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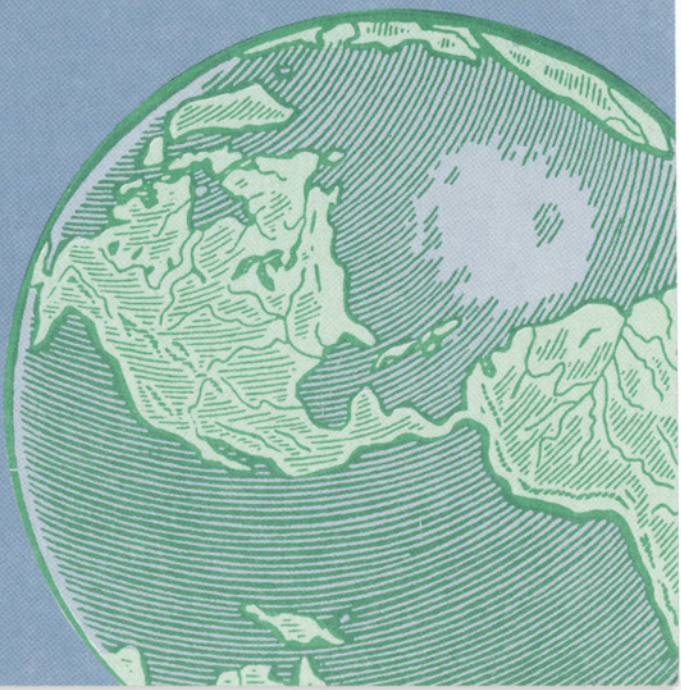
TEACHING HISTORY

A Journal of Methods



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All correspondence in regard to contribution of manuscripts and editorial policies should be directed to Stephen Kneeshaw, Department of History, College of the Ozarks, Point Lookout, MO 65726-0017, FAX 417/335-2618. All books for review and correspondence regarding book reviews should be sent to William Mugleston, Division of Social Studies, Floyd College, Rome, GA 30162-1864, FAX 706/295-6610. Manuscripts of articles submitted for publication should be accompanied by self-addressed envelopes with return postage. Manuscripts should be typed double space with footnotes on separate sheets.

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A JOURNAL OF METHODS
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CONTENTS

REVIEWS

The Debate over the National Standards
An Assessment by Three Historians
Edited by
William Mugleston, Floyd College

Historians know all too well that hand-wringing over what we shall teach our children is about as old as the nation itself. As Walter Licht has noted, "Faced with recurring diagnoses, suggested cures, and confused debate, historians can only greet the latest best-selling jeremiad [on public education] with both skepticism and bemusement." (Licht, *Getting Work: Philadelphia, 1840-1950* [1992]) Thus the brouhaha over the recently published National History Standards for American and world history in primary and secondary schools may be seen as yet another turn in the cycle. As in all such debates, there is the usual generous serving of bombast, posturing, fear, arrogance, and plain ignorance. One hopes that there has also been a glimmering of enlightenment, understanding, and respect as well, in short, a bit of light amidst the heat.

Gary B. Nash, Professor of History at the University of California at Los Angeles and Director of the National Center for History in the Schools, which produced the standards, asserted in a recent presidential address to the Organization of American Historians, that the uproar over the standards is part of a larger "profoundly political culture war" over the kind of perspective we shall put on our past. He cited as examples the controversy over a 1991 "West as America" exhibit at the National Museum of American Art, the national debate the next year over the quincentennial of Columbus's voyage, and the recent "pyrotechnics" over the Smithsonian's *Enola Gay* exhibit. Nash added:

> All of these controversies involve an assault on curators, artists, and historians who have sought more than a single perspective on the past, have tried to open their work to new voices and different experiences, and have tried to go beyond a happy-face American history and a triumphant celebration of Western Civilization. Some critics believe that young Americans should not learn that life is bittersweet and that every society's history is full of paradox, ambiguity, and irresolution.

Amen. And yet, if history is any guide, historians will play a modest role at best on the national stage in resolving such controversies (if indeed they are resolvable.). For most history teachers, the issues will be thrashed out on a more personal, local level; as one of the contributors below notes, "[W]hat matters are those students who are in the classroom day after day."

In the hope of shedding a bit more light on the standards by those who actually practice the teaching of history, the staff of *Teaching History* invited three of its long-time contributors to assess the standards and react to this latest national educational donnybrook. Two are with the public schools, one teaches on the university level. All are much involved in history education. The common thread running through their essays is that the standards, with their admitted limitations, must remain voluntary but cannot be ignored, if our students, about to enter the twenty-first century, are to learn to think and make decisions wisely in an ever-more complex and multicultural nation and world.

James F. Adomanis is a Social Studies Specialist with the Anne Arundel County, Maryland, Public Schools, and has taught on the secondary, two-year, four-year, and university levels. Brian Boland teaches history at Lockport Central High School, Lockport, Illinois, and has also taught on the college level. Philip R. Rulon is Professor of History at Northern Arizona University.

Do We Have the Intellectual Courage to Stand Up to This Revisionist Hogwash?

James F. Adomanis

The words on the yellow post-it tab read, "Do we have the intellectual courage to stand up to this revisionist hogwash? The people in the trenches do, but do their so-called leaders?" The note, which was attached to a *Washington Times* article written by Carol Innerst entitled "Some historians see new standards as revisionist coup. Project cost

taxpayers $2.2 million," was, of course, unsigned. In fact, the sender even went so far as to eliminate all potential traceable and identifiable marks from the inter-office mail envelope by either tearing or scratching off portions of the package. This note was originally addressed to my boss who shared it with me. At first, he thought that it may have been a practical joke being played by one of his colleagues. It apparently wasn't.

The *Times* article appeared shortly after the release of the National Standards on History that sparked the nationally televised debate between Lynne V. Cheney and Gary Nash on "Good Morning America." I read Innerst's article with interest and began to collect anything that I could find on the national debate of the History Standards. Innerst's ramblings were accompanied by some wonderful, typically sensationalistic, propagandized, thought-provoking, biased photographs that only today's inferior media could copy from the tabloids, a ploy used to increase sales rather than report the news. Atop the photographs were the words "These are in . . . The Ku Klux Klan, Senator Joseph McCarthy, Harriet Tubman . . . [and] these are out Orville and Wilbur Wright, Thomas Edison, and General Robert E. Lee." An interesting selection of people, I thought. Being a trained educator and historian, I wondered what criteria the editors of the *Washington Times* used in determining their selections? I wondered if the author Carol Innerst really had another story she wanted to tell? I wondered if Carol Innerst looked at the National Standards on History at all, before she decided to rush headlong into reporting "the facts." I also wondered if my unsigned, frustrated colleague had read the National Standards on History either. I doubted it, for I have found that many people who have become self-proclaimed experts on what is good for American education usually possess a very narrow perspective of what schooling is and what ought to be taught. These people remind me of the "Monday Morning Quarterbacks" who have never played football but have all of the correct answers after the game is played.

Although this unsigned rebuttal was not my initial introduction to the National Standards on History debate, it has become one that has made me more proactive towards my profession and my career. My first contact with the National Standards on History debate came as a newly elected member to the American Historical Association Teaching Division Committee. As the pre-collegiate representative, I had an "insider's" look at the National Standards from their inception. I can remember reading earlier drafts of the Standards, attending committee briefings, and listening to various arguments along the way, as AHA, OAH, and other historical groups locked horns on the issues that eventually came to the forefront of the controversy.

