, renowned for her piety and good works.

In 2005, when a Queen's University grant enabled me to work for six weeks at the Vatican archives, I headed toward the Archivio Segreto Vaticano, a massive collection of source materials whose content ranges from early modern reports from Ethiopia to twentieth century delegations to Polynesia, and from deliberations among the ecclesiastical hierarchy to mundane administrative task associated with running the city of Rome. As a student of the eighteenth century Ottoman Empire, I was interesting in understanding Vatican assessments on the nature of the Ottoman "threat" to Christendom. While the period of the Crusades and the Habsburg-Ottoman wars have been relatively well studied, my project also concerned an analysis of the degree to which the Vatican was able to influence and orchestrate Europe-wide policies (military, diplomatic and cultural) toward Muslim states during the Enlightenment. The archives, I found, furnished a more nuanced reflection of contemporary opinions and policies. In contrast to the often shrill and polemical tone found in letters and treatises, the dispatches of the papacy's diplomatic corps from Vienna, Venice, Madrid, Paris and Warsaw testify to a sober and realistic assessment that the Ottomans were and remained an integral part of Europe geopolitical and historical coordinates.

Moreover, despite the best efforts of the pope's nonces to align Catholic monarchs against Muslim states during later centuries, they met with diminishing returns. In fact, even before the Reformation, Muslim-Catholic relations were far from uniform: Although Habsburgs waged repeated wars against the Ottoman Empire, Venice often preferred commerce to conflict, while France, despite protestations and claims to the title of "Most Christian monarchy" remained an Ottoman ally from

the time King Francis I (1495-1557). During the last, long Holy League War (1684-1699) the Vatican did organize and finance a united Catholic (and for a time Russian) response to the Ottoman assault on Vienna in 1683. It is important to remember that origins of the Ottoman attempt to capture Vienna lay not simply in zeal to take over one of the prime cities of Christendom and the capital of the Holy Roman Emperor, but also represented a bid to protect an Ottoman vassal, the Protestant prince of Hungary. As such, it becomes clear that this conflict was very much part of the so-called Wars of Religion. Catholic armies would win this battle. However, the Habsburg conquest ("liberate") over the entire kingdom of Hungary forced the mass exodus of thousands of Jews, Muslims and Protestants who had lived in peace under Ottoman suzerainty. Yet even these concerted efforts were not decisive: Save Hungary, by 1739 the Ottomans had won back, by military means or diplomacy, almost all the territories lost to the Habsburgs and Venetian Republic.

Despite continued smaller conflicts at the Catholic-Muslim frontier, documents in the Vatican and in other collections indicate that the conclusion of the Holy League war in 1699 began the normalization of relations between the Ottoman Empire and the Catholic world generally. The Habsburg-Ottoman border demarcated in the Balkans was part of a growing territorialisation of sovereignty, including the 1699 border set between Spain and France in the Pyrenees. Over the eighteenth century diplomatic initiatives between Catholic powers and the Ottoman court expanded and would include Naples and Spain. While papacy's view of the foremost Muslim power in the Mediterranean and of Islam, its chief religious rival may not have softened, one notes a growing pragmatism. This included routine use of the offices of the French ambassador in Istanbul to secure concessions for Catholic missionaries and, according to an exchange between the Vatican nonce in Venice and Rome, to process and reconcile Catholic captives and converts in a more lenient fashion, especially during wartime.

Indeed, peacetime brought with it new social and cultural concerns for Vatican authorities. Missionaries to the Ottoman Empire were charged with two major tasks: preaching to flock of Middle Eastern churches and staunching the flow of converts from Catholicism to Islam. In effect, Vatican's strategies amounted to construction of a type of cultural barrier between Christendom and Islam through the articulation of a network of missions. Convents and missions provided "safe houses" in Alexandria and Nicosia where escaped Christian slaves and relapsed Catholics could be expedited toward the northern Mediterranean. Perhaps more than Islam as a religion, one reads in the writings of missionaries the fear of the "liberal" and thus unregulated social life in Ottoman port cities. People of different faiths routinely encountered one another in the marketplace and neighborhoods. Catholic merchants married Greek Orthodox and Armenian women; the curious soul might observe different Christian rites and even participate in multi-religious festivals and events.

For this Ottoman historian, the road to Rome has been more than a accidental detour. The Vatican offers another, very valuable perspective on the Middle Eastern within a changing world. If the Catholic hierarchy remained implacable in their regard for Islam, the exigencies of a territorial state whose autonomy within Europe was increasingly circumscribed forced them into pragmatic positions and policies. As the Vatican celebrates the fourth centenary of the death of Matteo Ricci, as a model of peaceful and respectful cross-cultural contact, a reassessment of the relationship between Catholicism and Islam is long overdue. Middle Eastern historians need to remind the present papal administration that the normalisation of relations between Islam and the Catholic world dates back at least three hundred years. And it continues despite the papacy's determined efforts to deny the Turkish Republic membership in what it considers to be an exclusively Christian European Union.

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Did the Balkans Have a Renaissance?

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Today many world historians believe that the idea of the Renaissance is no longer useful and it should quickly be replaced with the less controversial and less Eurocentric term “Early Modern Period.”¹ While in the globally oriented United States, some scholars are talking about the “last Eurocentric generation” of historians, in Europe and especially in the Balkans, often considered the fringe of Europe precisely because it did not have the Renaissance, the historiography of Renaissance looks considerably different. Many European historians responded to the American challenge of globalization by looking for the Renaissance in places far away from its epicenters in Italy, researching previously neglected parts of the continent. Recent historiography of the Renaissance now includes much more than just the traditional *loci* of the Italian and the Northern Renaissance. Overcoming the boundaries of national histories, recent surveys of the Renaissance now include Eastern Europe, remote parts of Northern Europe, such as Sweden, Norway, and Scotland, and even early modern colonial societies in the Americas.²

Does this process of “expanding” the Renaissance relates to the expansion of the European Union, which now engulfs twenty seven member states, including the twelve recently admitted states of Eastern Europe? The question could be pressed even further and asked provocatively: Does a nation need to have experienced the

Renaissance in order to be European, as many historical classics used to claim that cultural transformation occurring during that time was essential for the formation of the uniquely European character?³ Furthermore, what about the areas that geographically belong to Europe but are commonly excluded from the Renaissance, such as Russia, Ukraine, Belarus, the Trans-Caucasus states, and the Ottoman Balkans? How have these states reacted to this eccentric status of being a geographically a European culture, but also being without the Renaissance? What role did historians play in discovering the Renaissance in previously hidden places? These particular questions have special importance in the Balkans where global trends, such as the replacement of the Renaissance with the Early Modern Period, get a very specific local flavoring.

Ever since the industrial revolution, the Balkans

has been Europe’s poor cousin, and the explanations for this lagging behind in terms of economics have usually been found in the Balkans’ delayed arrival to modernity, implying that Balkan history lacked something, in particular the Renaissance and the Enlightenment. Long dominated by the division between the rational West and irrational East, scholars defined the Renaissance in such a way that we were not able to see it in the Balkans.⁴ As it was traditionally defined, the Renaissance represented the core and the underpinning of European identity, a timeless, almost racial characteristic of the Europeans that made them different from the others. This kind of Euro-centrism is very obvious on the frontiers of Europe; In Vienna, a common saying goes that *Asia begins at Landstrasse*, the street that leads from the famous Viennese Ring to the outskirts of the Habsburg capital. Beyond Vienna is the wild east. In the imagination of the West, the Balkans was, and largely still is, perceived as the Orient, Asia, and, therefore, without the Renaissance.

In particular I would like to focus on the Balkans, or what was called Rumeli – the European parts of the Ottoman Empire. With the inclusion of Romania and Bulgaria in the European Union in 2007, the union began

expanding into the Balkans. Before that time, the borders of the European super-state stood roughly where the demarcation line between the Ottoman and the

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Habsburg Empire stood in 1520 when young Suleiman, later known in the west as the Magnificent and in the east as the Lawgiver, became the Sultan. His official title was *the Shadow of Allah on Earth* and his shadow loomed large over Europe, or as Edward Said put it: “not for nothing did Islam come to symbolize terror, devastation, the demonic, hordes of hated barbarians. Until the end of the seventeenth century the Ottoman peril lurked alongside Europe.”⁵ Now, five centuries later, the Ottoman successor states have joined or are on their way to joining the European Union. I am wondering how has this process of Europeanization of the Balkans affected historiography of the early modern Balkans, and even more speculatively, are we soon going to discover that the Balkans also had the Renaissance?

In relationship to the traditional idea of the Renaissance, Balkan historiography moved through three

phases, the phase of national revival that began in the nineteenth century and ended with World War II, the phase of the Cold War confrontations, and the phase of post-modern disorientation coinciding with the fall of the Berlin Wall and the beginning of the process of integrating Eastern European countries into the European Union. During the first period, from the Congress of Berlin, which recognized the independence of Balkan countries in 1878, all the newly independent Ottoman successor states were trying to prove that their national liberation and the restoration of the interrupted statehood represented a kind of Renaissance. During the second period of the Cold War, the Greeks alone insisted that they belong to Western Europe and therefore had a Renaissance. Finally today after the end of the Cold War and with the beginning of European integration of the Balkans, there is considerable confusion.

Of all the Ottoman successor nations, the Greeks most successfully established the claim that they had experienced the Renaissance, making them similar to any other Western European nation. After achieving an unstable national independence, the Modern Greek culture was self-consciously shaped as a “renaissance” of ancient Greece, which the European intellectuals, at least since Winckelmann, saw as the source of Western civilization.⁶ This is seen in the work of Adamantios Korais (1748-1833), who tried to purify the Greek language, return it to its ancient correctness, and throw out the barbarism of the Ottoman times. The majority of historians before World War II claimed that the real Greek Renaissance occurred belatedly in the eighteenth and the nineteenth centuries, when the nation returned and revived a portion of its ancient glory and achievements. Greek nineteenth century historians spent most of their time overturning the popular work of Jakob Fallmerayer, because it portrayed the Greeks as racially inferior, mongrel people, and denied the connection between contemporary and ancient Greeks.⁷ It was George Paparrigopoulos’s multi-volume *History of the Greek Nation* that successfully refuted Fallmerayer’s claims and established the narrative continuity of Greek culture from the ancient through Byzantine and Ottoman times. George Paparrigopoulos (1815-1891) also sketched the history of Hellenic thought, establishing trajectories from antiquity through the present that could be labeled “Renaissance.”⁸

After the civil war (1945-48), the Greek political right actively sought to join the Western family of nations, and Greece’s geo-strategic position made her attractive during the Cold War. Probably not by accident, Greek historians supported this effort by arguing that even during the “dark times” of late Byzantium and the early Ottoman Empire, the Greeks were still a part of the European cultural space. The process of European integration presented Greek historians with a problem. While actively denying their Ottoman heritage in order to become

European during the struggle for national liberation in the 19th century, they skipped something that was essential for being European, the Renaissance. This gap had to be corrected, and the Greek historians found their Renaissance in Late Byzantium. These efforts culminated with the largest ever international exhibition of Byzantine art that clearly stated the main concern of the Greeks, in spite of its grammatically strange title: *Byzantine Art an European Art*.⁹ The title is actually a literal translation from the Greek and in the original means something closer to: Byzantine Art, an example of European Art.

Greek historiography during the Cold War period successfully established not only the existence of a Renaissance in late Byzantium, the so-called Palaeologan Renaissance (the last dynasty of the Byzantine Empire 1261-1453), but also effectively argued that Greek East and Latin West were sister cultures. Deno Geanakoplos in a series of books hammered this point with remarkable clarity and colossal persistence.¹⁰ While Geanakoplos failed to convince historians that the Italian Renaissance happened mostly due to the influx of Byzantine scholars, he successfully persuaded them to admit that the Greeks experienced some kind of Renaissance in late Byzantium.¹¹ We can also add that, during the Cold War period, these scholarly efforts of Greek historians to find the Renaissance in late medieval Greece coincided with the ascension of the Greek state to the European Common Market occurring, after some delay, in 1979.

From 1871 to 1945 Serbian and Bulgarian historiography, similar to the Greek, believed that both nations, due to the Ottoman conquest, missed the Renaissance and had a gap to fill in order to become more like Western Europeans. The movements toward national liberation in the nineteenth century were then “invented” as the Balkans’ delayed Renaissance.¹² In addition, in the 1920s, Serbian and Bulgarian art historians noticed that some of the late medieval frescos, in particular in monasteries Sopocani in Serbia and Boyana in Bulgaria, display similar artistic developments as their Italian contemporaries.¹³ Those frescos then became symbols of the late medieval change that art historians often classify as the early Renaissance.¹⁴

Furthermore, Alexander Deroko, the most prominent Serbian historian of architecture, argued that the late medieval Serbian Morava style could be compared to the early Renaissance in the West. These trends, however, remained limited to professional circles and never received a wide popular acceptance, sufficient enough to establish in popular imagination that Serbian and Bulgarian medieval states actually went through an early Renaissance.

Romanians were in a similar position to the Greeks. They have an ancient past, but cultural connections to that ancient past have not always been as clear as the nationalist historiography has habitually claimed. Like in

all other Balkan countries, the national revival started in the period preceding the French revolution, when Romanians suddenly discovered their Roman and Dacian origins and realized that they are an “island of Latinity” in the sea of the Slavs.¹⁵ A significant work in this regard was Nicolae Iorga’s *Byzantium after Byzantium* wherein he emphasized the continuity and survival of Romanian states in spite of the Ottoman conquest and control, which was never as thorough as in the southern parts of the Balkans. During the communist period, Romanian historians continued to devote their effort to discover their Roman-Dacian origins, and to repeal the layers of Slavic and Ottoman influences. These ideas were supported from the top, since Nicolae Ceausescu, the leader of the Romanian Communist Party, conducted a nationalist policy somewhat independent from Moscow. The idea of Romanian continuity, from antiquity to the present day, was always an important motive, not just for nation-building efforts, but also as a favorite theme of many historians. One of the problems with the concept of Romanian continuity was the period of Ottoman dominance, from Suleiman the Magnificent to the Hapsburg-Ottoman Wars in the late seventeenth century and Romanian historian tried to close that gap by emphasizing that the Ottomans never fully controlled Romanian lands, but allowed them considerable amount of autonomy. Like Greeks, Serbs, and Bulgarians, Romanians also saw their struggle for national liberation against the Ottoman rule as the new and long overdue Renaissance. Great figures of the Romanian 15th and 16th centuries, such as Vlad Drakul and Michael the Brave, were not seen as leaders contemporary to other major Renaissance rulers of Europe, but as heroic pre-cursors of the struggle for national liberation.¹⁶ One should also

note that there is an on-going effort in Romanian historiography to re-make Dracula into at least a respectable early-modern figure, if not an out-right Renaissance Prince.¹⁷

Turkish historiography of the Ottoman Empire developed in a considerably different manner from the historiography of other Ottoman-successor states, namely because the Republic of Turkey came to existence after the defeat of the Ottoman Sultans by the victorious European powers of the World War I. Consequently, Turkish historiography de-emphasized the “European” elements of Ottoman history and embraced pan-Turkism or Turanism. A good example is the crucial debate over the origins of the early Ottoman State, which corresponds chronologically to the early Renaissance in Europe. M. Fuad Koprulu and Halil Inalcik best exemplify this nationalistic trend.

Following the pan-Turkish anti-European line, both rejected the idea that the Ottoman Empire ever went through something similar to the European Renaissance.¹⁸ The dissenting voices, such as the leftist Mustafa Akdag, were silenced by the weight of mainstream nationalist historians and by physical and political pressure during the military dictatorship of the 1970s.¹⁹ Today these anti-European feelings, brought about by the anti-imperialist outlook of the early Turkish Republic, have subsided and now Turkish historians emphasize, more and more, the Ottoman role in the European Renaissance. The golden age of Ottoman architecture, coinciding with the Renaissance period in Italy, presents a very interesting case.²⁰ Was it a coincidence that architecture flourished in the Renaissance West at the same time when it reached its highest artistic achievements in the Ottoman East? For a long time, in the scholarly literature, it has been common to call the most famous Ottoman architect, Mimar Sinan (1490-1588), “the Ottoman Michelangelo.” But this obvious connection between the Ottoman and the Italian “Renaissances” had never been pursued fully beyond the occasional usage of the sobriquet. Art historians are still reluctant to claim that early modern Ottoman architecture could be understood as a revival of Greco-Roman antiquity.²¹

Because there was no Renaissance in the Balkans, the Middle Ages then, extend well into the modern period and, therefore, the bourgeois classes appeared late and in diminutive numbers. This idea of extended Middle Ages was especially popular among the Marxist historians, because it undermined the role of the bourgeois classes in national history. Under the influence of Soviet historiography, which emphasized the backward and feudal

character of Imperial Russia, Marxist historians generally assumed that feudalism

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in the Balkans, due to the Ottoman rule, extended far beyond the traditional European Middle Ages and well into the nineteenth century.²² Ottoman feudalism, thus introduced, much like the concept of Western feudalism, clarified some aspects of the society, but obscured many others. Occasional dissenting voices, who emphasized that Ottoman system of land management had very little to do with either previous feudal structures, or with the notion of Western feudalism in general, have not been able to remove the prevailing assumption that the Balkans moved out of a feudal society into the modern era very late.²³ Furthermore, the counter-argument of Traian Stoianovich that during the early modern period, the Balkans was one of the most economically developed areas of Europe found little

resonance among the Balkan historians of the Cold War period. As long as Balkan scholars, following the Soviet model, saw the Ottoman Empire as a feudal and backward pre-modern society, they, by definition, could not see the Renaissance in the Balkans.

Should we now, after the end of the Cold War, look for the Renaissance in the Balkans? I believe that we should, but some basic concepts need to be re-defined. Names are important, because they indicate identity, and I believe that we will not be able to make substantial progress in “discovering” the Renaissance in the Balkans as long as we use names that prevent us from seeing it.²⁴ For example, historians would be much more willing to see the Renaissance in the Balkan if the area was still known today by its old Ottoman appellation, Rumeli, the land of the Romans? The inhabitants of the Balkans called themselves “Rum” or “Romans” (which was mostly a geographical designation or it meant simply Christians) as it is preserved in the modern name Romania. The concept of “Roman” identity developed under the Eastern Roman Empire and continued into the Ottoman period. Even during the disintegration of the Byzantine Empire, when several independent medieval “national” monarchies had appeared the population culturally identified with the Eastern Roman Empire.²⁵ This idea of “Roman” identity was suppressed by the emerging national states during the struggle for national liberation in the nineteenth century, when the emerging nations, eager to shake off their Ottoman past, adopted Western learning and culture, and with it also adopted a derogatory designation – the Balkans.²⁶ The term Balkans did not exist at the time of the Renaissance. Western European travelers of the middle of the nineteenth century introduced the word.²⁷

Let me add another example as an illustration. The Ottoman sultan with the strongest claim to the title of Renaissance prince was Mehmed the Conqueror (1444-46 and 1451-81). In the narrative of his life references to Classical revival, so characteristic of the European Renaissance, abound. I will mention only one. Later in his reign, he visited Troy, and exclaimed: “It was the Greeks and Macedonians and Thessalians and Peloponnesians who ravaged this place in the past, and whose descendants have now through my efforts paid the right penalty.”²⁸ The Conqueror saw himself not just as a new Caesar on the Bosphorus, but also as the avenger of Paris and Hector, who inflicted the right punishment on the descendant of Achilles and Ajax.²⁹

In the period after the fall of the Berlin Wall, Balkan historiography underwent massive changes that are still reshaping the profession. Comparative history is slowly prevailing over the genre of national history even among traditionally nationalistic Balkan historians. Historians of the Early Modern Balkans are now able to see greater similarities between the Ottoman Balkans and

Renaissance and Reformation Europe. For example, Cemal Kafadar recently suggested a certain “synchronicity” between late medieval Balkans and Spain.³⁰ Both areas start as fragmented into numerous *taifa* states. They entered the Renaissance period unified, but that unification was achieved through conquest, in the case of Spain by the kingdom of Castile and in the case of the Balkans by the House of Osman. Kafadar also sees parallels in the behavior of the arch-enemies of the time, Emperor Charles V and Suleiman the Magnificent, who both showed intermittent outbursts of intense Puritanism. I hope that historians of the future will soon see both emperors, the Eastern Ottoman and the Western Holy Roman, as typical Renaissance princes? I hope that Europe will soon be ready to acknowledge a revival of antiquity, a Renaissance, in a Muslim empire. I also hope that the Muslim popular opinion would not react violently to such an idea.

Historians are not able to predict the future, but if the past is read correctly, I believe that what happened in Greece will occur in the rest of the Ottoman successor states, especially as the Balkan nations move forward toward joining the European Union. Namely, they will find and recover their own Renaissance, not so much by physically seeking the new evidence, but by seeing the old evidence in a new light.

Notes:

1: The questioning of the traditional notion of the Renaissance began with William Bouwsma’s presidential address to the AHA in 1978 entitled “The Renaissance and the Drama of Western History.” Today Carolyn Walker Bynum talks about the last Eurocentric generation. See, William J. Bouwsma, “Eclipse of the Renaissance” *The American Historical Review*, 103:1 (1998): 115-117.

2: For example, Peter Burke, *The European Renaissance: Centers and Peripheries* (Oxford: Blackwell Publishers, 1998) with special emphasis on the “peripheries.” Claire Farago, ed., *Reframing the Renaissance* (New Haven and London: Yale University Press, 1995) puts distinctive weight on Latin America.

3: Jacob Burckhardt’s classic *The Civilization of the Renaissance in Italy* defined the Renaissance as a pivotal period in European history, as the birth of characteristically European individualism, secularism, and ethics, which implicitly made possible (Western) European preponderance of economic and military might, and afforded the (Western) Europeans unprecedented economic prosperity in the modern period. Burckhardt’s work, though often considered an outdated classic, still holds a broad sway in popular imagination. See, Jacob Burckhardt, *The Civilization of the Renaissance in Italy* (Penguin Classics, 1990).

4: On Eastern Europe as the necessary “other” of the West see, Larry Wolff, *Inventing Eastern Europe: The Map of Civilization on the Mind of the Enlightenment* (Stanford: Stanford University Press, 1998) and Maria Todorova, *Imagining the Balkans* (Oxford: Oxford University Press, 2009).

- 5: Edward Said, *Orientalism* (New York: Vintage Books, 1978), 59.
- 6: Johann Joachim Winckelmann (1717 – 1768) was a German art historian, a pioneer of Greek Revival, who first articulated the difference between Greek and Roman art.
- 7: See Michael Herzfeld, *Ours Once More* (New York: Pella Publishing Company, 1986), 75-82.
- 8: Constantine Paparrigopoulos, *History of the Hellenic nation, 6 volumes, 1860-1877* (Athens: Eleftheroudakis, 1925).
- 9: Anthony Cutler, “The Pathos of Distance: Byzantium in the Gaze of Renaissance Europe and Modern Scholarship”, in Fara-
go, *Reframing the Renaissance*, 33.
- 10: Deno John Geanakoplos, *Byzantium and the Renaissance: Greek scholars in Venice: Studies in the dissemination of Greek learning from Byzantium to Western Europe* (Archon Books 1973), Deno John Geanakoplos, *Interaction of the “sibling” Byzantine and Western cultures in the Middle Ages and Italian Renaissance 330-1600* (New Heaven and London: Yale University Press, 1976), Deno John Geanakoplos, *Constantinople and the West: Essays on the Late Byzantine (Palaeologan) and Italian Renaissances and the Byzantine and Roman Churches* (Madison, WI: University of Wisconsin Press, 1989).
- 11: Burke, *The European Renaissance*, XX.
- 12: Nikolai Genchev, *The Bulgarian National Revival Period* (Sofia, 1977).
- 13: Slobodan Curcic, *Architecture in the Balkans: From Diocletian to Suleyman the Magnificent, c. 300-1550* (New Haven: Yale University Press, 2010).
- 14: It is interesting to note that a year after the ascension of Bulgaria to the European Union, the Bulgarian government funded and open the newly restored Boyana Church with its proto-Renaissance frescos. See, Diana Stoykova, *The Newly Restored Boyana Church Opened Today* (October 2, 2008) accessed http://international.ibox.bg/news/id_210597099.
- 15: Romanian language, for example, during the medieval period was mostly written using Cyrillic letters. As the Romanians were discovering their Latin origins during the national liberation, the language reform of 1860 mandated the usage of the Latin alphabet for the Romanians. Lucian Boia, *Romania* (London: Reaction Books, 2001), 28.
- 16: Communist era histories include: Andrei Otetea ed., *The History of the Romanian People* (New York, 1974) and Dinu C. Giurescu, *Illustrated History of the Romanian People* (Bucharest, 1981).
- 17: See, Radu Florescu and Raymond McNally, *Dracula, Prince of Many Faces: His Life and His Times* (Back Bay Books, 1990).
- 18: M Fuad Koprulu, *The Origins of the Ottoman Empire* (New York: State University of New York Press, 1992) and Halil Inalcik, *An Economic and Social History of the Ottoman Empire*, vol. 1 (Cambridge: Cambridge University Press, 1997), 256.
- 19: Whereas in Turkey Mustafa Akdag was imprisoned while claiming that the early Ottoman state was a part of Europe, in Greece under the rule of the colonels, a historian was imprisoned for arguing that coffee is actually a Turkish drink.
- 20: A good example of this new trend is the recent symposium called “The Renaissance and the Ottoman World” held at Warburg Institute in London in 2006.
- 21: Gülru Necipoglu, *The Age of Sinan: Architectural Culture in the Ottoman Empire* (Princeton University Press, 2005).
- 22: Wayne S. Vuchinich, “The Yugoslav Lands in the Ottoman Period” in *Journal of Modern History* 27:3 (1955), 287-305.
- 23: Peter Sugar, *Southeastern Europe Under Ottoman Rule, 1354-1804* (Seattle: University of Washington Press, 1983).
- 24: For a more detailed analysis of the importance of names see, Maria Todorova, *Imagining the Balkans* (Oxford: Oxford University Press, 1997), 21-25.
- 25: L. S. Stavrianos, *The Balkans since 1453* (London: Hurst Publishers, 2000), 9-13.
- 26: Michael Herzfeld, *Ours Once More: Folklore, Ideology, and the Making of Modern Greece* (New York: Pella Publishing Company, 1986), 24.
- 27: Mark Mazower, *The Balkans* (New York: Random House, 2002), xvi-xvii.
- 28: Michael Kritovoulos, *History of Mehmed the Conqueror*, trans. C. T. Riggs (Princeton, NJ: Princeton University Press, 1954), 181-82.
- 29: Cemal Kafadar, *Between the Two Worlds* (Berkeley and Los Angeles: University of California Press, 1995), 9.
- 30: Kafadar, *Two Worlds*, 19-20.



What's Wrong (and Right) with World History in Texas

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In May 2010 the Texas State Board of Education (SBOE) passed standards that will shape public social studies education in the state for the next decade. The controversy over which historical figures and events to include in the Texas Essential Knowledge and Skills (TEKS) attracted national attention from the political left and right, print and broadcast media, bloggers, and comedians.¹ United States and Texas history provided the fodder for this latest installment of the culture wars, which the Reverend Peter Marshall, a social studies TEKS “expert reviewer,” described as “an all-out moral and spiritual civil war for the soul of America.”² On one side was the ten-member Republican majority of the board and their conservative supporters who sought to shape the TEKS from an ideological point of view grounded in the assured belief of American exceptionalism.³ Board member Dr. Don McLeroy explained the conservative position as “adding balance” to history skewed to the left by academia and liberal bias.⁴ The Democratic minority on the board, and their supporters from a broad political spectrum, opposed the social conservatives but failed to articulate a compelling counter position. The opposition argued for greater inclusion of diverse peoples, who through their achievements and struggles for civil rights in the face of discrimination, have shaped Texas and United States history.

Board member Mary Helen Berlanga, who attempted repeatedly and unsuccessfully to add minority names to the standards, characterized the board majority

as “pretending ... ‘Hispanics don’t exist.’”⁵ At its extremes, the public debate cast the U. S. history standards as either a catechism of names and dates emphasizing conservatism, Christianity, and “free enterprise,” or an exercise in multicultural relativism celebrating each ethnic, religious, gender, and cultural group’s heroes and heroines.