As an educator for 31 years, nine in private schools and the last 22 in public education, and with teaching experience in community colleges, and in undergraduate and graduate schools, I have always believed that standards were a good thing to foster. Currently, I am working in a state that has developed an innovative and somewhat controversial performance assessment K-12 program, with testing already occurring at grades 3, 5, and 8. The high school performance assessment piece is not yet finalized. The Maryland State Performance Assessment Program social studies outcomes are based on Social Studies: A Curricular Framework, as well as recent reports and publications of The

National Council for the Social Studies, the National Assessment of Educational Progress, the Bradley Commission, the National Governors Association, and others involved in the ongoing task of designing social studies curriculum and instructional practices. This work in Maryland predated the Standards movement. The outcomes focus on the knowledge base required for understanding history and the social sciences, the process skills needed to analyze and apply that knowledge base, and the attitudes needed to use the knowledge and skills within a context of justice and democratic decision-making. The difference in grade level assessment would be in the context and complexity of the tasks and questions.

The Core Learning Goals for the Social Studies include core learnings from the Maryland School Performance Outcomes for Social Studies: Political Systems, Peoples of the Nation and the World, Geography, and Economics. The expectations reflect a blend of the Maryland Social Studies Outcomes and the National Standards in History, Civics and Government, Geography, Economics, and Social Studies. Embedded in the social studies expectations and indicators are requirements that students demonstrate an ability—individually and as part of a group—to gather information, think critically, solve problems, negotiate, and reach consensus with others as needed to facilitate responsible decision-making, to understand complex ideas, and to generate new ideas. Real-world applications constitute an essential component of these skills and processes. The expectations and indicators are written in such a manner to allow curriculum to be implemented using either a chronological or thematic approach.

I believe that American education is at yet another crisis stage, one that parallels the xenophobia of the early twentieth century. Statistics relate that America is changing demographically again. So its rich heritage and fascinating stories will now be told from a multiperspective view that has been set to standards in order to give educators guidelines, informational support for their teaching endeavors, and, one hopes, thought-provoking ideas that will challenge today's youth to become better thinkers, decision-makers, and problem-solvers.

I am hopeful that educational leaders will have the intellectual courage to stand up for what they believe to be good historical practices and guidelines and that classroom teachers will adopt the history standards for their classroom. If not, American education may have to wait another generation of students in order to improve the quality of history instruction in today's classroom.

The Standards - An Evolving Presence

Brian Boland

The recently published National Standards for United States History will not be read with much enthusiasm by classroom teachers. The forces of suspicion, economics, time,

and tradition count for much. Because of these impediments, the Standards can best hope to influence teachers gradually.

Lynne Cheney, former chairwoman of the National Endowment for the Humanities, and her allies have the new standards on the run. Striking the first blow in the *New York Times*, she accused the Standards of being politically correct, of ignoring traditional U.S. history, and of featuring negative aspects of this nation's development. By this attack, which was followed by more criticisms in the national media, she has won the advantage in the battle for public opinion. A long shadow of suspicion has fallen over the Standards.

The National Center for History in the Schools, which administered and published the Standards, has to take some blame for leaving its publication open to criticism, especially some of the teaching strategies that have been called "moralistic and present-minded" by Diane Ravitch. Joe McCarthy is remembered, but Thomas Edison is not. Moreover, it has made its work somewhat inaccessible. Teachers who want to see the Standards must order and pay $23.95 for it. Though not exorbitant, this is a self-defeating fee that can only keep many from seeing the Standards. Ironically, Lynne Cheney and the others have created a controversial interest in this document that might actually help its sales.

Timing has made matters worse for the Standards. The good old American style of paranoia is loose upon the land. It has arrived with the new conservative Congress that views the Standards as bad. This Congress will not fund any implementation of the Standards recommended by a committee of politically-correct minded academics. This is unfortunate considering that the Speaker of the House, Newt Gingrich, who moonlights as an historian, might have benefited from a good look at the Standards. The Standards have also aroused the old fear of federal interference into the state's domain.

If the political timing has been bad, so is the educational timing. These Standards have come amidst a decade of reforms that have affected teachers and have been largely unwelcome by many of them. These reforms first arrived with the disciples of Madeline Hunter, preaching her form of behaviorism for the classroom. This set in motion a train of true-believers who have turned schools into burned-over districts of new educational creeds. Cooperative learning, mentoring, formative evaluations, staff development teams, and cadres are some of the new names for many old ideas. None of this has helped us teach history.

State governments added to the burden of reforms. In my own state, Illinois, teachers had to first write objectives and then test for those objectives at their own school. They were then told not to teach for the test, a noble but impractical wish. The state then wanted to test across districts, and it instituted a state-wide assessment program.

Before the state allowed enough time to evaluate its own plan, it changed the rules to align itself with the federal Goals 2000 Program. Now Illinois wants objectives changed to outcomes. The new test must include a performance-based element. The classroom teacher bears the burden of implementation and must sacrifice many hours of writing outcomes and creating assessments that must be redone year after year in a never-ending cycle. Again none of this helps us to teach history. Compared to these questionable and

pressing mandated reforms, the Standards are small potatoes and deserve less attention than the more threatening state reforms.

Despite this negativity, each history teacher should judge the Standards for herself or himself. Theodore Rabb of the National Council for History Education admitted that the Standards are not perfect, but they might be helpful. They *do* set standards for thinking historically; they *do* organize U.S. history chronologically. They *do* offer some good suggestions for lessons, and the book *does* include a helpful list of resources. Each teacher and department should take the good and forget the bad.

Above all the Standards must remain voluntary. They should exist as an evolving presence, something like the British Constitution. To codify the Standards will lead to a national test, another assessment that will cause teachers to teach for the test. The end result would be worse history. It would help impose a uniformity at the expense of regional diversity. These Standards or any future Goals 2000 reform will not improve the teaching of history. Regardless of the quality of the Standards, what matters are those students who are in the classroom day after day. To make history come alive for them, each teacher must draw upon what he or she knows. Pedagogy has some worth, but compared to knowing history, it is worth less. What the teacher needs is more history. The Standards just offer some focus.

The "New" National Standards

Philip Reed Rulon

If we open a quarrel between the past and the present, we shall find that we have lost the future.

Winston Churchill, Speech,
House of Commons, June 18, 1940

The opportunity to comment on the new National Standards for high school history classes has provided me with the impetus to reflect on my professional past. Rightly or wrongly, I have concluded that my three-plus decades in higher education have been filled with academic schizophrenia. On one hand, my mentors in boarding school, college, and university taught me the traditions of my discipline and instilled in me a reverence for the earliest historians and their poetic, literary, and well-researched narratives. The latter, incidentally, were articles and books that wove the threads of our American heritage from the top of the loom down. Moreover, perhaps by simple association—because we rarely talked about it—the idea evolved that teachers and professors should be dispassionate observers, men and women who viewed society from the windows of Ivory Towers, people who did not directly engage in the din and passions of their day. Now, with the benefit of

hindsight, it seems clear that the model for new members of the club was that of the Oxford Don.

Conversely, a year-long campus riot my last year in graduate school became a portent that the intellectual world of the future was not going to be as smooth and tidy as originally envisioned. However, that signal was largely ignored—it was necessary to finish and defend the dissertation in order to move onward, and perhaps upward. However, student anger continued on into my tenure-track years. The first focus was the war in Vietnam, followed by issues relating to poverty, racism, and the power elites in churches, schools and colleges, and government. Some even questioned my lectures, pedagogical choices, and textbooks. This was not the kind of lifestyle I had envisioned for myself; but, after some deliberation, I remained, beginning a private, personal post-doctoral course. Some two or three years were devoted to digesting essays and documents from the perspective of the "bottom of the rail."