World history standards were not at the center of the fray but were affected nonetheless by the attitudes of Board members. Additionally, the world history standards escaped public debate because in some significant ways the revised TEKS that take effect in 2011 are an improvement over the 1998 standards. Credit goes to the TEKS Review Panel of seven high school teachers who revised the 1998 standards by broadening their global reach and adding more specific, but not overwhelming, detail. Nevertheless, the

new standards that will shape textbook writing, teachers’ lesson plans, and state proficiency exams rely on a western civilization foundation rather than a global perspective. The missed opportunity to introduce tenth-grade students to current world history methods and content can be attributed only partly to the review panel. Fault lies more squarely with the interventions of conservative SBOE members and inattention from expert reviewers.⁶

The review panel improved the TEKS by largely rewriting them. The panelists added a global periodization scheme, absent in the 1998 standards, that is based on the College Board’s Advanced Placement course in world history.⁷ The global scope of the course was also enhanced by replacing the requirement to explain a list of dates centered in European history, “1066, 1215, 1492, 1789, 1914-1918, and 1939-1945,” with the new expectation that students understand “turning points in world history” within cohesive eras. For example, in the period of “Connecting Hemispheres,” 1450-1750, students will study the rise of the Ottomans, the influence of the Ming, European expansion and the Columbian Exchange.⁸

The panel of teachers also disaggregated overstuffed standards and outlined student expectations more specifically. The 1998 TEKS pack both world wars, fas-

cism, communism, and the Cold War into a single sub-standard under the topic of understanding the “impact of totalitarianism in the 20th century.”⁹

The revised TEKS ad-

dress the 20th century more effectively by including separate topics and sub-standards on the causes and effects of World War I, the global economic depression of the 1930s, the second world war, and the Cold War.¹⁰ The addition of decolonization, absent from the 1998 TEKS, enhances the global reach of the new standards with the expectation that students will “summarize the rise of independence movements in Africa, the Middle East, and South Asia.”¹¹

The review panel’s revisions of the original TEKS moved the standards closer toward best practices in world history teaching and scholarship, yet the revised TEKS are still conceptually centered on a western civilization curriculum.¹² This is not an unusual problem in high school world history instruction across the nation, according to Ross E. Dunn and Robert B. Bain, who have in separate studies

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identified four major trends in various state standards for world history curricula.¹³ Both Dunn and Bain identify curricular standards that rely on the traditional narrative of an essentialist western civilization following a naturalized trajectory beginning with Hammurabi's law code, continuing through the wonders of ancient Greece and Rome, blossoming in Europe during the Reformation, Enlightenment, and Industrial Revolution, and culminating in the triumph of American political, economic, and cultural prowess. The revised TEKS are characterized by what Dunn calls an "amalgamation of Western Heritage and Different Cultures history."¹⁴ The "Western Heritage Model" seeks "to transmit ... a shared heritage of values, institutions, and great ideas derived mainly from peoples of Europe and the ancient Mediterranean," while the "Different Cultures Model" simply adds "other civilizations and cultural categories" without challenging the problem of essentializing different societies.¹⁵ Bain has studied world history standards from all 50 states and categorizes Texas's 1998 TEKS, along with 27 other states, as a "Western Civilization Plus" trend. This approach to world history adds "cultures and civilizations beyond Europe without dramatically shifting ... the underlying narrative" about the "'rise' of the west."¹⁶ The revised TEKS continue these patterns rather than reflecting the rich resources, that have shaped current world history research and instruction, especially in the past two decades.

Dunn advocates a "Patterns of Change Model" as an appropriate guide for world history standards. This model is characterized by more focus on "engaging historical questions" that investigate "explanations of change" across time and space, rather than an emphasis on description of autonomous civilizations—"what they had" and "interesting things they achieved."¹⁷

Dunn notes that the National Standards for World History¹⁸ are shaped by the "Patterns of Change Model" and, despite the political assault on the National Standards by the conservative right in

1994-1996, they have been widely consulted by teachers and school districts.¹⁹ Bain identifies a similar curricular trend, "Global World History," that is evident in the standards of six states. This pattern takes its cues from the AP World History course which guides teachers and students to employ a comparative approach to "trans-regional or cross-civilizational studies" when studying global phenomena such as trade, migration, industrialization, or political revolution.²⁰ A current redesign of the AP World History course furthers the development of pedagogical approaches by emphasizing "skills and big ideas" rather than a "list of events or facts."²¹

The National Standards and AP Course Description represent the consensus of hundreds of professionals

who teach and research world history at the high school and college levels and, as Dunn and Bain indicate, provide useful guidelines for developing state standards. Yet their influence is difficult to discern in the Texas standards. The TEKS revision process produced new content standards for world history instruction but not a global perspective on the history of humanity. Where the National Standards suggest that "world history students may gain an appreciation both of the world's many peoples and of their shared humanity and common problems," and the AP World History course proposes "to develop greater understanding of the evolution of global processes and contacts in different types of human societies," the TEKS remain focused on western civilization.²² Unchanged from 1998, the introduction to the 2011 TEKS explains that tenth-graders in world history studies will "analyze important events and issues in western civilization as well as in civilizations in other parts of the world."²³

The newly-written standard on industrialization, for example, demonstrates how the TEKS Review Panel missed an opportunity to teach about a global transformation. "Knowledge and Skills" Standard 8 expects students to understand "the causes and the global impact of the Industrial Revolution and European imperialism from 1750 to 1914." The sub-standards more specifically direct students to explain "European scientific advancements" and "political, economic, and social changes in Europe," but not to examine how industrialization spread beyond Europe or affected, for example, south and east Asia.²⁴ Conservative members of the State Board further diminished the standard's global perspective by inserting a sub-standard requiring students to "explain the benefits of free enterprise in the

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Industrial Revolution."²⁵ Although the Board subsequently modified the standard to "explain the effects of free enterprise in the Industrial Revolution," the outcome is largely the same. Teachers and students are implicitly directed toward European and American histories and diverted from the history of the Industrial Revolution in Japan and Russia where the state played a pronounced role in the process of industrialization.²⁶

Where the review panel of teachers may have missed opportunities to create a more global world history for Texas students, the elected State Board actively intervened to shape the standards into what Dunn calls the "Western Heritage Model," encouraging students to commit themselves to "our distinctive way of life."²⁷ The majority

of the State Board diminished the global perspective of the standards by inserting amendments emphasizing Christianity, capitalism (they prefer the term “free enterprise”), and constitutionalism, rather than a comparative focus on religious and philosophical traditions, economic systems, and political systems. For example, the Board added to the review panel’s draft introduction for World History Studies the requirement that “students identify the role of the U.S. free enterprise system within the parameters of this

The inattention to world history in the expert reviewer reports reflects the State Board’s focus on U.S. history and the ideology of American exceptionalism.

course.”²⁸ An eight to seven majority of the Board further thwarted the best intentions of the review panel by replacing the ecumenical BCE (Before Common Era) and CE (Common Era) with the Christian signifiers BC and AD, despite the review panel’s explanation that “adherence to modern discipline nomenclature needs to be in Texas state standards.”²⁹ Even a compromise motion to include both forms, “BC (BCE)” and “AD (CE),” failed.³⁰ At least two more amendments enhanced the presence of the Christian tradition in the standards rather than a comparative analysis of world religions.³¹

The social studies TEKS were largely neglected by expert reviewers who were appointed by SBOE members. The reviewers supplied comments to the social studies review committees before and after their first draft revisions in July 2009. None of the six reviewers specializes in world history; only four hold doctorates in history or education.³² Their reports provide little guidance on best practices in world history. The most egregious example is surely Minister David Barton’s 87-page review in which high school world history is not mentioned until page 85, and only then to indicate that the standards should include the mandatory observation of “Celebrate Freedom Week” during which students study America’s founding documents and recite a passage from the Declaration of Independence.³³ Among the expert reviewers, Dr. James Kracht, Associate Dean and Professor in the College of Education and Human Development at Texas A&M University, provides the most commentary on the world history standards, but restricts his comments primarily to the section on geography.³⁴ None of the expert reviewers addressed how world history studies should be conceptualized.

The inattention to world history in the expert reviewer reports reflects the State Board’s focus on U.S. history and the ideology of American exceptionalism. The Board’s directions for the reviewers ask them to evaluate the standards for valid issues such as clear and specific stu-

dent expectations, grade level appropriateness, and factual accuracy. More attention, however, is requested from the reviewers to assess whether or not the standards promote the following issues: “ideological neutrality by balancing people/events from various sides of the political spectrum, ... appreciation for the basic values of our state and national heritage ... citizenship, patriotism, and an understanding of the free enterprise system.”³⁵ Aside from the suggestion that studying history can contribute to active citizenship, there is little in this guiding philosophy that is useful for world history instruction.

The Texas world history standards are neither flawless nor wholly flawed. They are an improvement over the previous TEKS, but in a state with reading proficiency below the national average, flat SAT scores, and low college graduation rates, all education standards deserve particularly close scrutiny.³⁶ Social studies standards should draw upon the best practices for developing critical thinking skills so that students graduate as thoughtful, knowledgeable citizens in a complicated world. History, be it U.S. or world, is diminished by the notion that ideological balance between opposing political viewpoints makes good history. Objectivity, be it ever so elusive, not ideological position should characterize historical inquiry. World history asks why the world is the way it is today and how it got that way. Ideological viewpoints describe the world as we would like it to be, and when applied to history produce tendentious, self-congratulatory attitudes that may make us feel good about ourselves, but do not explain the complex and complicated times in which we live.

Notes:

1 For the best compendium of material related to the Social Studies TEKS controversy see TEKSWatch.utep.edu, directed by Dr. Keith Erikson.

2 Stephanie Simon, “The Culture Wars’ New Front: U.S. History Classes in Texas,” *The Wall Street Journal*, July 14, 2009, <http://online.wsj.com/article/SB124753078523935615.html> (accessed 19 October 2010). For historical context, see Gary Nash, Charlotte Crabtree, and Ross E. Dunn, *History on Trial: Culture Wars and the Teaching of the Past* (New York: Vintage, 2000), which focuses on the creation of national standards in United States and world history in the mid-1990s and the ensuing controversy.

3 The 2011 U.S. History high school TEKS require that students understand “the concept of American exceptionalism.” Texas Education Agency [TEA], *Texas Essential Knowledge and Skills for Social Studies, High School*, 39, <http://ritter.tea.state.tx.us/rules/tac/chapter113/ch113c.pdf>. Board member Dr. Don McLeroy’s comments on the importance of American exceptionalism were often quoted in the press. See his editorial,

“Opposing View on Education: Teach Founding Principles,” *USA Today*, April 12, 2010, http://www.usatoday.com/news/opinion/editorials/2010-04-12-editorial12_ST1_N.htm. Also see Michael Soto’s critique of the standard, “Plagiarized Work,” *History News Network*, May 10, 2010, <http://hnn.us/articles/126367.html> (accessed October 19, 2010).

4 Dr. McLeroy’s explanation of “adding balance” was widely reported. For example, see James C. McKinley Jr., “Texas Conservatives Win Curriculum Change,” *New York Times*, March 12, 2010, http://www.nytimes.com/2010/03/13/education/13texas.html?_r=1 (accessed October 19, 2010); Peter Hannaford, “Three Victories for Conservatives in Culture Wars,” *Human Events*, March 16, 2010, <http://www.humanevents.com/article.php?id=36040> (accessed October 19, 2010); and Ayse M. Wieting, “Why the Texas Textbook Debate Matters,” *FoxNews.com*, May 28, 2010, <http://www.foxnews.com/opinion/2010/05/28/ayse-wieting-texas-textbooks-debate-church-state-civil-war-slavery/> (accessed October 19, 2010).

5 Kate Alexander, “Politics, Sex, Religion are All Fair Game at Education Board Meeting,” *Austin American Statesman*, March 11, 2010, <http://www.statesman.com/news/texas-politics/politics-sex-religion-are-all-fair-game-at-344354.html> (accessed October 19, 2010).

6 The teachers on the world history review panel are an experienced group of educators, many of whom offer College Board Advanced Placement courses in a number of social studies subjects. They include four women and three men appointed by four Republican and three Democratic members of the SBOE. See TEA, “SBOE TEKS Review Committees, Social Studies, 9-12,” <http://www.tea.state.tx.us/index2.aspx?id=3643>; For biographies of the SBOE members, see TEA, “SBOE Officers, Committees, and Members,” <http://www.tea.state.tx.us/index4.aspx?id=3803>; For a list of expert reviewers and copies of their reports, see TEA, “Social Studies Experts,” <http://www.tea.state.tx.us/index2.aspx?id=6184>.

7 TEKS Review Committee, *Draft Proposed Revisions: Texas Essential Knowledge and Skills, World History Studies*, First Draft, July 31, 2009, 2, <http://www.tea.state.tx.us/index2.aspx?id=3643>; College Board AP, *World History Course Description* (Fall 2010), 6, <http://apcentral.collegeboard.com/apc/public/repository/ap-world-history-course-description.pdf>.

8 TEKS Review Committee, *Draft Proposed Revisions: Texas Essential Knowledge and Skills, World History Studies*, Second Draft, October 17, 2009, 3-4, <http://www.tea.state.tx.us/index2.aspx?id=3643>.

9 TEA, Texas State Board of Education, *Proposed Revisions to Texas Essential Knowledge and Skills for Social Studies, High School*, 22, <http://www.tea.state.tx.us/index2.aspx?id=3643>, under “Proposals approved for second reading and final adoption in May 2010.”

10 Peter Egly evaluates this revision positively in his undergraduate seminar paper, “World War I and the Texas Social Studies Standards,” <http://www.utb.edu/vpaa/cla/history/Pages/StudentResearch.aspx>.

11 TEKS Review Committee, *Draft Proposed Revisions: Texas Essential Knowledge and Skills, World History Studies*, Second Draft, October 17, 2009, 17-18, <http://www.tea.state.tx.us/index2.aspx?id=3643>.

12 Although there is no one definition of best practices in world history, there are numerous resources available that provide models and conceptualizations for a global perspective in the teaching and scholarship of world history: Ross E. Dunn, ed., *The New World History: A Teacher’s Companion* (Boston: Bedford St. Martin’s, 2000); *World History Connected*, <http://worldhistoryconnected.press.illinois.edu/>; *World History for Us All*, <http://worldhistoryforusall.sdsu.edu/>; and *Bridging World History*, <http://www.learner.org/courses/worldhistory/>.

13 Ross E. Dunn, introduction to *Contending Definitions of World History. Which One Should We Choose for the Classroom?*, Issues in Global Education Occasional Paper no. 151 (American Forum for Global Education, 1999), <http://www.globaled.org/issues/151/>; and Robert B. Bain, “NAEP 12th Grade World History Assessment: Issues and Options” (commissioned paper for the National Assessment Governing Board, 2004), <http://www.nagb.org/publications/reports-papers.htm>.

14 Dunn, *Contending Definitions of World History*.

15 Dunn, *Contending Definitions of World History*.

16 Bain, 7, 27-28.

17 Dunn, *Contending Definitions of World History*.

18 *National Standards for History*, Basic Edition (Los Angeles: Center for History in the Schools, 1996).

19 Dunn, *Contending Definitions of World History*; Also see Nash et al., 264-265.

20 Bain, 10, 27-28.

21 Laura J. Mitchell, “The AP Paradox: Diverse College Curriculum Confronts a Single Standardized Exam,” *World History Connected* 7, no. 2 (June 2010), <http://worldhistoryconnected.press.illinois.edu/7.2/mitchell.html> (accessed October 19, 2010).

22 College Board AP, *World History Course Description*, 4; *National Standards for History*, 42.

23 TEA, *Texas Essential Knowledge and Skills for Social Studies, High School, World History Studies*, 7, <http://ritter.tea.state.tx.us/rules/tac/chapter113/ch113c.pdf>.

24 Francisco Agado provides an insightful analysis of this standard in his undergraduate seminar paper, “Eurocentrism and the Industrial Revolution in the TEKS,” <http://www.utb.edu/vpaa/cla/history/Pages/StudentResearch.aspx>.

25 TEA, Texas State Board of Education, *Proposed Revisions to Texas Essential Knowledge and Skills for Social Studies, High School*, 19, <http://www.tea.state.tx.us/index2.aspx?id=3643>, under “Proposals approved for first reading and filing authoriza-

tion in March 2010.”

26 TEA, Texas State Board of Education, *Proposed Revisions to Texas Essential Knowledge and Skills for Social Studies, High School*, 21, <http://www.tea.state.tx.us/index2.aspx?id=3643>, under “Proposals approved for second reading and final adoption in May 2010.”

27 Dunn, *Contending Definitions of World History*.

28 TEA, Texas State Board of Education, *Proposed Revisions to Texas Essential Knowledge and Skills for Social Studies, High School*, 17, <http://www.tea.state.tx.us/index2.aspx?id=3643>, under “Proposals approved for second reading and final adoption in May 2010.”

29 TEKS Review Committee, *Draft Proposed Revisions: Texas Essential Knowledge and Skills, World History Studies*, First Draft, July 31, 2009, 1, <http://www.tea.state.tx.us/index2.aspx?id=3643>.

30 State Board of Education, “General Meeting 3/12/2010 Minutes,” <http://www.tea.state.tx.us/index4.aspx?id=5173>, 33.

31 State Board of Education, “General Meeting 3/12/2010 Minutes,” 34, <http://www.tea.state.tx.us/index4.aspx?id=5173>. See Board Member Ms. Hardy’s motions that revised §113.42(c)(3)(A) and added §113.42(c)(4)(B).

32 Texas Education Agency, “Social Studies Experts,” <http://www.tea.state.tx.us/index2.aspx?id=6184>.

33 In compliance with state and federal laws, the Texas Education Code mandates the observance of “Celebrate Freedom Week” in all social studies classes. David Barton, “Social Studies TEKS: Second Review” (September 2009), <http://www.tea.state.tx.us/index2.aspx?id=6184>.

34 James Kracht, “TEKS Review,” (2009), <http://www.tea.state.tx.us/index2.aspx?id=6184>.

35 Ibid. The directions from the SBOE are included in Dr. Kracht’s review.

36 Education Next, “Differences between State Proficiency Standards and those set by the National Assessment of Educational Progress in 2009,” <http://educationnext.org/files/Proficiency-Data.pdf>; Rick Casey, “TAKS Grade Inflation is Nothing New,” *Houston Chronicle*, June 13, 2010, <http://www.chron.com/dispatch/story.mpl/metropolitan/casey/7051284.html> (accessed October 19, 2010); College Board, *State Profile Report: Texas*, http://professionals.collegeboard.com/profdownload/TX_09_03_03_01.pdf (accessed October 19, 2010); Eric Gorski, “Texas SAT Scores Steady,” *Brownsville Herald*, September 15, 2010; John Michael Lee Jr. and Anita Rawls, *The College Completion Agenda: 2010 Progress Report* (New York: College Board Advocacy and Policy Center, 2010), http://completionagenda.collegeboard.org/sites/default/files/reports_pdf/Progress_Report_2010.pdf.

Book Reviews

Peter Dykema, Book Review Editor *Arkansas Tech*

Heidi Roupp, ed. *Teaching World History in the Twenty-First Century: A Resource Book. Sources and Studies in World History*. M. E. Sharpe, 2010. 192 pp. \$29.95.

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It was the spring of 2004. I had just completed my second year of teaching. I was feeling pretty good about the experience. I felt that I had made significant improvements over my first year and was beginning to feel a sense of comfort within my content area. Life was good ... until I got the call to meet with my supervisor. What could this be

about? The school year was over, students were off to fun in the sun; teachers were frantically entering in final grades so they could kick off their summers as well. I entered the office with some trepidation and asked what this was about. Sensing my apparent consternation, my supervisor assured me this would be a good meeting. As I sat down, she informed me that our highly qualified teacher of the AP World History classes was leaving the building. I was then asked if I wanted to take over the AP World History classes. I excitedly jumped at the opportunity. I would have a whole summer to prepare, right? I would have training, right?

Summer 2004, my first day of training. I walked in to be greeted by a very large text affectionately called the

“Acorn” book. Okay, so now I was a little panicked. For three days I showed up to training and learned about organization strategies, test construction, course framework, essay writing, and, what was that, a DBQ? By the end of my training I was in full panic mode. I began to see that this course was going to be big – way bigger than what I was going to be able to plan for in the few remaining weeks of summer.

As wonderful as my training was at providing me a basic understanding of the framework of the AP World course, I was not exactly sure how I was going to cram all of that history in an engaging thought-provoking course. Heidi Roupp’s *Teaching World History in the Twenty-First Century* is the book I wish

I would have had. In her introduction, Roupp explains that the study of world history is a relatively new endeavor. She acknowledges that many teachers new to the course find themselves unprepared and lacking a mentor to support them along the way. To overcome these numerous obstacles, Roupp has compiled this book to provide a resource to the teachers like me: teachers that love to educate, but who may not have all the skills or content knowledge needed to teach an all-encompassing course such as world history.

The book is organized into seven basic units. The first unit is entitled Teaching World History. These essays provide a basic understanding of what world history is. Suzanne Litrel's article entitled "A Low-Tech Approach to Teaching World History (Or, Real Learning on the Cheap)" was thought provoking. She reminds teachers not to get lost in the content or the technology that can be used to help teach it. She reminds teachers to let students own their learning experience. She argues students don't need thousands of dollars worth of equipment to do this. Usage of primary sources and multi-sensory activities create a learning environment that will help a student gain skills, not just factual knowledge. Litrel then goes on to provide suggested ideas and activities for many topics covered in the course.

The second unit is Conceptualizing the Course. This unit places emphasis on focusing on the big picture. The first article by William H. McNeill, entitled "The Human Web," challenges previous scholarship, and in turn promotes the idea of investigating world history from the perspective of a human web of interconnectedness rather than competing civilizations. Also helpful to the first year and veteran teacher is Tom Laichas's article "Conversations Between Past and Present," which argues for the importance of incorporating current events into the classroom. He includes a practical guide which provides some very easy to follow suggestions for incorporating current events creatively and effectively into the curriculum.

In the third unit, Roupp seeks to provide some Teaching Basics. This unit focuses on basic skills that students will need to be successful, not just in the AP World History classroom, but in

future scholarship as well. Some of the topics addressed are critical thinking skills, classroom discussion, identifying historical patterns, and student guided learning. This provides a teacher new to the subject of world history some basic approaches to structuring a course that emphasizes historical thinking skills, while also integrating content.

Going back to those first few years of teaching AP World History, the fourth unit, Planning, is information I wish I had. Mike Burns' article "The First-Year World History Teacher's Survive and Thrive Guide" provides in five approachable steps what you can (and should) do as a first year world history teacher. In addition to these five suggested steps, Burns also offers "five things that you can read now" to help provide a basic understanding of the study of world history. The fifth unit incorporates Teaching Skills to help teachers fill in the frameworks established in the previous four units of the book. These skills include engaging bell ringer activities, using your community as a resource, and ways to teach world religion in the classroom. The article "Get 'Em Up!" is focused on the art of kinesthetic learning in the world history classroom. Beth Williams offers some practical, easy to implement kinesthetic activities that are easily adapted for a number of different topics and do not require numerous steps to implement. Unit six, Learning and Understanding, and unit seven, Historiography, provide information for the novice and veteran world history teacher alike. Both chapters focus on improving historical thinking skills, and incorporating these skills into the everyday world history curriculum.

Roupp's book seeks to provide a resource book for teaching world history. For the novice world history teacher, this resource is invaluable. For the veteran world history teacher, this resource is refreshing. All teachers are looking for new ideas and the latest approaches to delivering their content. *Teaching World History* delivers both. I have gained much from this text, and only wish I would have had this resource sooner.

Heidi Roupp, ed. *Teaching World History in the Twenty-First Century: A Resource Book. Sources and Studies in World History.* M. E. Sharpe, 2010. 192 pp. \$29.95.

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Every beginning world history teacher has panicked at the thought of teaching the history of the world in nine months: "How on earth do I do this?" And thus begins the quest for textbook, readings, sources, and, perhaps, an overall theme. I also believe that these panic attacks continue, after no matter how many years' experience, mainly because each semester, each year shows how very much more there is to learn, to teach, to share, to develop. And so the quest never ends.

Teaching World History in the Twenty-First Century: A Resource Book, offers many essays on world history, from a short history of the discipline to "Why I Teach World History," "A Basic, Briefly Annotated Bibliography for Teachers of World History," and some basic lesson plans and tips for the questing teacher. Its offerings are divided into eight basic parts: Teaching World History, Conceptualizing the Course, Teaching Basics, Planning, Teaching Skills, Learning and Understanding, and Historiography. I found these titles to be arbitrary, except for the last section. There are essays on the history of World History scattered throughout; there is just as much of an excellent lesson plan ("A Low-Tech Approach to Teaching World History" by Suzanne Litrel) in the first part as others later on. So the best thing to do is to read straight through and mark the ones that you, as a world history teacher, find the most inspiring, interesting, and useful.

And there are many of these. I have already cited Suzanne Litrel's excellent submission. Other exceptional offerings include Tom Laichas's "Conversations Between Past and Present," which provides examples of how he makes history live through current events. Ryba L. Epstein's "Discovering Global Patterns" shows how to get your students through the minefield of internet sources (that they are going to use anyway) with discretion and rigor. Barbara Brun-Ozuna's "The Importance of Teaching About Religion in the Classroom," Steven Buenning's



“Leaders’ Forum,” and Sharon Cohen’s “Listening to Students Talk About Gender” are all lesson plans so complete that all a beginning teacher would need to do is give attribution as they hand out the sheets.

One thing that the reader should be aware of is that *Teaching World History* is aimed at the AP audience, and most of the authors are AP teachers. For them, this would be an excellent resource, even though I suspect that much of the material has already been exchanged – and is undoubtedly available – via the AP H-list. For the average college teacher, whose World History sections are gen-ed with easily 100 students each, and who has no graduate assistants, most of the lesson plans and ideas are interesting but unfeasible. Tantalizing, but frustrating. I know that, while I can appreciate *Teaching World History*, I am still waiting, with anticipation, for a resource book for the rest of us.

Jane Burbank and Frederick Cooper.
Empires in World History: Power and the Politics of Difference. Princeton University Press, 2010. 511 pp. \$35.00.

Clif Stratton
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In this highly ambitious project, Jane Burbank and Frederick Cooper force us to reexamine how we understand the relationships among empires, nation-states, and the people who comprise these political formations. Much of the historical literature – as well as popular perceptions – of empire have tended to emphasize a natural progression from imperial domination to a more egalitarian collection of sovereign nation-states. But as Burbank and Cooper point out, empire has remained quite durable while the nation-state “appears as a blip on the historical horizon” (3). Their approach then is to consider first how and why empires took the forms and trajectories that they have and second, how diverse groups of people that imperial rulers have attempted to control have in fact guided the courses that empires have taken. Central to the authors’ argument is that the business of managing wildly diverse groups of people has challenged imperial rulers to adapt and negotiate rather than simply impose and coerce. What Burbank

and Cooper suggest then, is that despite the exclusionary paths that some empires such as Nazi Germany or the United States’ “empire of liberty” have traveled, empire reaches out to include different peoples. However, inclusion has not always implied equality.

In an effort to be thorough without attempting perhaps an impossible comprehensive history of empires, Burbank and Cooper focus their efforts on Eurasia and its multiple imperial extensions from ancient Rome and China to new forms of empire practiced by the United States, USSR, and China. Their decision to reach back beyond the artificial “modern” chronological demarcation of 1500 to examine imperial Rome and China as well as the empire built by Central Asian nomads provides important foundations for and threads with which we can connect more recent imperial projects. While Mongol allowance of cultural and religious autonomy influenced the Ottomans, the marriage of republican citizenship and empire in Rome dramatically shaped the ways that western Europeans and Euro-Americans understood their claims to sovereignty and expansion. Qin China offered an example for future empires that sought to tie far-flung peoples of myriad loyalties to an imperial center.

The strength of the text rests with the authors’ decision to deny an empire-by-empire account and instead to organize around themes of religion, transoceanic expansion, racialized imperialism, and citizen-subject sovereignty, and then to draw connections among empires. This approach allows readers to recognize how empires facilitated the flow of new notions of belonging or exclusion both within and across imperial boundaries. Of particular importance to our understanding of what many historians have identified as a shift in the eighteenth century from empire to nation-states is our authors’ contention that empires were simply “the stage, not the victim, of eighteenth- and early nineteenth-century revolutions.” And while the examples to support this assertion are quite numerous and convincing, history in the West has insisted that empire met its demise at the hands of French and American revolutionaries. What took place instead, Burbank and Cooper argue, were shifts in notions of sovereignty – of who belonged not as an imperial subject

but as citizens of an empire. But while some imperial powers (Great Britain, for example) ceded or created new layers of sovereignty in both former (United States) and current subjects (the Dominion of Canada), they also tightened control over imperial possessions whose populations largely differed along lines of race and culture. India offered openings for British companies to gradually increase its political sovereignty over racial others – creeping colonization – while it sought to strengthen economic ties in other areas of the empire or former empire where sovereignty was either slipping or had vanished all together.