The view from the lower rung was far different from the historical scenes painted by the Old Masters. Increasingly, this vantage point was much more related to those individuals who occupied seats in my classroom. (I even discovered that a professor could learn from his students, especially in the area of culture.) With a different paradigm from which to work, my reading and research brought many new faces into my mental reservoir: Mansa Musa, Phyllis Wheatley, Sequoyah, Frederick Douglass, Nat Turner, Margaret Fuller, John Muir, Mary E. Lease, Woody Guthrie, Upton Sinclair, James Baldwin, Betty Friedan, César Chavez, Russell Means, and many others. All these individuals appeared in my syllabus long before publication of the National Standards. It was therefore, something of an old home week to find vintage friends there.

On the other hand, the near void of traditional data in the new standards is disappointing. History from only the bottom up is as incomplete as history from just the top down. Then, too, there are some omissions that suggest credit has not been extended to some of our forbearers, scholars who were conscious of the importance of social history long ago. The questions posed in the assignment sections at the end of the chapters are often more steeped in the social sciences than the discipline of history. And finally, some sections of the National Standards contain an intellectual arrogance and reflect the simplistic view that our past is simply the present writ small. It is, then, an attitude as well as content that has opened a serious breach between the present and the past. This quarrel, unless we work in concert, may cause, as Winston Churchill once said, a loss of our future. We cannot let our schools become intellectual Bosnias.

I have always had a great deal of respect for Carl Becker's idea of "every person his own historian." It follows, then, at least for me, that high school history ought to be more related to teaching and learning modes of inquiry rather than rigid, specific pieces of content. The day of revealed truth, especially in classrooms located in a democratic society, should be long gone. Simply put, our goal ought to be to replace "I believe" with "I think." By training students to be historians, we give them the skills that are needed in order for them to make their own personal reconciliation of past and present. I think this is a far better pursuit than turning race against race, gender against gender, and haves against have nots.

In conclusion, there is not just one set of curricula for the schools of America. That is why, for example, the social studies theorists of the late 1960s and early 1970s, working under the umbrellas of the National Defense Education Act and the Education Professions Development Act (funded by the United States Office of Education), did not call for a national conference. Most thought that in a democratic society educational institutions should be social and intellectual centers, organizations that constantly debate how much of the cultural heritage should be transmitted to the next generation. The quarrel between Liberals and Conservatives over what should be retained, what should be deleted, and what should be added, makes the course of study a constant battleground. Should schools be evolutionary or revolutionary? In this vein, the National Standards for United States History is a document worthy of serious consideration, but it is most presumptuous to think that it contains all we need to insure our students will enter the twenty-first century with open minds.

THROUGH BLACK AND BROWN EYES, AS WELL AS BLUE: AMERICAN HISTORY FROM STUDENTS' PERSPECTIVES

Susan Toman
Rio Hondo Community College

There is a scene at the beginning of the movie "Old Gringo" that shows several men on horseback looking down the side of a barren hilltop toward a train that has momentarily stopped to pick up passengers. These passengers are mostly families with little baggage. They wear heavy clothing even though the temperature is very hot. Their heads are dripping wet from having dunked them into the nearby water hole. They are tired, hungry, and sad to leave their homes but nonetheless they are hopeful and determined that what lies ahead for them will be better.

As I watched this scene, I thought to myself, 'This is what my aunt was describing! Tia Lupe's story is exactly this scene!"

Maria's opening paragraphs in her second paper were validation to me of the worth of my family history assignments, for she had found a connection between events in her own family's background and those in a larger view of U.S. history.

Southern California community college students are not necessarily typical of freshmen college students at other colleges and universities. My classes generally include students of all ages, and most, like Maria, are first-generation college students. A majority are "minority" students: more than half are Hispanic; perhaps a third are Asian; and approximately one-third are recent immigrants to this country. There is a sea of black and brown eyes in front of me, with only a scattering of blue.

Our texts, however, emphasize the economic, political, social, and military events of the United States as seen from the perspective of white, Anglo-Saxon Protestants—including those texts that have purported to include minority and women's viewpoints. We study "The West" in some detail, but nearly always from the perspective of the people moving west from the Atlantic seaboard. We seldom view it from the vantage of those already living in the West: those Native Americans who often felt justified in trying to charge a toll for travelers who crossed their hunting grounds, or the Hispanic population of New Mexico whose roots were deep in a land whose capital was established earlier than the Pilgrim landing. We seldom consider the problems encountered by Chinese coolies after their work on the transcontinental railroad was finished and they had to find employment and security on their own. We do not consider the plight of Japanese immigrants at the turn of the twentieth century who were dependent upon picture brides for establishing a family in the new land they had chosen. Yet these are the players on the stage of U.S. history to whom my students would relate.

On the other hand, many of my students' families have made the decision to live in the United States in fairly recent times. With the exception of Native Americans and most

African-Americans, nearly all of us descend from people who *chose* to live here. Because of this, it is easy to understand that our study of U.S. history concentrates on those factors that have made America attractive: freedom of religion, of thought, of speech, and of assembly; the development of free enterprise and industrialization; and democratic principles of government.

Still, I wanted to find some way to incorporate the cultural backgrounds of each of my students into their study of U.S. history. I wanted them to understand that part of the myth of America is the universality of the "American dream." Even the most recent of immigrants should feel there is a place for them, and that their heritage is important. I wanted to capitalize on my students' prior knowledge and experience and to relate these to events we were studying in order to facilitate their learning. To achieve these goals, I developed two strategies I believe contribute both to greater multicultural understanding and to a better grasp of U.S. history.

My early American history survey course, which studies American institutions and events from 1492 to the Civil War, covers a period of time that is far earlier than many of my students' association with this country. Hoping to incorporate some of their backgrounds, I assign my classes the task of writing historical fiction—a two to three-page biography of an individual who *could* have lived during the period studied. Students are given an opportunity to choose one from the following:

—a white female living in New York in the 1800s (feminist issues)
—a white slaveowner living in South Carolina in the 1800s
—a white living in Massachusetts in the 1600s
—a white living in Pennsylvania between the 1750s and early 1800s
—a black slave living in Georgia in the 1800s
—a free black living in Pennsylvania in the 1800s
—an Hispanic living in Texas after 1790
—an Hispanic living in New Mexico after 1790
—a Native American living in Alabama in the 1800s

No Asian Americans are included due to a scarcity of material for the period covered in this class. Once they select a category, students gather in groups determined by all who pick the same category, to identify the sex of their subject, to give their subject a name, date of birth and death, a level of education, a choice of religion, and family details of childhood, marriage, and children. This information is transcribed on a sheet of paper to be handed in to me, together with the names of each person in the group. Here I can review what they hope to do, pointing them to possible sources of information, perhaps suggesting an alternative if I think they are unlikely to find much material.

If one group has more than six members, I split it into two groups, each of which may use the same general category but must develop different characters. As students need not cover their character's entire life, even a group of two or three can be successful.

At this point, the group work ends. All students are individually responsible for writing a paper covering a decade in the life of their subject. Groups are encouraged to develop their ideas by working together so there is continuity, but since each is individually responsible for a different decade, continuity is not one of the grading criteria. The assignment indicates that I am looking for relationships to the various events we have already studied or will be studying in the remainder of the course, and for the effect these events might have had on the lives of their fictional characters.