Burbank and Cooper’s contention that the roughly thirty years of world war during the twentieth century not only destabilized state sovereignty within Europe but shook the foundations of European control abroad requires that we recognize world war not simply as a war over colonies but also as conflict among “multiplex polities.” Within this context, empires, states, nations, ethnic populations, capitalists, colonial elites, and colonized peoples participated in a global struggle over access to various combinations of imperial protection, political autonomy or domination, social and economic capital, and of course territory and homeland. Furthermore, rather than recognize the Allied victory in 1945 as the inevitable deathblow for western European empires, the authors instead suggest that the process and challenge of decolonization revealed old and reconfigured empires to be adaptable and inventive as they implemented development programs designed to tighten economic ties to former colonies even while relinquishing political control. Many empires and colonies became simply rich states and poor states.

Empires in World History provides a powerful teaching tool for framing the sometimes fluid and complex relationships between empires and nation-states, subjects and citizens, inclusion and exclusion. Yet despite the authors’ intent to appeal both to students of all levels (I’m assuming this includes undergraduates in introductory courses) and to advanced scholars, the target seems to reside somewhere in the middle. While it certainly engages and at times challenges the historiography of empire, its length, surprising detail, and wide-reaching breadth of comparison might

pose problems for undergraduates who lack sufficient theoretical grounding in the history of empire and colonialism. This book will likely prove most useful in graduate courses in empire and/or world history and to teachers who are seeking a way to teach about empire without simply jumping from one to the next. Burbank and Cooper have forced us to think about empire not only as economic power-relationships over resources and land but as complex endeavors that have enjoyed a lasting impact on the course of world history.

Alan L. Karras. *Smuggling: Contraband and Corruption in World History. Exploring World History. Rowman & Littlefield, 2010. 212 pp.*

Alex Zukas
National University

Alan Karras has written a brief but ambitious and engaging book on the role of smuggling in the modern world. Its ambition is both its major strength and major weakness. He hopes to show that smuggling played a key role in modern state-building, especially in the development and coordination of laws and regulations. The problem, as he is well aware, is that evidence of smuggling is fragmentary, elusive, and usually non-existent in archives due to the clandestine and illegal nature of the activity. Smugglers did all they could to go about their business undetected and he believes they usually succeeded. As a result, the evidence he can bring to bear does not support the weight of his larger arguments about the role of smuggling in world history. The evidence succeeds somewhat better in supporting more modest arguments about the role of smuggling in the political and economic development of the Caribbean basin under mercantilism, the place and period from which he draws the vast majority of his evidence, but in both instances the style of argumentation is problematic. Nevertheless, the book is well organized, deals with complicated issues clearly, and has an excellent bibliography and notes. For all of the above reasons, his book could prove very useful in a course for advanced undergraduate and graduate students of world and Caribbean history because

students could take up, as research topics for senior projects and master's theses, his provocative and plausible but empirically weak arguments.

Consisting of five chapters and a conclusion, the book wastes no time engaging the reader's attention. Chapter 1 begins with the author's major conclusions about the nature and significance of smuggling in world history: 1) "the same people who regulated smuggling often benefited from it"; 2) "states preached free trade but also restricted it"; 3) "those who broke trading restrictions were rarely punished"; 4) "those who refused to comply with trading restrictions – smugglers

and their customers – constituted a wide segment of colonies and empires";

5) "smugglers did not often resort to violence"; and 6) "their crimes were an essential part of state building" (1-2). The remainder of the book is devoted to presenting arguments and evidence in support of these conclusions but they are unevenly discussed and some are not well supported by the available evidence. The main problem is that many of the above claims have quantitative modifiers ("often," "rarely," "wide") but right from the beginning the author states that he will not explicitly address quantitative issues due to the limited evidence of smuggling that found its way to archives and he finds questions of magnitude less important than understanding smugglers' roles and significance (2-3). The difficulty is that he then goes on to make quantitative claims throughout the book with no evidence to back them up. He sounds an appropriate note of explanatory caution that "readers must always remain cognizant that any evidence emerged from the archives as individual cases and stories; this makes it impossible to generate any accurate quantifications of identified patterns" (88) but he rarely follows this epistemological humility in stating his conclusions: "Smugglers more often ended up as victims of pirate raids and attacks than they did making common cause with them" (42) and "Corruption permeated most, if not all, levels of any given society as well" (123). Methodological difficulties arise from his use of a limited number

...a brief but ambitious and engaging book on the role of smuggling in the modern world...

of case studies to derive broad patterns across time and place – cases he admits are exceptional and cannot be taken as representative (165, note 21). The cases studies are engaging and entertaining; they begin in Chapter 1 and continue as a delightful thread throughout the book. The vast majority come from European colonies in the Caribbean between 1750 and 1850 with a few coming later and from other regions of the world.

Chapter 2 argues persuasively for the most part that smugglers are quite different from pirates, who routinely use violence and confrontation to achieve their goals, while smugglers use stealth and

adaptation to achieve their ends and do not want to call attention to themselves by

public acts of violence. It is a useful rule of thumb. The argument succeeds mainly because his evidence reinforces the common-sense (if not axiomatic) understanding of smuggling as a covert operation but the author never discusses the well-documented and routine violence of "coyotes," who smuggle undocumented workers across the U.S.-Mexico border, even though he discusses recent traffic in human beings across that same border (103). "Coyotes" complicate any neat or axiomatic division between violence-prone pirates and non-violence-prone smugglers. Chapter 3 is a bit of a detour into the ideas of classical political economy but he presents these ideas expertly and appears to subscribe to Adam Smith's views of human nature, especially when it comes to understanding the motivations for smuggling across wide swaths of time and place. Karras claims that this discussion of political economy provides a good basis for analyzing and evaluating the relation of a state to the consumers within it. Chapter 4 proposes patterns of smuggling in the modern world which are meant to serve as an aid to understanding and are "not meant to be exhaustive" (73). This intellectual humility is well placed but at the end of the same paragraph Karras writes, "so long as there were revenue laws and consumers, violations of those revenue laws took place." Such a statement does not encourage historical investigation since the answer is already

known; it is an absolute and ahistorical axiom that arises from classical political economy, not historical inquiry. It isn't even all that helpful or specific; it could be held to be an axiom regarding *any* law on the books. Karras does note that objects smuggled were not universal but were context specific (73); that seems to be an historical claim worth investigating and he does a fine job doing so. Chapter 5 deals with government corruption with regard to contraband, two of the key words in the book's subtitle. His main conclusion in this chapter is that governments were generally lax in enforcing statutes on tax and tariff evasion because of the monetary and political costs of strict enforcement. This chapter abounds with ironies like lax enforcement of the law enhanced a regime's legitimacy and corruption relieved tension between governing and governed and restored governability. While thematically attuned to the book, the Conclusion seems out of place. It is not so much a conclusion to an historical study as an exhortation that harkens back to Chapter 3 and looks to the present and future: it is a polemic based on classical political economy that argues for the necessity of citizens paying taxes and duties so government can protect civility and citizens' life, liberty and property; Karras concludes that all forms of tax evasion, including smuggling, challenges the material basis and legitimacy of government. Ironically, the case studies and arguments he presents in his book do not give him much room to argue for such an abstract and idealized view of government and civil society which he derives not so much from history as from classical political economy. Well versed in the literature, Karras clearly conveys the historical, economic, political, social, and ethical issues involved in a study of smuggling. He calls for historians to test his arguments especially in periods outside the mercantilist era and places outside the Caribbean (ix). Without a doubt, his book lays the groundwork for such an important enterprise and it invites classroom discussion of issues of evidence, methodology, and interpretation.

Anthony N. Penna. *The Human Footprint: A Global Environmental History*. Wiley-Blackwell, 2010. 354 pp. \$39.95.

Joseph Aieta, III
Lasell College

While well over 25 years old as an approach to the study of the past, World History might yet be viewed as entering its adolescence. Those of us who offer survey courses are constantly seeking new manageable approaches displayed in texts with which we ask our students to grapple. In an effort at exciting our audiences some of us continue to turn right, onto the secure if less than exciting avenue of the traditional text book. Others, perhaps out of ennui or more positively in a spirit of openness and adventure, turn left onto the highway of experiment, a way strewn with pitfalls but also delightful possibilities. For me, *The Human Footprint* falls under the general heading "delightful." Imagine the pleasure a student might experience from encountering a brief (305 pages plus notes and index) text about a vital topic, environmental history, provided of course she has access to it and then chooses to open it and actually delve into the contents.

The book is a joy to read. Its prose is simple, yet far from simplistic. The author's style is engaging rather than "dry as dust" and informative rather than preachy. It is evident that one is reading here the work of a master expositor. Following a crystal clear succinct introduction to what is to come, Penna turns to the substance of his work. Each of his ten chapters opens with a brief introductory note. The remainder of each chapter is devoted to a series of general topics such as The Origins of the Earth, The Warming, The Cooling, The Birth, Death, and Rebirth of the Mediterranean Sea and its Hemispheric Environmental Effects, etc. At first blush, the reader might wonder how the author will ever get through so much material, especially in so few pages. By the time one has concluded perusing this text no longer should one be concerned. Clearly, the essay is designed as one of synthesis. The author has been involved in the field of environmental history for well over two decades and so is familiar with the classics. He is fully aware that his audience may have less than an enthusiastic response to any effort to reach out to them by way of the traditional exposition of history texts. He manages to wear his knowledge humbly while at

the same time putting his explanations forward in a masterful historical manner. It is exciting to read that both urban dwellers – long holders of primacy of place in historical explanations of epochs – and agricultural workers – for much of the last three decades of the twentieth century grudgingly acknowledged as meaningful to our understanding of the past – are significant, if one is to comprehend the impact on the environment of "the human footprint."

Extended comments could be made on each chapter. Due to constraints of space, I have chosen to focus attention on Chapter 7 which explores industrial work. The author draws on the efforts of social, economic, political, and environmental historians to provide the reader with a fine overview of developments from 1500 into the twenty-first century, all in the space of under forty pages. Along the way, he takes us to China, India, Japan, Europe, and the United States. He demonstrates clearly and cogently the role of capitalism and capitalists in demanding an increase in both the speed and the quality of production of goods. He concludes that the "ecological footprint of early industry remained compatible with the surrounding environment, including its waters" (180). When he turns to America, he focuses primarily on New England where, he notes, that the highest death rates in factories were among workers who had fewer job options – immigrants, the young with limited education, and "married

**The book is a joy
to read...**

women who gave birth ... while working in cotton mills" (197). He ends this chapter with an up-to-date assessment of what

appears likely to happen in China and India with their developing economies, ever-growing populations, and anticipated growth in desire and ability to purchase automobiles. "Without new efficiencies, these internal combustion vehicles will add greatly to the global carbon load and accelerate the emission of greenhouse gases into the atmosphere" (202).

Included in the book are several reproductions of photographs taken from websites which provide the possibility of fruitful lingering for the intellectually curious. Penna's overall approach is calm and far from alarmist. I highly recommend this book as one that would work extremely well in an environmental

history offering or as a supplementary work in any World survey. Cost is the major problem: \$39.95 for a brief text! As this work is such a gem, a way to overcome this factor is to have one's college or school library purchase several copies for reserve.

William H. Worger, Nancy L. Clark, and Edward A. Alpers, eds. *Africa and the West: A Documentary History*. 2nd ed. 2 vols. Oxford University Press, 2010. 312 pp. and 328 pp. \$24.95 per volume.

Jessica Achberger
University of Texas at Austin

The recently republished volumes, *Africa and the West*, represent an excellent example of a documentary textbook for use in undergraduate classrooms. The book was compiled by three well-established and respected scholars of African history, William Worger, Nancy Clark, and Edward Alpers, who provide a concise but thorough introduction to each section and each document. The text is divided into two volumes, each containing over sixty documents related to Africa's long and complicated history with the Western world.

The first volume, subtitled *From the Slave Trade to Conquest, 1441-1905*, begins with the European "discovery" of Africa by Portuguese explorers and missionaries in the fifteenth century. The volume continues with documents related to both the slave trade as a business and the slave experience. These sections include well known documents such as an excerpt from the *Interesting Narrative of the Life of Olaudah Equiano*, as well as less well distributed documents such as the log of the slave ship *Arthur*. The final section of the first volume, and the largest, is dedicated to documents related to "The Conquest of Africa."

Increasingly in this section are documents written by, or recording the words of, African themselves. However, this is primarily limited to kings and rulers along with one interesting document, the oral history transcriptions of the 1905 Maji Maji uprising, taken in the 1960s by G. C. K. Gwassa and John Iliffe.

The second volume, *From Colonialism to Independence, 1875 to the*

Present, covers a much shorter period due to both the availability of documentation as well as to the importance of colonialism and its aftermath for the African continent. The volume is divided into two parts, the first section, "Reshaping Africa," covering the period from 1875 until independence. Documents in this section include seminal works such as Fredrick Lugard's instruction on indirect rule and excerpts from literature, including the autobiography of Nnamdi Azikiwe, who was educated in the United States, and an excerpt from Sembene Ousmane's novel on the Senegalese worker's strike, *God's Bits of Wood*. The section that will most appeal to students, however, is likely to be the chapter on decolonization. Here, writings by Nelson Mandela, Jomo Kenyatta, Kwame Nkrumah, and Patrice Lumumba not only tell an important story of the complicated path to independence, but also inspire. The second part of the volume focuses on Africa from independence until the present day, and particularly the colonial legacy. Both the political and economic impacts of colonial rule are addressed through documents ranging from the novels of Chinua Achebe, to the radio broadcast of the 1979 coup in Ghana, to documents from the World Bank and United Nations Conference on Trade and Development.

Africa and the West will no doubt need extensive contextualization and discussion in the classroom setting to ensure that each document is properly understood. However, the use of primary documents is a much more engaging way to teach any history course and in particular allows students to better appreciate the complexities of Africa's relations with the West.

Lisa A. Lindsay. *Captives as Commodities. The Transatlantic Slave Trade. Connections: Key Themes in World History*. Pearson / Prentice Hall, 2008. 191 pp.

Lisa M. Edwards
University of Massachusetts, Lowell

The transatlantic slave trade has profoundly affected the economic, political, and cultural history of Europe, Africa, and the Americas. More than 10 million Africans were purchased in the Americas to care for fields, homes, and children, and an untold number more were torn from their own homes but died before reaching the Americas. Despite the popular misunderstanding that Europeans captured slaves in Africa, the slave trade was a cooperative endeavor that also benefited many Africans. However, we cannot ever know for sure how Africa would have developed differently had the potential of her lost population been realized, nor how Europe and the Americas would be different today without the wealth that the slave trade generated. Questions like these about both the mechanics of the slave trade and its broad, long-term consequences have been addressed in the historiography of the slave trade, but cannot usually be considered in depth in world history textbooks. *Captives as Commodities*, a recent volume in the Connections: Key Themes in World History series, remedies this problem. The series is designed to address significant themes in world history and to make up-to-date scholarship accessible to students, and Lisa A. Lindsay's contribution accomplishes both admirably.

Captives as Commodities is an overview of the transatlantic slave trade from its fifteenth-century origins to its abolition in the nineteenth century. An introductory chapter outlines the broad contours of the slave trade and its historiography, from the mindsets of the Europeans and Africans who participated to the diversity of the linguistic and cultural groups of Africans who were enslaved, the scale of the trade, and historians' efforts to quantify it. Each of the book's four central chapters focuses on answering a question about how the slave trade worked: Why did Europeans buy African slaves? Why



did Africans sell slaves? How did enslaved people cope? and How did the slave trade end? Historiographical considerations are seamlessly woven into the narrative text throughout the book. As students read about why Europeans purchased African slaves in chapter one, for example, they also learn about scholarly discussions over whether slave buyers were motivated more by economic considerations or by racism. Several primary source excerpts at the end of each chapter allow students to hear the voices of participants in the slave trade. Professor Lindsay prompts readers not only to engage in document analysis, but also to consider the historiographical debates around the slave trade and slavery as they do so.

As the Atlantic slave trade did not begin in a vacuum, it did not simply end one day without leaving traces of itself behind. The Epilogue, “Legacies of the Atlantic Slave Trade,” addresses its long-term ramifications into the present, including racially-based social hierarchies and discrimination, Africa’s continuing poverty, and the tragic fact that slavery continues around the world today. Contemporary scholarly and political debates over the slave trade and its legacies find a prominent place in the epilogue and invite students to think more carefully about how historical events and phenomena affect the world today.

Overall, *Captives as Commodities* is a well-written and comprehensive volume. It includes several features that will be appreciated by students and instructors alike, including its primary source excerpts, illustrations that include maps, charts, and images, and an extensive and up-to-date bibliographical essay including novels, films, and websites as well as more traditional scholarly works. It will serve as a welcome supplementary text for World and Atlantic History courses.

David Hertz. *The World History Workbook, vol. 2, The Modern World Since 1500.* Rowman & Littlefield, 2009. 133 pp. \$14.95.

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William Fremd High School
Palatine, Illinois

From the outset, it must be said that this workbook overpromises and underdeliv-

ers. The back cover grandly proclaims: “Useful as either a supplement or a core text, this hands-on book provides all the elements necessary to conduct a full-fledged world history course, including narrative, projects, primary sources, and a glossary of terms.” *Caveat emptor.*

In the interests of full disclosure, some information regarding point of view. This reviewer has been teaching world history in public high schools for 35 years, including five years of AP World History. Having perused countless texts and supplementary materials during this time, the reviewer has seen plenty of good as well as plenty of unsatisfactory samples from a host of publishers. For the publisher to hail this book with the above quotation is, to say the least, quite misleading.

First, there is the fat problem of the book’s extraordinarily thin content. There are actually 128 perforated pages in this book, after subtracting the introduction and glossary. Of those 128 pages, a total of 38 are blank. Now, this reviewer understands that a workbook needs some space in it for students to answer questions. We’re not talking about that space. We’re talking about whole pages and parts of pages between the narrative, projects, primary sources, and glossary which have nothing written on them. So we now have 90 pages of useable workbook – 90 pages to deal with the most recent 500 years of human history.

Continuing, we come to a second huge problem: the content of those 90 pages. This reviewer took to counting up the number of pages, focusing on three types of content: a) content based solely in the West; b) content based solely in the “rest”; or c) content based in comparison of the West and the “rest.” The scorecard came out as follows: a) West – 49 pages; b) “rest” – 21 pages; c) comparison of West and “rest” – 20 pages.

But wait, there’s more. Of the 17 primary sources (which presumably should have originated sometime in the past 500 years), three are quite obviously from way outside the time period of the workbook. These sources, which provide quotations attributed to Confucius, Plato, and Jesus, comprise a total of six pages. Of the 16 projects, one deals with ancient Athenian democracy and another refers to a story told by the seventh-century C.E. Chinese monk Xuanzang.

Clearly, there are a number of questions to be begged: 1) Why does

this workbook have so much wasted space? 2) Why is a workbook designed to help world history students weighted so heavily in favor of Western topics? 3) Why weren’t all the primary sources and projects drawn from 1500 to the present?

That said, this reviewer did find one chapter and one project that might be useful. Chapter 3, entitled “Conclusion: The Silk Road,” is a well-written essay offering comparative perspectives across time and space. The accompanying Project 16: “You, the Migrant,” looks at the author’s own family background as a hook to encourage the student to outline his/her own migrant heritage. Both the chapter and the project personalize the historical venture in a manner that can grab a student’s attention. Unfortunately, though, that’s very far from enough to recommend this workbook.

Kume Kunitake. *Japan Rising: The Iwakura Embassy to the USA and Europe 1871-1873.* Chushichi Tsuzuki and R. Jules Young, eds. Cambridge University Press, 2009. 558 pp. \$29.99.

Eve Fisher
South Dakota State University, retired

In 1871, 108 Japanese scholars, noblemen and students began a two-year around the world voyage: the Iwakura Embassy to the West. During that time, Kume Kunitake, Prince Iwakura’s secretary, took meticulous notes of their journey. Upon their return, Kume collated and undoubtedly condensed this information in his five-volume *Tokumei zenken taishi Bei-Ō kairan jikki*. While translated excerpts of his report have been available in various anthologies, the complete five-volume report was only translated into English in 2002 (Graham Healey and Chushichi Tsuzuki, eds., *The Iwakura Embassy 1871-73: A True Account of the Ambassador Extraordinary and Plenipotentiary’s Journey of Observation through the United States of America and Europe*, Princeton University Press). *Japan Rising* is the one-volume abridgment of that translation.

Japan Rising is, of course, an edited version of Kume’s report, but there is enough here to make it feel satisfyingly complete. While it never managed to accomplish its goal of renegotiating the unequal treaties of the past with the

United States and other European powers, the Iwakura Embassy did manage to collect information on Western industry, technology, military, education, economy, political systems, and social customs. Kume's primary interest was trade and industry, as he sought to find out where Japan could improve, modernize, and expand its horizons. But he commented on everything else he could, beginning each country's section with a basic outline of its history, geography, political practices, and customs. This was followed by a diary of embassy activities (after a while, one can feel the exhaustion rising), and finally a summary of his observations. Kume didn't always get it right – a number of historians would undoubtedly quarrel with his portrait of Napoleon III – but even his mistakes are valuable for their insight into the world as he saw it.

Japan Rising provides a wealth of opportunities for discussion, critique, and analysis. Kume clearly saw Japan as following the natural order of things when it came to such issues as gender roles ("In America, however, it is the custom for the husband to serve his wife," 72), religion ("When we read the Old and New Testaments, which Christians respect, some parts contain unbelievable tales of voices from Heaven or relate the resurrection of a crucified criminal," 98), and many social customs ("The lack of loud wailing at funerals must be rooted either in custom or in racial character," 233). On the other hand, he recognized that Japan had a lot to learn when it came to trade, industry, education, and, perhaps, individuality and freedom.

In the 1870s, everyone knew that each country had its national character, and weren't hesitant to say what it was. Kume's views were often shrewd, sometimes complimentary, and, in the case of his fellow Asians (from the homeward bound sections in the China Sea, Hong Kong and Shanghai), eerily foreshadowing the future as he expresses lack of respect ("The Chinese race will put up with dirt to an astonishing degree," 514) and a clear awareness of their close available resources ("Taiwan [and its coal] is separated from ... the Ryūkyū Islands ... by no more than 120 or 150 miles," 519).

In Japan, Kume's report became a bestseller. Kume received one of the appointments to compile a national Japanese history, and became a lecturer at Tokyo Imperial University. His brilliant

career came to a halt in 1892, after he published a paper criticizing State Shintō, but his report continued to be an important part of state department thought.

Japan Rising is an incredibly valuable text for scholars, students, and teachers. As the first reasonably priced, one-volume English translation available, every university library, perhaps every secondary library, should have a copy. It should quickly become a staple, required text at both the college and advanced secondary-school level for courses in Japanese history, as well as a possible text for studies in East Asia, imperialism, and world history. Buy it, read it, assign it, use it.

James L. Huffman. *Japan in World History. The New Oxford World History. Oxford University Press, 2010. 156 pp.*

Richard J. Cappellino
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James L. Huffman's *Japan in World History* is one of the most recent additions to the New Oxford World History series. Comprised of brief but educational publications, this series explores all facets of human civilization and its global integration from various perspectives while aiming to immerse readers into what its editors describe as the "total human experience." Huffman, the H. Orth Hirt Professor of History Emeritus at Wittenberg University, succeeds in this with *Japan in World History*.

In *Japan in World History*, the author takes on the undaunted task of concisely apportioning centuries of Japanese history into a compact publication. Huffman's animated writing style, coupled with intellectual research, allows for the material to be presented through a vivid world history lens. The text is divided by era and arranged into seven short chapters. Chapter 1 examines Japan's earliest civilizations, the Jōmon and Yayoi, first interactions with China and Korea, and the institution of ruling families; chapter 2 surveys the increasing prominence of ruling families, government structuring, and the institution of an emperor; chapter 3 investigates an evolving Japan with the rise of the warrior class; chapter 4 discusses the unification of Japan, Tokugawa rule, and the closing

of a society; chapter 5 reintroduces the West into Japan and the Meiji era; chapter 6 highlights industrialization, increased militarism and two World Wars; and finally, chapter 7 analyzes post-war hardships and the emergence of a "new" Japan.

In many aspects, *Japan in World History* is unlike the typical historical volume. Huffman does more than simply chronicle the military, political, and economic episodes of Japan's past. He searches deeper to find the reasoning behind the people's ability to flourish through challenging encounters with continental Asia, domestic conflict, recurrent political turmoil, and Western superiority – a characteristic he refers to as "growth-genius." For this, Huffman credits not only era reformers, but earlier Japanese agricultural practices and later industrial and technological advancements. This is especially evident throughout the Tokugawa, Meiji, and post-World War II eras.

An interesting characteristic of *Japan in World History* is the attention Huffman devotes to the lives of ordinary citizens and tribute he affords to their struggles and successes throughout each era. He believes that "When historians ignore commoners, when they leave out women, farmers, workers, and outcasts, they muffle important voices" (xii). Huffman credits both his students and own life experiences for his dedication to the common man. There are numerous instances within the book that reflect upon the lives of or quote priests, samurai warriors, rickshaw pullers, peasants, merchants, and farmers. This includes such descriptive depictions as life in the Tokyo slums at the turn of the nineteenth century and the 1980's "hardworking, company-oriented salary man," who "As an adult, gave his life to a company, which provided him with lifetime employment, good wages, and steady promotions in return for his loyalty" (120).

Japan in World History is a resourceful and informative book. Although the text is only 128 pages, James L. Huffman does an excellent job of capturing the vast historical attributes of the Japanese, as well as their interactions with foreign powers. The volume also includes maps, photographs of various artifacts, people, and architecture from Japan, along with a chronology guide and list of helpful websites. Because of its size

and content, the book would be a sufficient accompaniment to any undergraduate course in Japanese history, Asian studies, or World Civilizations. In addition, it would benefit high school educators in preparing lessons on a similar subject or simply provide a concise synthesis to an enthusiast seeking a recapitulation of Japan's past.

John Charles Chasteen. *Americanos: Latin America's Struggle for Independence. Pivotal Moments in World History*. Oxford University Press, 2008. 218 pp.

Joel Van Amberg
Tusculum College

John Charles Chasteen has written *Americanos: Latin America's Struggle for Independence* in the series, *Pivotal Moments in World History*. Fittingly, then, Chasteen's book makes the case for the world-historical significance of the Latin American revolutions. In the prologue, Chasteen argues that the long-term impact of the Latin American revolutions on the spread of liberal/

republican,
decolonial,
and nationalist
ideologies was
greater than
that of the
United States
revolution. First,

although the liberal/republican principle of popular sovereignty, expressed in a constitutional government accountable to the people, was implemented in the earlier United States and Haitian revolutions, it did not become a genuine trend until a dozen Latin American nations adopted it in the early nineteenth century. More importantly, it was Latin Americans' determination to encompass the whole population, including those of non-European origin, in the definition of 'the people' or 'the nation' that ensured the future of the liberal/republican political model in later non-European and decolonial movements, particularly in Asia and Africa. The decision that all inhabitants, whether of European, African, or native origin, were equally *americanos*, demonstrated that this European political ideology could be useful to non-Europeans

seeking to decolonize and develop national identities and political institutions.

Chasteen's book traces the development of *americano* (short for *español americano*) from a term designating people of Spanish origin born in the colonies, to one including all people born in Latin America, regardless of ethnic identity. This term acquired new meaning in the context of the continent's revolutionary politics and revolutionary sentiment. Many *americanos*, in the term's original sense, were eager to throw off the yoke of Spain-born Spaniards, whose legal privileges allowed them to dominate the political and economic life of the colonies. Realizing that they would be able to assume control only with the assistance of the other three quarters of the population, the colonial-born Spaniards sought to include them in the revolutionary project. "America for Americans" became an effective revolutionary slogan. These newly-minted *americanos*, indigenous peoples, freed slaves, upwardly-mobile *mestizos* and *pardos*, joined colonial-born Spaniards in driving out the detested *euuropeos*. In the aftermath of the revolution, the differences among these groups over the implications of this new

common
identity
became
evident.