I announce the grading criteria: content is worth thirty points, based on specific historical events and the likelihood of their effect on the character; creativity is worth ten; grammar is ten; and the bibliography ten. The bibliography must include at least three sources, excluding encyclopedias and texts, in the form prescribed by Turabian. I encourage the students to consider that even in those earlier days, some people moved from one location to another fairly often and that perhaps their character had done so as well. This provides the individual within the group a bit more leeway in creating the character.

In preparing for this assignment, I select a variety of background materials to be available for students on reserve in our library. Most of the books relate to a particular assignment, including such works as Paul Hogan's *The Centuries of Santa Fe*, W. Eugene Hollon's *The Southwest: Old and New*, Carey McWilliams's *North from Mexico*, and Bobette Gugliotta's *Women of Mexico: The Consecrated and the Commoners*. I shall be adding Ronald Takaki's excellent book, *A Different Mirror: A History of Multicultural America*, this year.

Students are enthused about the assignment, perhaps because of their control over the choices. It actually entails more research than a standard short research topic because they need to apply specific facts they have discovered to the life of their subject. For example, students who discuss the childhood years of their subject must learn about typical education and children's responsibilities of the era and place, as well as about events that could affect the character's family. Relating events on the national stage to an individual helps students to understand more of their impact by adjusting and relating theories and facts from their sources into personal characteristics of someone they "know."

Assessing these papers is rewarding for me because each one is different. An additional benefit is that there is little danger of plagiarism as students must apply specific facts to their created character. In spite of the leeway given each individual, most of the papers from the original groups usually have relatively good continuity over the lifetime of the character. In establishing this continuity within their groups, personal relationships within my large classes have an opportunity to grow as well. When the papers are returned, the groups often want to gather once again and see what happened to their character in each other's papers. It is an opportunity to look at U.S. history through a personal and often minority viewpoint. I believe it makes the events more relevant to my students today. My students have commented about the assignment by wondering why more of this history is not included in their text book. My open-end questions on the evaluation at the end of the semester have elicited responses ranging from "I never knew about the Indians' removal although I knew there weren't many Indians back east. I'm glad I did this paper" to "Even

my parents did not know about how nice it could be in Santa Fe before the United States took over!" Student enthusiasm for sharing the various episodes their character lives through by reviewing each other's papers in a group setting is another means of providing positive feedback to me regarding this assignment.

In the second half of the two-semester survey course, covering American institutions and events from the Civil War to the present, the assignment for my sections involves writing a total of four papers. Each is short (one to three pages), however, and can depend entirely upon oral research, though students are encouraged to include library research on events that might be found in more formal sources. These students are assigned to do family research by oral interview and write about events in their family that occurred in the 1880s, 1910s, 1940s, and 1970s. They are not to rely on their memories for any papers, but instead are assigned to interview someone else about each of the designated periods in history. The focus of these papers is to be on how lives were lived during these decades; what was important to their subjects and why; how they reacted to national or international events. The decades were chosen in hopes that they would be approximately one generation apart. However, many of my Hispanic students had much shorter generations; some could go back to their great-grandparents and still not reach the 1890s. Since so many of my students are fairly recent immigrants, their papers could be set in any location, not necessarily in the United States. This is an immediate concern for many students who think they cannot do the assignments if their family had lived in China or Bangladesh or Mexico during the assigned decades. They react with relief that they can do the paper after all and often with pleasure that their family story is valuable to me.

The value of the assignment has been expressed at various times by my students. One Vietnamese student stopped me after class one day saying that, although his grandmother did not speak English, she would like to meet me because of my interest in her stories. He asked if he could bring her in to see me. Another student stopped me in the hallway a semester or so after having taken my class: "If you hadn't made that assignment I would never have known my grandmother had such an interesting life! She died last week, and I just wanted you to know how much I appreciate your making me talk to her." Yet another brought in a picture of her aunt, taken in the 1940s when she was a vocalist on the East Coast: "She had such fun remembering things to tell me for my paper that she went through her cedar chest and found things to send to me. It was fun for me too, to get the photographs, the record, and the news clippings!"

Of course, some of my students have no families to ask. One girl, an Armenian, told me about her grandmother who was five when the great massacre occurred in Turkey in 1915. Her grandmother's parents had given her to neighbors to take away from their city; her parents were planning to leave the following day and join them. Unfortunately, the parents did not escape, so my student's family memories could go no further back than 1915. Other students are estranged from their families and would prefer to fail a course, or drop it, than to get involved with family members again. While some were willing, for the sake of their grade, to do the assignment and even found themselves back in their families as a result of it, some alternatives needed to be provided.

Alternative assignments involve regular research on an event that occurred during the assigned decade using a minimum of three library sources, excluding encyclopedias. An amazing number of papers on the building of the Brooklyn Bridge have helped me decide to go back to family events, so new alternatives include developing a genealogical chart showing at least four generations and/or a paper detailing events related to the arrival of a student's family in the United States or in California. Since so many of my students are comparatively recent immigrants, I announce that these alternatives can be substituted for any of their assigned decades. The "immigrant" assignment is a good opening for discussion of immigration in general as many of the problems encountered today are similar to the ones of the nineteenth century.

I keep genealogical charts in my classroom for students to use, together with several books on family history. Students with questions about how to get started can review *Your Family History: A Handbook for Research and Writing* by David E. Kyvig and Myron A. Marty. *Generations: Your Family in Modern American History* by J. F. Watts and Allen F. Davis is another excellent source. My assignment sheet also includes some sample questions to help students begin their work.

As with the first assignment I have described, here again with this activity, assessing the students' products is a very rewarding experience. No two are alike, and none can be plagiarized. I've learned incredibly much from my students' experiences and those of their families. The prejudice and harassment by Japanese soldiers of Chinese immigrants living in Vietnam during World War II was something I had not encountered before these papers. The violence enveloping workers in the tin "panglongs" of Kuala Lumpur in the 1880s was easily relatable to the labor strife occurring in the United States during the same decade. The picture brides of Japanese immigrants around the turn of the century was fascinating to learn about and could be related to the general scarcity of women on the frontier.

Group discussions of returned papers were sources of wonder for my students, most of whom enjoyed hearing of others' cultural experiences. One student was excused from this when I returned papers assigned for the 1940s. He had written an eyewitness account of a well publicized unsolved murder. His uncle wanted anonymity, although he was willing to tell his nephew the story for the assignment. The student ended up telling the story to his group, but omitted many of the details. This peer involvement helps students to see history as something personal and interesting since family members were involved. I believe the assignments make it easier for them to relate to facts we discuss in class as well.

By sharing their work in class, students gain multicultural understanding and acceptance through these assignments. Students gain a better perspective of who they are and how their family's history actually relates to the things we are studying. They have an opportunity to see other students as individuals and to note that although our histories are different, reflecting a wide variety of cultural backgrounds, our fears and dreams and goals are very similar.

At the end of each semester, I give my students an anonymous, open-ended set of three questions for a class assessment. I ask them to identify what they enjoyed or found

most valuable, what they liked least, and ask for suggestions for future semesters. For four semesters, at least forty percent of my students have voluntarily identified these papers as being most interesting and having most value to them. Since I do not give them a list of items to choose for answers, I believe that this is indeed a solid endorsement.