Chasteen's book makes the case for the world-historical significance of the Latin American revolutions

Chasteen is also interested in exploring the complicated relationship between the revolutionary leaders' political ideology, their political message, and the population's political sentiments. The period is full of ironies, radical republicans rallying the population around the deposed Spanish King Fernando VII, indigenous peoples rejecting republicans who supported expanding indigenous rights in favor of monarchists who did not, colonial-born Spaniards fighting against independence in the 1810s on anti-republican principles and fighting for it in the 1820s on the same grounds. Chasteen emphasizes that French-style republicanism simply did not appeal to the majority of the population. Many colonial-born Spaniards did not want to see its egalitarian principles applied to non-European population groups. For

their part, many of these groups reacted negatively to the anti-traditional, anti-religious elements of this program. As a result, many revolutionary leaders had to cloak their true republican agenda in vague nationalist, and sometimes even pro-monarchical and religious language.

Chasteen's book considers the period 1799-1840, and while he does give proper consideration to the pre-revolutionary period (1799-1805) and the aftermath of the revolutions (1825-1840), at the center of the book are the revolutions themselves. Or, even more appropriately, at the center of the book are the revolutionaries. The majority of the book deals with the lives and exploits of the men and women at the forefront of the revolutionary movements. The book is not biography, nor does it intend to imply that a few dozen men and women were the driving force that impelled Latin America to independence. However, Chasteen does reveal the social dynamics underlying the revolutions primarily as they play out in the lives of its leaders. One gets the sense that his motive is didactic. Presumably he believes that the readers will more easily grasp the forces and tensions driving the revolutionary movements if he puts them in the context of the careers of the movement's major players.

This book is essentially a textbook and would be appropriate for a survey-level undergraduate course in revolutionary Latin America. It has a glossary, chronology, and short biographical sketches to help orient the novice to the names, terms, and events of the period. The lack of pertinent historiography makes the book, perhaps, less appropriate for an upper-level course, but with appropriate supplements it could serve that purpose as well.

Giancarlo Casale. *The Ottoman Age of Exploration*. Oxford University Press, 2010. 336 pp. \$40.00.

Kathy Callahan
Murray State University

When examining the sixteenth-century Ottoman Empire, scholars and instructors alike have traditionally analyzed the empire along with rival Islamic, land-based empires: the Safavid and Mughal. While this means of treatment can be effective, perhaps a move from this

traditional approach is now in order. In his recent monograph, *The Ottoman Age of Exploration*, Giancarlo Casale encourages a paradigm shift when examining Ottoman empire-building, one that moves the Ottoman leadership beyond a narrow interest in only a land-based empire to one that also encompasses the shipping lanes and territory along the Red Sea, Persian Gulf and Indian Ocean. He urges readers to rethink the entire premise of Euro-focused maritime empire-building suggesting that Ottoman maritime desires in the sixteenth century were as ambitious as those of the Spanish and Portuguese. Ottoman plans led them to develop deep animosity for and competition with the Portuguese for economic and political control over coastal territories of the Indian Ocean. Based on a vast array of sources mined in Europe and Asia, Casale provides readers with a convincing argument that validates his suggestion of change.

Casale's opening chapter examines the role of Sultan Selim I (r. 1512-20) in building empire through both conquest and mindset. His capture of Egypt and the Holy Cities of Medina and Mecca in 1517 placed him in an exalted position in the Islamic world, simultaneously laying the foundation for exploration and the construction of an Indian Ocean empire. Casale finds many motivational comparisons, beginning with this sultan, between Ottoman and Portuguese imperial construction. He argues that both imperial states maintained a "growing awareness of the cultural and physical geography of an area of the world that that was previously unknown to them, ... rising interest in the economic potential of trade with the East ... and ... political ambitions and imperial claims to universal sovereignty" (15). This comparison will likely engage both European and West Asian historians in discussions about his point. Further, this motivational comparison provides opportunities for interesting discussion in the classroom. Selim's imperial underpinnings found support through relationships developed with other Muslim leaders in India (those outside of Mughal control) increasing the likelihood of success. Casale finds Selim so crucial to the Indian Ocean venture he titles Selim "the Navigator," styling him after the prince of Portugal who pulled

his country into exploration (33). Later sultans extended those Islamic ties all the way to Aceh in Sumatra. Surely, through conversion and the Pope's assistance, this is exactly what Portuguese and Spanish



World History Association

kings hoped to accomplish as well – development of a religious universality that would further trade and political alliances.

Following the introductory examination of Selim, the author focuses on several important grand viziers (a vizier is a chief military and political administrator and the most powerful man below the sultan) and their corresponding worldview. This shift proves important with the accession of Sultan Suleiman in 1520 because he transferred day-to-day operations of his government to this official (34). Some viziers focused "locally" on domestic and Mediterranean concerns. Others recognized that only Portuguese interests stood in their way of controlling the maritime traffic of the Indian Ocean and the lucrative spice trade as well. Casale quickly makes evident that the Ottoman leadership proved much more broadly focused (and ambitious) than previous scholarship suggests. He asserts that the Ottomans wanted to regulate, not thwart trade in the Indian Ocean while the Portuguese possessed a more restrictive idea of controlling the activities of others (83). Readers find solid analyses of the contributions of particularly important viziers such as Ibrahim Pasha, Hadim Suleiman Pasha, Semiz Ali Pasha, and Sokollu Mehmed Pasha. These Indian Ocean-minded viziers possessed leadership skills as well as important provincial experience and served as examples of Ottoman "Renaissance men." As such, they found interest in cartography, literature (in particular, travel narratives), diplomacy and administrative reform (especially tax reform). Casale examines another important vizier, Rustem Pasha, as well. This man provides an example of a leader who worked counter to Indian Ocean interests, contributing to the development of a faction that sought to work around him (105).

While sixteenth-century Ottoman sultans tended to rule for relatively long periods, the same cannot be said of viziers who often enjoyed only a few months of power and control. One man, Sokollu Mehmed Pasha proves an important exception. He rose from humble beginnings in the janissary ranks to grand vizier, holding the position for over fourteen consecutive years (r. 1565-79). Like a long-ruling king, his extended tenure provided him

opportunities to begin many initiatives and see them through to their conclusion. Sokollu astutely recognized that his predecessors, who had been engaged in gaining control of the Indian Ocean trade routes and strategic locations, were on to something that could bring the empire great fame and fortune. Casale argues that Sokollu enabled the Ottomans to construct a "soft empire." This is evident, he believes, "not on territorial expansion, but instead on an infrastructure of trade, communication, and religious ideology" (149-51). The supporting map on page 149 provides evidence of not only territorial control, but also the development of a Pan-Islamic empire demonstrated by: Friday services from Zeyla to Aceh said in the name of the Ottoman sultan, important diplomatic relationships developed with Muslim leaders from Borno to Ahmadnagar, and popular pro-Ottoman support extended from Mombasa to South Asia.

In order to develop a sea-based extension to their impressive land empire, Casale asserts that the Ottomans needed control of several key strategic locations in addition to Egypt and the Holy Cities. He examines the waxing and waning of Ottoman success against the Portuguese in their attempt at assuming Indian Ocean hegemony. Considerable attention focuses on the Red Sea, Basra and the Persian Gulf, Yemen, Hormuz and the Swahili coast. With these efforts at conquest comes a cast of characters that readers will likely want to know more about including Piri Reis, who served as an extraordinarily talented map-maker, ship commander and administrator; Sefer Reis, who first understood that Mediterranean models were useless in the Indian Ocean (111) and whose work suffered through the incompetence of his superiors; and Mir Ali Beg, a corsair who captured Mogadishu and other coastal towns

and later unsuccessfully combated the Portuguese and the Zimba simultaneously (176-77). In addition to their formidable European foe, Casale also shows that the Ottoman administration faced real internal challenges in their quests for a variety of reasons including the fact that the Red Sea region was bereft of trees and no canals existed (although attempts were made) that would enable them to more easily transport wood from the Mediterranean to important ship yards along the Red Sea coasts. They, however, persevered because of curiosity and on-going intellectual development (185-98).

In the end, the Ottoman quest for Indian Ocean control lasted only through the sixteenth century. After the assassination of Sokollu in 1579, the imperial heart was no longer in the Indian Ocean. Support for the effort failed to interest sultans and viziers alike as they faced more pressing problems. Pieces of strategic territory, such as Basra, slipped away. Merchants' self-interests and administrative corruption made it difficult for the state to control shipping and the redistribution of spices and other goods out of Istanbul. Further, ship-building costs proved prohibitive, and the Safavid and Mughal Empires provided additional distractions. Portuguese eclipse followed and the Dutch and English took up where the hundred-year rivals left off (198-202).

While the book contains detail that will likely satisfy the expert, Casale's narrative is accessible to non-specialists. To help those in the latter category, editors might consider the addition of a list of sultans and viziers, along with the dates of each administration. Further, a glossary of Ottoman titles such as reis (captain) or beg (chieftain; Arabic equivalent is bey) would also assist the non-specialist reader. Further, Casale alludes to challenges faced by administrators because of the female contingent at court but fails to explore the claim in any depth, referring readers instead to works by Leslie Peirce and S. A. Skilliter (34, 214). Although Suleiman's wife, Hurrem Sultan (the infamous Roxelana), plays a role in several events, sixteenth-century Ottoman history is synonymous with harem political involvement. One wonders: did other women play a role in Indian Ocean decisions?

Once in a while, one has the opportunity to read a monograph that changes the way you envision a people,

empire or event and, thus, changes the way you teach the particular subject in the classroom. Giancarlo Casale's book on the Ottomans in the sixteenth century accomplishes just that by providing solid evidence to support the idea that the Ottomans maintained an interest in a maritime empire much as the Spanish and Portuguese did. His arguments are sure to spawn interesting debate and will also find their way into classrooms, challenging the notion of an Ottoman empire based only on land, providing scholars and students confirmation that the Ottomans were agents of change in the Indian Ocean and its spice trade.

Peter Heather. *Empires and Barbarians: The Fall of Rome and the Birth of Modern Europe*. Oxford University Press, 2010. 734 pp. \$34.95.

Laura Wangerin
University of Wisconsin - Madison

In this ambitious work, Peter Heather persuasively argues that the traditional models of assessing the barbarians (in the traditional sense of non-Roman, non-imperial peoples) to the east and north of the Roman Empire in the first millennium of the common era are insufficient to understand their importance with regard

to the emergence of the group of states we today identify as modern Europe. He attempts to demonstrate that by reexamining the importance

of the migration patterns of these peoples, we can better understand the process of state-building as well as the fall of the "ancient world order of Mediterranean domination," that is, Rome.

In attempting to cover the entirety of barbarian activity in Europe as well as assess its impact, Heather takes us through a broad swath of history, addressing the appropriateness of reexamining the barbarian migrations and interactions, their impact on the fall of

Rome, close studies of specific migratory peoples, and the importance of all of this in understanding the development of the modern European state system. The narrative is peppered with examples and anecdotes, and accompanied by an excellent and extensive collection of maps, twenty-one in all.

While ambitious in scope, one of the delightful aspects of this hefty volume is its eminent readability. Heather's writing is often playful in style. This conversational and sometimes humorous tone, combined with a knack for explaining complex ideas clearly, belies the complexity of his argument and the sheer amount of information conveyed.

Although there is a clear narrative thread connecting the chapters, many could be used on their own as supplementary readings for different kinds of classes. For example, Heather begins with a historiographic overview of the study of barbarian migrations, being careful to point out areas that are points of contention among historians and explaining why it is appropriate now for a new examination of the topic. This first chapter, "Migrants and Barbarians," would serve as a great case study for high school history students or college undergraduates to demonstrate how the interpretation of an event or phenomenon can change over time, and how important it is to

...by reexamining the importance of the migration patterns of these peoples, we can better understand the process of state-building as well as the fall of the "ancient world order of Mediterranean domination..."

continually challenge and assess our assumptions about the past. It would also be an excellent starting point for a discussion about the impact of migration patterns on the modern world

in a human geography class.

The real value of this book is twofold. First, by treating the barbarian migrations as broadly as he does in one volume, considering Vikings, Slavs, and Huns as being as central to the development of modern Europe as the Germanic tribes which are more normally considered in studies of barbarian influences on the fall of the Western Roman Empire and its aftermath, Heather creates a more systemic picture of the

migrations and interactions of peoples in the first millennium. Second, his critiques throughout this work on the ways scholars have interpreted these barbarian groups and their influence is important not just in defending his own thesis, but in showing the reader how changing modern ideas influence historic interpretation. I would recommend this book for undergraduate institutions, high schools, and public libraries.

Ibrahimov Nematulla Ibrahimovich. *The Travels of Ibn Battuta to Central Asia.* Markus Weiner Publishers, 2010. 160 pp. \$28.95.

Stephen Varvis
Fresno Pacific University

Ibn Battuta's *Travels* are justly famous, enjoyable and useful in the classroom, and not readily available in a convenient edition for teaching. Because of this a new edition, an excerpt of his travels through Central Asia, is to be welcomed (a sort of companion to Markus Weiner's *Ibn Battuta in Black Africa*, edited and translated by Hamdun and King). Ibrahimovich, former professor, dean and rector at Tashkent State University in Uzbekistan, offers insights both into the Russian and Central Asian traditions of scholarship on Ibn Battuta, as well as the history of the region itself with a familiarity that few western scholars can match.

The translated section (chapter 3) is that of H. A. R. Gibb. The notes of the original edition are included, curiously even those that refer to other sections of Gibb's translation which are not included in the text. There are a couple of straightforward maps to help orient, along with a helpful commentary (chapter 4) and two introductory chapters, one on Ibn Battuta himself and one on questions of scholarship. No pictures are included.

The translated section is particularly interesting and useful in teaching for its descriptions of the devastation of Central Asia by the Mongol invasions, and cultural and institutional patterns in what one might think of as the semi-Islamic Khanates of the fourteenth century. The translation ends with Ibn Battuta's journey

through present day Afghanistan to the Indus River. Along the way, the anecdotal enlivens the text – his visits to local rulers, particular events, practices, and settings (political conflicts, bandits, judicial decisions, Islamic religious practice and institutions, stories of traveling, gardens, cities).

The introduction and chapter 1 describe the full scope of Ibn Battuta's journey. There may be more than is needed for a survey course, but it is available should it be needed and puts the Central Asian section in full context. Chapter 2 discusses Russian and Asian traditions of scholarship, which should be well received by the English speaking audience. Again there may be more than is needed, but it is a reminder of our limited perspectives and the questions that are asked in different traditions. The chapter concludes with a discussion of Ibn Battuta's method or pattern of observation and inclusion, and recognizes his idiosyncrasies and accomplishment. After a very helpful comparison with other contemporary or near contemporary historical sources, Ibrahimovich concludes convincingly that while Ibn Battuta does not offer deep analyses of political conflicts, for example, his descriptions convey reliably what he experienced and the broader cultural character of the time.