As my students come in to take their final exam, I offer them our semester's publication. During the semester I choose papers from students of various backgrounds and get permission from their authors to "publish" them in a paperback booklet. These are then made available for those who would like to take them with them to read at their leisure later on. Since they include papers from all of my classes, it is unlikely that students have heard many of the stories in our classroom discussions. Of course, the booklets are very popular with the authors who are included, but the real delight for me is watching the student who initially was not "into" history taking one out the door and into summer vacation.

While these assignments are used in my classes to incorporate my students' varied backgrounds, I believe they could be equally successful in a more homogenous setting. Their success in personalizing a history text is valuable for all students. These assignments have enriched my students in the sense of who they are and what their heritage is. Their heritage is recognized as important to the development of the United States. Underlying goals of further developing students' analytical skills, their research and writing skills, their critical thinking in making connections between local and national events in our country's history have also been met. They have applied their knowledge of family events to an understanding of U.S. history. Black eyes and brown eyes have seen much and contributed to the development of this land, just as blue eyes have. These assignments demonstrate the unity of our many, varied backgrounds and individual contributions within the overall kaleidoscope of U.S. history.

TEACHING WORLD HISTORY WITH *THINGS FALL APART*

Martha J. Feldmann
University of Memphis

Chinua Achebe's masterful tale *Things Fall Apart* is a useful collateral reading assignment in a high school or college world history class. It can expand and personalize students' understanding of traditional African culture, the African perspective on the late-nineteenth-century imperialism, and disorder in contemporary Africa. It provides good topics for analytical papers and generates enthusiastic class discussion.

Many American students, even African-American ones, quite reasonably bring to their study of history an essentially Western, progressive point of view. In studying traditional non-Western cultures and the Western penetration of the rest of the world, some students assume that the traditional and less complex cultures that were destroyed or radically changed were worth little and that Westernization has equaled "progress." In contrast, other students see non-Western cultures as the idyllic and pure victims of a corrupt West. A study of *Things Fall Apart* tends to replace simplistic and abstract concepts with those that are more complex and concrete. In the novel, the fictionalized Igbo, or Ibo, of west Africa have a society that is orderly and stable and an economy and a culture that are in harmony with their natural environment. Students generally come to recognize that, even with its faults, traditional Igbo society was an admirable human creation and its collapse appears lametable, if still inevitable.

Things Fall Apart has other positive characteristics as a teaching tool. It is short. First published in 1958, the recent paperback Heinemann African Writers Series edition has 148 pages of text.[1] Because Chinua Achebe has a graceful style and writes in English, *Things Fall Apart* is easier to read than the usual excerpts of historical documents that sometimes have been awkwardly translated. Its shortness and readability mean that students will usually actually read it. Having read it, they are better prepared to write thoughtful analyses of it. Having a classroom full of students who have read, thought about, and written on the topic of *Things Fall Apart* leads to enthusiastic class discussion.

Papers

Things Fall Apart can be fitted into a syllabus at the beginning or end of the time allotted to late-nineteenth-century imperialism. Monday is the best day for me and my students because the weekend provides a block of time for reading, considering, and writing.

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[1]Chinua Achebe, *Things Fall Apart*, African Writers Series (Halley Court, Jordan Hill, Oxford, and Portsmouth, New Hampshire: Heinemann Educational Books, 1986). This edition costs $5.95; ISBN 0-435-90526-0.

On the day scheduled for discussion, students turn in papers they have written. The assigned topic can vary. The most general, following a basic theme in African literature first developed in English in this novel,[2] is "Cultural Collision in *Things Fall Apart*." Requirements for the paper include a description of Igbo society before the appearance of Europeans, a description of the cultural conflict, an analysis of the reasons "things fall apart," and conclusions drawn about African societies of the late 1800s and the effects of imperialism. If the clearly defined format seems unduly restrictive to some creative students, they may approach the writing assignment differently if they first discuss their plans with me.

Students write between three and five double-spaced typed pages and illustrate points with brief quotations from the book, indicating page numbers in parentheses. In grading these papers I try to work quickly because students want to see how their papers fit into the pattern of recently completed discussion. Also, if ideas surface in discussion that students have not presented or, worse still, have countered, some become anxious over their performances. It is usually the case that if students receive graded papers soon after discussion, they are more likely to read and respond to my comments and continue thinking about the issues that have been raised.

Discussion

Because students have usually just completed the papers, the material is quite fresh and they are interested in discussing it. (Any student who comes to class without a paper is dismissed for the day because allowing him to write the paper after hearing the class discussion would be unfair.) As soon as students have turned in their papers, the class discussion begins. One trick I have learned is to leave my usual place at the lectern and sit in a student desk on the side of the classroom. I tell the class I am purposefully changing the "power dynamic" of the classroom to place the burden of discussion on them. They respond a bit nervously, but they accept the challenge, and my position at the side causes them to shift in their seats so that on their own they have turned more toward each other and are sitting more as an informal group than in their usual neat rows facing forward.

On the board I write a quotation from Achebe that provides a starting point, general focus, and conclusion for the discussion:

> I would be quite satisfied if my novels (especially the ones I set in the past) did no more than teach my readers that their past—with all its imperfections—was not one long night of savagery from which the first Europeans acting on God's behalf delivered them . . . . their societies were not mindless but frequently had a

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[2]Kate Turkington, *Chinua Achebe: Things Fall Apart*, Studies in English Literature, ed. David Daiches, no. 66 (London: Edward Arnold, 1977), 31. This brief study is extremely useful in preparing to teach Achebe's novel.

philosophy of great depth and value and beauty . . . . they had poetry and, above all, they had dignity.[3]

We begin discussion by setting the novel in space and time and tying it to historical events. *Things Fall Apart* takes place in Igboland in what is today eastern Nigeria, just before and after the arrival of the British at the end of the nineteenth and the beginning of the twentieth centuries. The murder of a white missionary and British military action that follows in 1905 provide a historical parallel for the events of the novel.[4] The main character is a successful yet deeply flawed man named Okonkwo, whom we discuss, while concentrating on the tribe, its characteristics, and the eventual destruction of its culture.

The quotation on the chalkboard facilitates an assessment of the book's purpose. Chinua Achebe is attempting to give an authentic picture of the value and beauty of traditional Igbo life. He describes a unique and vital society with a clear identity, a society with a shared vision of life that has been reinforced through the inheritance of tribal wisdom and experience.[5] Achebe acts as a "heroic poet": He defines the African past to re-instill pride in African people and give them back their strength, dignity, and identity. In working toward this goal, he also shows non-Africans these qualities of traditional African tribal society and opens their eyes to arrogant Western destructiveness.[6]

Students catalog the positive qualities of traditional tribal society. A primary value is kinship, which provides security and stability and represents strong community values as opposed to Western individualism.[7] This traditional society balances materialism, defined as masculine, and spirituality, seen as feminine.[8] It is close to the earth, vibrates with the rhythms of nature, and provides through its nature-based religion a sense of universal harmony.

At this point, students often compare African societies in general with traditional Asian civilizations. Particularly they note the importance of the community in the societies we study in east and south Asia and the animistic qualities of religions in China and Japan. The balance between masculine and feminine qualities calls to mind the concepts of *yang* and *yin*.

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[3]Chinua Achebe, quoted in Turkington, 7, 24.

[4]Turkington, 7.

[5]Turkington, 7.

[6]Turkington, 8.

[7]Turkington, 18.

[8]Turkington, 13.