Ibn Battuta's *Travels* intrigue the reader because of what they include, what he describes and his judgments, and by what he misses and misinterprets. This volume provides a welcome entrance into Central Asian history and into how we understand historical sources. It will be useful for many college level, and perhaps high school courses covering Central Asia in the Middle Ages, the Mongol invasions, and the varied cultural patterns of Medieval Islam.

Stewart J. Brown. *Providence and Empire: Religion, Politics and Society in the United Kingdom, 1815-1914.* Pearson / Longman, 2008. xiv + 494 pp. \$49.60.

Kenneth L. Shonk
University of Wisconsin-Superior

When I was an undergraduate enrolled in a history class on nineteenth and twentieth century Britain, my professor – in what was his last class before retirement – posed the following question for our written in-class final exam: "Britain, 1800-1995. Change. Comment." After writing the question on the board and assuring us that it was not a joke, he left the room having seemingly fulfilled a life-long dream. The class erupted with a mixture of anger and disbelief. How to begin such an endeavor? All semester, our professor – supplemented by our readings – had consistently stressed the fact that few nations had undergone such drastic change, whether it was in terms of commerce, empire, society, culture, politics, or religion. Two bluebooks and a severely cramped hand later, I turned in my final, having undergone an excruciating exercise that committed to memory the sheer level of fundamental transformations that marked modern Britain. As such, it is a monumental, if not unenviable endeavor to address such change – a task successfully undertaken by Stewart J. Brown in his work on the complex developments in the Christian experience in Great Britain in the century following its triumph over France.

In essence, *Providence and Empire* charts the weakening of Anglican authority on political and cultural matters by charting the increasingly pluralized landscape of Christianity in Britain. Brown skillfully relates the growth and development of such Dissenting efforts as the Oxford Movement, Evangelicalism,

and Christian socialism, not to mention the growing prominence of Irish Catholics in Britain. Worthy of note is the great amount of detail given to non-Christians, including a lengthy discussion on the role of atheism and Judaism. Apart from such

examples as the Crimean War and the Niger Expedition, the first three quarters of the book focus more on providence than on empire – a source of potential disappointment for the reader hoping to



see a greater balance between British religious developments and the spread of empire. Yet, it was not Brown's intention to create a large, all-encompassing narrative of the relationship between religion and empire. After all, such an effort would result in an encyclopedic study. Rather, *Providence and Empire* offers the reader a foundational analysis of the intellectual shifts in the various Christian denominations which, in many cases, had a significant impact on political – and thereby imperial – developments in the nineteenth century. Thus, the strength of Brown's work lay in the contextualization of the socio-cultural developments that informed the Parliamentary action that facilitated the rapid expansion of the British Empire, as well as such morally-driven legislation as the abolition of slavery. The emphasis on what he refers to as “vital religion” – a kinetic, diverse, and activist Christianity that was meant to transcend and inform governmental and global actions – underpins the vast amount of material covered throughout the book.

There are essentially two general types of global histories – those that espouse a macro world view that attempts to examine large, transnational and transcultural interactions, and those that describe events and processes at the micro-national-regional view with an eye toward global connections. Brown's work certainly falls in the latter category. As such, *Providence and Empire* works as a global history when connections are drawn between the subjects contained within the book to the larger events and developments to which Brown does allude or briefly describes. Chapter three, entitled “Commerce, Christianity and Civilisation, 1840-1863,” offers the greatest amount of global analysis, with detailed explanations of the domestic developments that informed such developments as the Opium War, the Niger River Campaign, the Irish Potato Famine, as well as a general discussion on the increase in what Brown calls the “missionary public.” Rather than focus on the detailed accounts of these particular events, Brown instead focuses on the intellectual conversations that fuelled action. One such example would be the 1 June 1840 meeting in London of myriad evangelical and missionary societies, where in celebrating the formation of the African Civilisation Society, guests such as Prince Albert, Irish

catholic nationalist Daniel O'Connell, and Anglican bishops listened to speakers such as the noted abolitionist Thomas Fowell Buxton, Robert Peel and Samuel Wilberforce. As Brown writes, “Among those present, there was a fervent belief both that Africa could be redeemed through peaceful commerce and that it was Britain's duty to do so” (142). Such were the intellectual origins of the important, yet ultimately unsuccessful Niger River expedition.

Brown's work has much to offer for collegiate students at both the undergraduate and graduate levels, in a wide variety of courses. Brown's description of the political developments in the United Kingdom would be of great use to courses on modern Britain. However, the book requires a rudimentary knowledge of the era's political history, for parliamentary and electoral conflicts are explored without explanations satisfactory enough for novices of the subject. By no means does this devalue Brown's work; rather it highlights the need for supplemental instruction on Britain's political narrative. Further, Brown is careful to discern the unique relationship between Scotland, Ireland – distinguishing between the southern twenty-six counties and Ulster – and Westminster. Wales, on the other hand, is largely combined with England. These political divisions are essential in distinguishing the various religious developments within Britain, and for students of religious history, the detailed explanations of the popular and obscure, as well as long-lasting and evanescent movements, would be of great value.

Pier M. Larson. *Ocean of Letters: Language and Creolization in an Indian Ocean Diaspora. Critical Perspectives on Empire*. Cambridge University Press, 2009. xx + 378 pp. \$35.99.

Ghulam A. Nadri
Georgia State University

Pier Larson's *Ocean of Letters* is a significant contribution to the literature on colonialism and creolization as well as on imperialism and the politics of language and literacy in Europe's island colonies in the western Indian Ocean. Until recently these processes were

studied and understood primarily through European language sources that, in many ways, privilege European people, cultures, and languages over all others in colonies. The book under review is a major departure in the historiography of creolization and language in the history of East African islands as it critiques the popular perception of creolization as a zero-sum game in which local tongues inevitably gave way to a European creole language. The author challenges the concept of “creolization-as-mixing” or “creolization-as-hybridity” and proposes an alternative view that looks at creolization as a dynamic process in which a European creole language competed and co-existed with a vernacular language and literacy such as Malagasy in the case of the Mascarene and Comoros islands of the western Indian Ocean.

The book consists of seven chapters of more or less equal lengths and a brief conclusion that encapsulates the author's main arguments. Chapter one outlines the historiographical context and sets the historical background for the study of the nineteenth-century vernacular imperialism and the emergence of Malagasy language with which most ex-slaves of the Mascarene and Comoros islands and dispersed Christian missionaries of Madagascar identified themselves. The second chapter describes the seventeenth-century French colonial and missionary encounter with Madagascar and the early Lazarists' efforts to learn the Malagasy language primarily to Christianize the island. The author observes that the French missionary interest in vernacular literacy was geared mainly towards helping clerics to spread their religion and not to promote vernacular literacy among the local people. In the third chapter, the focus shifts to the slave islands of îles Bourbon (La Réunion) and de France (Mauritius). Through a careful analysis of a variety of colonial linguistic projects in Malagasy vernacular in the eighteenth century Mascarenes, the author reflects upon the motivations, diversity, and contradictions of creole-colonial thinking about the Malagasy people and their language. He argues that whereas creolization and imperialism shaped the colonial vernacular linguistic projects they were also in turn structured by the latter. He emphasizes the secular orientation of the Malagasy lexicons prepared primarily to facilitate

slave traders and planters and calls for the recognition by scholars of the crucial role of colonial subjects in the making of colonial vernacularism.

The next chapter examines imperial vernacularism in the post-French Revolution period when there was a renewed attempt to extend European imperial influence in Madagascar. Malagasy vernacular became once again the primary means of carrying out imperial projects especially after the British domination of the western Indian Ocean in the post-Napoleonic era. The author examines how the British and the Protestant missionaries promoted the language that would come to serve as the primary medium of expression of Malagasy ethnicity and nationalism in the island colonies. In chapter five, the author illustrates what he calls, “the vernacular life of the

street.” He questions the common assumption that subalterns in these islands sooner than later adopted the French creole language and that

their mother tongues became obsolete and unusable for them. He rejects the notion of subaltern monolingualism and argues rather convincingly that the people of Madagascar continued to speak Malagasy in the Mascarenes and formed social networks based on their common language and ethnicity even in the post-emancipation period. The notion of bilingualism or multilingualism in the islands is further elaborated in chapter six that examines the prevalence of vernacular among Cape Town’s Malagasy immigrants and the formation of village settlements in the Mascarenes, particularly Mauritius, by immigrant and colony-born ex-slaves and apprentices. The author explores the presence of a large Malagasy-speaking community in Cape Town that maintained its cultural and linguistic distinctiveness at the interface of colonial creolization in the nineteenth century. Nowhere this distinctiveness is more visible than in the settlement of villages by ex-slaves of the Mascarenes that, as the author argues, was

almost entirely based on their common linguistic and ethnic identities. Inherent in such processes were the resurgence of Malagasy identity and the emergence of “proto Malagasy nationalism” among the people dispersed in the islands. The last chapter (chapter seven) explores the epistolary networks of Malagasy people. The author analyzes numerous vernacular letters written in Latin script by dispersed Christian missionaries and circulated largely within the Malagasy ecumene of the western Indian Ocean. Whereas one gets the impression of emerging pan-Malagasy nationalism in these letters, one also finds expressed in them a variety of ethnic and clan identities. The expression of heterogeneous and often competing identities was, according to the author, the result of varying local political, economic, and personal circumstances in the slave colonies.

There were, as the author points out, no uniform or standard “trajectories for language and identities” instead they took different forms in different regional and

cultural settings.

Ocean of Letters offers a major corrective to a rather Euro-centric interpretation of colonial creolization and the pursuit of language and literacy projects in the island slave colonies of the western Indian Ocean. It emphasizes the need to diversify sources and illustrates how a careful analysis of the information contained in vernacular sources is useful to illuminate the multifaceted nature of such processes in world history. The book is a well-argued case of “creolization-as-versatility,” is provocative, and will certainly inspire other scholars to explore further sources in vernacular languages in their respective fields of study. This book is useful for students and scholars alike but especially for those interested in the history of empire and imperialism, slavery, migration and diasporas, and creolization and vernacular imperialism in East Africa and the western Indian Ocean. It studies the dynamics of language and literacy and creolization of an Indian Ocean region

that is relatively less explored and I am inclined to use this text in my graduate seminar that focuses on politics, economy, and culture in the Indian Ocean world.

M. Avrum Ehrlich, ed. *Encyclopedia of the Jewish Diaspora: Origins, Experiences, and Culture*. 3 vols. ABC-CLIO, 2009. xxvi + 1254 pp. \$295.

James Moses

Arkansas Tech University

Another in the seemingly limitless encyclopedia contributions from ABC-CLIO, the *Encyclopedia of the Jewish Diaspora*, edited by M. Avrum Ehrlich of Shandong University, Jinan, China, is a comprehensive and valuable, if flawed, research tool for undergraduate reference collections. The work is divided into three volumes containing 265 essays: volume one encompasses “Themes and Phenomena of the Jewish Diaspora,” while the articles in volumes two and three are organized geographically and examine “Countries, Regions, and Communities.” Collectively, the set covers the entire history of the Jewish Diaspora and as such is a useful and significant addition to the growing literature of ethnic diasporism. Each volume also contains a useful glossary for readers unfamiliar with the subject matter or the vocabulary of Judaism.

The articles in volume one tend to range in the two-to-seven page length (including attached selected bibliographies) and fall under twelve categories that examine both broad and specific diasporic themes such as history, women’s roles, genetics and medicine, Israel, language, music and culture, wanderings, and persecution. Some articles, such as “Diaspora, Exile, and Jewish Identity” and “Jewish Contributions to the Arts,” seem better suited as categories and are perhaps overly-broad for single articles. But the reader also encounters very narrowly-themed articles such as “Humor and Satire in Judeo-Spanish Song” or Paul Wexler’s “Two-Tiered Relexification in Yiddish: Jews, Sorbs, Khazars, and the Kiev-Polesian Dialect,” a summary of his book of the same title. Articles in volume one are a bit interpretive for encyclopedia entries, and sometimes seem better suited as journal articles; however, this may well be the editor’s intent as stated in his

Ocean of Letters is a significant contribution to the literature on colonialism and creolization as well as on imperialism and the politics of language and literacy in Europe’s island colonies in the western Indian Ocean

introduction promising “a second layer of in-depth analysis and focused articles” (xv) in addition to general overviews and statistics.

Volumes two and three are more traditional in content and deal with the topic in a geographic organizational motif. Volume two discusses Africa, Australasia, the Americas, and the Middle East while volume three covers Europe and Asia. The articles contained in these volumes tend to address a single country, and are organized by categories based on a continent. Each category begins with an article generally about Jews on that continent, followed by articles dealing with specific nations; for example, volume two’s Africa category begins with “Jews in Africa” followed by “Jews in Algeria,” “Jews in Ethiopia,” etc. Most entries contain useful historical timelines and statistical breakdowns of the countries under discussion, followed by a brief “contemporary overview” essay section ranging from a single paragraph

to a few pages, and all articles conclude with a brief selected bibliography which students and users will no doubt find very useful. The essays in volumes two and three are not nearly as interpretive as the essays in volume one, and read more like traditional encyclopedia entries.

Though collectively this encyclopedia is well-done, there are several problems to discuss. Some entries seem to be there only for the sake of completeness, such as “Jews in Fiji” (there are sixty), which merits a page in volume two. It may be unfair to find fault in thoroughness, it is, after all, an encyclopedia. A true drawback, though, are the volumes’ illustrations, which are small, in black & white, and are at an absolute minimum. There are also a few needless repetitions; for example, separate entries in separate volumes for “Jewish Women in Yemen” and “Jews in Yemen.”

The volumes are likewise flawed in that some of the entries are

annoyingly self-serving. An example is William Rubenstein’s entry in volume one entitled “Western Democracies and the Holocaust,” wherein Rubenstein summarily discusses and dismisses four of the most prominent works of scholarship on the topic in a single introductory paragraph, then sets out in the remaining *seven* paragraphs (three and one-half pages) to detail his own revisionism as set out in his book. More careful editorship could have served to limit the grandstanding seen in this and some of the other entries. Finally, while the articles are signed, the contributors’ bona fides and/or academic affiliations are nowhere to be found. Even given these problems, though, this three-volume encyclopedia is a useful addition to Diaspora studies, and will serve well as a reliable reference tool on the topic of the Jewish Diaspora.

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