Yet the students recognize, as Achebe wants them to, that traditional tribal society was far from an idyll of perfection. What horrifies most of them is twin infanticide. They find it hard to reconcile their respect for individual human life, basic to their own concept of natural order, with the Igbo's belief that twin births were an unnatural occurrence and that twins must be abandoned in the Evil Forest. (One class member, after a recent discussion, shared a somewhat ironic news item that *Twins Magazine* was investigating a common belief that a diet rich in yams, the Igbos' staple food, encouraged multiple births.[9]) The mutilation of bodies of infants or children who have died, done by the Igbos to keep the spirits of those children from returning to cause more grief, also seems to students to be incredibly superstitious and wicked. Polygyny raises a few eyebrows, but feminists are appalled at the submission of women, the purchase of brides, and the level of acceptable violence of husbands toward wives.

Students are interested in the administration of tribal justice. The abhorrence of suicide and the tribal council's settling of issues of domestic violence and marital separation seem wise and just to them. The peaceful settlement of inter-village disputes, one of the book's central issues, is quite another matter. A village compensates for the murder of an outsider's young wife by giving up one of its own young females and a boy. Students accept the first part of this deal but reject the decree of the oracle of the earth goddess that the boy, a sympathetic character whom they have gotten to know through the tale, has to die to balance the earlier murder. The discussion broadens here to comparisons with other concepts of justice through history and today. At this point, the instructor must try to let each make his point and defend his position, make some generalizations about cultural relativism and human absolutes—no mean feat!—and then return to the book and the Igbos.

After the long first section of the novel, missionaries arrive and the book rapidly builds toward its climax. The missionaries introduce a cultural conflict and the traditional balance between the material and spiritual world is lost. The whites bring trade, which makes the Igbos richer but more materialistic, and the missionaries cast doubt on tribal religious truth.[10] The tolerant Igbos grant the missionaries some cursed land in the Evil Forest—a bit of a joke that the students appreciate—to use to build a mission. Some Igbos, generally the disrespected and unsuccessful, and in one pathetic instance the mother of several sets of twins, convert to the new religion. These outcasts include the protagonist Okonkwo's son, who has become deeply alienated from both his father and his culture after Okonkwo fulfilled the oracle's demand in killing the foster son.

Okonkwo, who has been in exile for accidentally killing a fellow tribesman, returns to see great and dangerous change and tries to force his people to reject the outsiders through a violent uprising. Okonkwo kills an Englishman to incite his people to collective action. The death of the white man brings on the "pacification" of his tribe by British

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[9]*USA Today*, 26 October 1993, D1.

[10]Turkington, 13.

soldiers and administrators.[11] His people's unwillingness to join his violence brings on Okonkwo's suicide, which foreshadows the death of his tribe's traditional life.

At this point, the class begins to consider why the entry of Westerners brings death and destruction to the Igbo tribe. This is the most difficult part for students. They suggest the importance of superior military technology, certainly important in general, but only indirectly in evidence in the book, which uses religion as the agent of cultural breakdown. They will point out the perceived flaws in Igbo society, but then recognize that the triumphant West was also flawed. Some students will argue that Christianity is a superior religion, and that its effects are benign and progressive. Others will note that religion is so basic to culture that a major change in religion inevitably alters the culture.

There is also the "give 'em an inch and they'll take a mile" argument. In a tightly structured traditional society, a crack becomes a chasm and, once started, the breakdown can neither be stopped nor reversed. Whether the response is Okonkwo's inflexible opposition to all change or the other Igbos' confident and generous compromise, the result is the same destruction of traditional unity.[12]

Our discussion centers on the Igbo, but students are interested in the protagonist Okonkwo and the relationship of his story to that of the tribe. Okonkwo's father has been a poor debtor who dies without tribal titles or respect. Okonkwo has rejected all that his father has been and works for wealth and titles. He is out of balance. He is too materialistic and lacking in spirituality, which leads him to violate a taboo by beating his wife during a time in which all violence is forbidden and participating actively in the death of his foster son instead of passively accepting the oracle's decree that he must die.

When faced with the incursions of the whites, Okonkwo sees tribal toleration and flexibility as examples of the weakness he hated in his father, and his killing of the Englishman—which does not rouse the tribe to war—leads to his suicide just as the tribe's loss of its balance brings about its cultural destruction. *Things Fall Apart* is a tragedy, and both Okonkwo and the tribe are tragically heroic.[13] In historical terms, students see that traditional cultures, whether they fought or compromised, were hard pressed to resist rapid cultural change, especially that which was backed up with the guns of "pacification."

Before concluding the discussion, students assess Achebe's view of the Europeans. He does not make them out to be complete villains or monsters but shows that they are completely unaware of the possibility of a relationship of mutual cultural respect. Students quickly recall the concept of the "White Man's Burden" and recognize the British imperialists as arrogant true believers in the superiority of Western civilization and the

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[11]Achebe, 148.

[12]Turkington, 23, 33.

[13]Turkington, 25, 45.

correctness of Western power. The Europeans imposed their own structures and culture and thought they were doing good.[14]

Finally, we conclude that the Igbo had an ordered and dignified culture, which in a number of important ways violated our Western ideas of justice, but which functioned successfully. We conclude that the idea of progress, technological advances, and competitive nationalism, all of which we have just studied, justified, enabled, and impelled the European thrust into the world's traditional societies in the late nineteenth century.

Value of *Things Fall Apart* in World History

After reading, writing about, and discussing *Things Fall Apart*, students relate more personally and with greater interest in readings and lectures on imperialism both in Africa and in southeast Asia in the late nineteenth and early twentieth centuries. They respond with greater interest to the movements of African nationalism and recognize more clearly the challenges Africa faces in modernization, and especially in democratization, a century later. The Nigerian civil war of 1967-1970, in which more than a million Igbos died in attempting to establish their own tribal-national state, becomes a continuation of the events of *Things Fall Apart* rather than just an example of general African nationalistic struggle to some of them. Chinua Achebe's siding with the Igbo in this struggle and suffering as a result gives a human dimension to this conflict as well.[15] The violence and disorder of Africa today seems largely the result of Western destruction of traditional society and culture.

Another assignment of an excerpt of Mohandas Gandhi's "Hind Swaraj," in which Gandhi contrasts the positive spirituality of traditional India with the negative materialism and disorder of the West, ties the values of Asia to those of pre-imperial Africa for the students. Achebe's use of the phrase "things fall apart" from William Butler Yeats's "The Second Coming," a poem students often know from English literature studies and which we read in connection with post-World War I intellectual and cultural anxiety in the West, helps students to understand that Western civilizations also face conflict when historical forces and events challenge their basic cultural assumptions.

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[14]Turkington, 24.

[15]Karen J. Winkler, "An African Writer at a Crossroads," *The Chronicle of Higher Education*, 12 January 1994, A9.

THE TIES THAT BIND: LINKAGES AMONG SECONDARY SCHOOLS, TWO-YEAR COLLEGES AND BACCALAUREATE INSTITUTIONS

James J. Lorence
University of Wisconsin Center-Marathon County

The University of Wisconsin Center-Marathon County in Wausau is a two-year transfer institution that is a fully-integrated unit in the University of Wisconsin System. Center students may complete the first two years of the baccalaureate program and successfully transfer their freshman-sophomore course work to any four-year institution in the state. Most of the thirteen two-year centers in this system are located in the outlying areas of the state, which means their student bodies are often homogeneous in composition, though in part non-traditional. As an open access institution, the university center must often serve the needs of students whose basic skills are either poorly-developed or rusty after years outside the academic life. Simultaneously, UW Center faculties must also challenge some of the brightest students produced by the secondary schools of outstate Wisconsin. Because of their close ties with their host communities, Wisconsin's two-year institutions are uniquely situated to function as community resources in every sense of the word.

As historians providing entry level instruction in introductory courses, Center faculty members have become aware of the reality that significant numbers of students are deficient in the essential skills of critical thinking and writing. At UWC-Marathon, the History Department has concluded that its concerns relating to the preparation of high school graduates can best be dealt with by establishing a collaborative relationship with the secondary school history faculties whose students enter the university classroom on a regular basis.

For the past ten years, a fruitful interaction, at first informal and later more structured, has existed between university historians and secondary school teachers in Marathon County, Wisconsin. Once AHA, OAH, and NCSS joined in 1985 to create the History Teaching Alliance, we moved towards engagement in a formal professional development program by establishing the Marathon County History Teaching Alliance, which is now in its tenth year of operation.[1] Organized with administrative and financial

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This essay is based on a presentation made at the Annual Meeting of the American Historical Association in January 1994 in San Francisco, CA. Portions of the paper appeared in an earlier form in James J. Lorence, "Teaching History at the Two Year Institution: A Status Report and a View of the Future," *Perspectives*, 32 (October 1994), 23-27.

[1]The History Teaching Alliance was founded with support from the William and Flora Hewlett, Rockefeller, and Exxon Foundations. More recently, it has enjoyed the support of the National Endowment for the Humanities. The Marathon County History Teaching Alliance was formed with initial funding from the national Alliance, Gannett Foundation, the Wisconsin Humanities Council, and the University of Wisconsin Centers.

support from the university, participating school districts, and external funding agencies, the Alliance is formed every spring on the basis of a competitive application process. In a typical year 15-20 pre-collegiate teachers interact on a regular basis with 3-4 UWMC faculty members and an array of guest scholars. Teachers are released from classroom duties in order to take advantage of the Alliance program.

Through annual summer institutes and a regular academic year seminar, the UW Center history faculty and their secondary school colleagues engage in an ongoing and intensive examination of the latest scholarship in their fields. For example, in 1993-1994 we explored the Turner thesis and the impact of the "new western history" on our understanding and teaching of frontier history (see list of topics examined by the Alliance collaborative). Over the years, it has also been possible to explore such important questions as the nature and definition of survey courses, as well as the preparation of students for college-level history.

As a result of this close contact and mutual intellectual renewal, it has been possible to encourage a stronger disciplinary orientation in secondary education and assist pre-collegiate teachers in maintaining their command of the literature (which they have identified as a primary concern). Equally important has been the opportunity to promote the concept that history and history instruction must involve critical thinking more than the simple accumulation of disconnected facts. Anecdotal evidence and classroom experience persuade us that incoming students, therefore, enter the university with a better understanding of both the content and academic standards appropriate to university education.

In short, interaction with high school teachers has helped strengthen the content, course materials, and standards introduced in our feeder institutions, while it has improved our understanding of the techniques employed by pre-collegiate teachers in the preparation of students for the university. It follows that UW Center faculty are better equipped to introduce these students to college-level work in history.

As Alliance leader Kermit Hall has noted, "continued collegial communication and mutual respect" will be the "essential test" of collaborative achievement.[2] At the UW Center in Wausau and in the Marathon County schools, the sense of mutual engagement in the teaching and learning of history is strong. The History Teaching Alliance has been used to create a firm bond between teachers at all places on the educational continuum, while linking the community, the two-year campus, and pre-collegiate institutions in a partnership that holds promise for the future.[3]

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[2]Eugene Asher, "Linking Schools and Colleges: The Collaborative Approach to Teaching and Learning," *Network News Exchange*, 11 (Spring 1986), 10.

[3]For extended treatment of the Marathon County History Teaching Alliance's work, see James J. Lorence, "The History Teaching Alliance: A Partnership in Education," *Teaching Forum*, 11 (May 1990), 4-5, and Lorence, "The Marathon County History Teaching Alliance: A Venture in Community Service," *OAH Magazine of History*, 8 (Spring 1994), 94-96.

But the ties established between two-year faculty and their colleagues in the secondary schools constitute only one component of a complex linkage system. Strong professional relationships with history faculty at baccalaureate institutions are absolutely essential to the maintenance of intellectual vitality and teaching competence among historians at two-year institutions. And while close disciplinary connections must be established, two-year faculty members also must work to improve inter-institutional curricular and transfer coordination in history. It is clear that without the cooperation of colleagues at the comprehensive state universities and research institutions, the primary mission of the two-year colleges will be difficult to fulfill. Nor will the best interests of students be served unless historians commit themselves to greater collaboration.

As an integral element in the University of Wisconsin System, the UW Centers must prepare students for successful transfer into the baccalaureate programs of thirteen diverse state institutions, as well as a myriad of private colleges and universities. Yet because of their size, Center history faculties consist of only two to three persons per campus, which complicates the effort to provide history programming that will ensure full transfer credits for all students. Despite this limitation, faculty must find ways to enable transferring students to meet a variety of general education history requirements, including preparation in American and European surveys, Western Civilization, World History, non-Western culture, and ethnic studies. Historians at two-year campuses must, therefore, be professional generalists capable of providing students with the breadth of curriculum, depth of knowledge, and familiarity with critical thinking and conceptual history that will ease their transition to Level II instruction.

These challenges place a heavy burden on classroom teachers. As providers of introductory courses in history, teachers in the two-year schools bear a responsibility to all historians at baccalaureate institutions, an obligation to send them students who think historically, write well, and possess the content material essential to their success as they move to more advanced levels of historical analysis. To students, meanwhile, there is a pressing obligation to offer a sufficient variety of courses to protect their investment in a two-year course of study as a platform for their pursuit of a degree. The task is formidable indeed.

A first step in response to this challenge is to reach out to colleagues at four-year campuses, who in turn should recognize the connective relationship between general education and the major. All historians "need to change the view that general education is just the 'intro-stuff' students do before getting on to what is really important."[4] Introductory and survey instruction is serious business, particularly when one considers the significant percentage of students for whom these courses are the only courses taken. The introductory course is our opportunity to entice students into a meaningful engagement with the past and the crucial decisions of men and women of other generations. Creative teaching at the

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[4]Lee E. Grugel and Lucia Harrison, "Hard Lessons Learned from General Education Reform," *Perspectives: General Education Revisited*, 22 (Fall 1992), 73.

freshman-sophomore level can also lead to expanded enrollments in more advanced history courses; hence, self-interest mandates that four-year institutions and their history faculties demonstrate a lively interest in the needs of their colleagues in two-year schools.

Once two and four-year history faculties acknowledge the validity, intellectual substance, and importance of Level I instruction, we can more easily cooperate to resolve the problems confronting our students. We need to explore together such issues as:

1. Who has responsibility for general education? Or more to the point, what should the general education requirement in history consist of, and what is its place in a freshman-sophomore program?
2. What is the relationship between general education requirements and the major?
3. Should there be any effort to establish guidelines for the content of introductory history courses? Or are such efforts to be avoided?
4. What emphasis should be placed on breadth as opposed to depth? What is the place of inquiry method and the development of critical thinking skills?
5. What is the place of writing and communications skills in history instruction?
6. How can pre-professional and pre-major requirements be satisfied in the two-year institution so that the needs of students will be met?[5]

To confront these problems, historians at two-year institutions must insist upon a strong professional relationship with their colleagues at all levels and function as full partners in intellectual dialogue. As a practical matter, they also must be advocates for students, as they seek to prepare them for what lies ahead. Few surveys are taught as they were a generation ago, and it is vital that history teachers in two-year programs contribute to student success at baccalaureate institutions by providing state-of-the-art instruction. And curricular coordination must be achieved to avoid unnecessary problems for students. For example, in Wisconsin at least two four-year comprehensive universities in the UW System have moved towards a world history requirement, while the curriculum of the two-year centers has been slow to respond to this shift. How will affected faculties react to changes in the way our discipline is conceived and taught?

One recent study of the articulation problem has concluded that two factors are significant influences on the success of articulation agreements: the geographic proximity of the institutions that are parties to a transfer relationship and the success of community college articulation officers in establishing a positive relationship with the receiving

[5]Grugel and Harrison, 73-74.

institution's transfer officer.[6] To these may be added an emphatic third: the strength of historian to historian (or teacher to teacher) relationships. Knowledge of our counterparts' work as scholars and teachers can be a powerful factor in easing transfer for students and assisting faculty at baccalaureate institutions in the development of course equivalencies in history. Closer collaboration might lead to the development of quasi-contractual agreements covering transferability of history courses.

One possible approach emerges in James C. Palmer's and Marilyn B. Pugh's detailed study of the community college contribution in baccalaureate instruction in Virginia. Recognizing that a growing percentage of undergraduate instruction occurs in Virginia's two-year colleges, Palmer and Pugh recommend the strengthening of links between the two and four-year institutions. They propose "joint work involving university and community college faculty in the development of arts and sciences courses (or general education curriculum) leading students to commonly defined outcomes." While ease of transfer would be an important goal, an even more significant objective involves "shared expectations"[7] at all levels of instruction. By working collaboratively, faculties can ensure that history students are held to the accepted standards of the profession.

A second avenue to access, currently being employed within the University of Wisconsin System, involves aggressive transfer and articulation policies. As has been true in many states, the University has attempted to guarantee that the Associate Degree will meet general education requirements at receiving institutions.[8] While this represents a positive step, it is widely recognized that pre-professional, pre-major, and other program requirements tend to undercut the transfer policy's intent. Without better coordination among historians students will continue to be caught in the cross-fire.

In the final analysis, then, responsibility for serving students devolves upon us as two and four-year history faculty. It is we who must agree on requirements, equivalencies, course content, and expectations. In this light, contacts at all levels become essential: department to department, chair to chair, historian to historian, person to person. We must make the effort to communicate, and professional organizations are duty-bound to strengthen the ties among their members.

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[6]Arthur M. Cohen and Jan M. Ignash, "The Total Community College Curriculum," in *Probing the Community College Transfer Function: Research on Curriculum Degree Completion, and Academic Tasks* (Washington: American Council on Education, 1993), 37.

[7]James C. Palmer and Marilyn B. Pugh, "The Community College Contribution to the Education of Bachelor's Degree Candidates," in *Probing the Community College Transfer Function*, 55.

[8]Palmer and Pugh note that there may be ways to permit non-Associate Degree students to make better use of their "less-structured" use of the community college curriculum as they work towards baccalaureate degrees. They cite a 1991 proposal in Virginia to develop 35-unit modules of liberal arts courses, to be offered throughout the state's community college system and accepted by four-year institutions, as an illustration of new approaches to the transfer problem. Palmer and Pugh, 55.

Whether forward to baccalaureate institutions or backward to pre-collegiate institutions, linkages among historians and teacher-scholars are crucial to the advance of effective, meaningful, and practical history instruction. Such cooperation can only grow from visible evidence of mutual respect for all practitioners of the historian/teacher's craft. Teachers at two-year institutions are strategically located as the key link in the educational chain. But the chain will remain incomplete unless all historians recognize the primacy of the teaching function and commit themselves to collaboration in the interests of undergraduate students. On this commitment the future of the profession depends.

HISTORY TEACHING ALLIANCE SEMINAR TOPICS

1986-1987	Warfare as a Constitutional Problem: An Historical Perspective
1987-1988	The United States' Constitution in Comparative Context
1988-1989	The United States and the Soviet Union in Comparative Perspective, 1917-Present
1989-1990	The Worker Response to the Industrial Revolution: A Comparative Perspective
1990-1991	The Role of Religion in the Teaching of History
1991-1992	The Protection of Rights in a Global Context
1992-1993	Red, White, and Black: The Columbian Exchange and Cultural Interaction, 1450-1800
1993-1994	The Turner Thesis as a Framework for Analysis: Interpreting the Frontier, Past and Present
1994-1995	Literary and Cinematic Texts in Twentieth Century History: Primary Sources as Teaching Resources
1995-1996	Immigration in Historical Perspective: The Path to Diversity

REVIEWS

Hans-Werner Goetz. *Life in the Middle Ages from the Seventh to the Thirteenth Century*. Translated by Albert Wimmer. Notre Dame & London: University of Notre Dame Press, 1993. Pp. ix, 316. Cloth, $44.95. ISBN 0268-01300-4. Paper, $19.95, ISBN 0-268-01301-2.

This study was originally published as *Leben im Mittelalter*: Vom 7. Bis zum 13. Jahrhundert in 1986 (Munich: C. H. Beck). This English edition was translated by Albert Wimmer and edited by Steven Rowan. In the preface the author describes the origin and purpose of his study. Developed from a course for history students, it is intended as an introduction for students and that elusive general reader. His introduction focuses on his approach to the methodological problems encountered in writing a history of everyday life, defined as "human life in its daily passage within the framework of the corresponding conditions of life." Human life is conceptualized in Heidegger's "humankind" or "everyman" as opposed to concrete individuals. This philosophical framing of his subject allows Goetz to organize his study on the basis of social structures—extended communities—rather than on individuals of power as with political history.

After a chapter on climate and demographics of early medieval Europe, Goetz examines the family as the foundation of social life. In the subsequent parts of the book, he studies larger social units in regard to monastic life, peasants and the manorial system, knighthood and courtly life, and city and citizenry in the concluding part of his history. Each of these is studied according to its institutional nature, the physical space inhabited, and some representative types of the way of life under observation.

For example, with monasticism, after a short history from Egypt and Pachomius through Benedict and the Irish and Anglo-Saxon missionaries, Goetz considers the Cluniacs and Cistercians. From "The Plan of St. Gall," divided into eighty-two sections, he describes the pattern of monastic life from the Choir to the Coopery, from the "ora" to the "labora." He is thus able to show that the monastery was a part of the church with its pastoral, educational, and human welfare concerns, and a part of the secular world in its provisioning and praying for the manorial lord represented by the guest house for distinguished visitors.

The author writes in the tradition of *The Annales*, founded by Marc Bloch and Lucien Febvre in 1929, as he understands that method. He extends social history beyond the material conditions of life of the underclass to include the political, religious, social, economic, and aesthetic dimensions of the life of the people. Also the research he reports is based on the use of historical tools from traditional documents to literary analysis and econometrics. The chronological period, from the seventh to the thirteenth centuries, is such a wide canvas that the body of the text is essentially descriptive and can be found in many survey texts on early medieval culture. His compass is narrower than his title, but mostly includes the eastern part of the Carolingian Empire. As Bloch knew early on, learning from linguistic usage, architectural and technological remains, and the limitless specializations of modern analyses achieves its best results in the study of small groups in small places during a short period of time. In his attempt to organize the results of such intensive and often technical research into a general survey of everyday life in the Middle Ages, Goetz presents a calendar with months, but no dates or days. As in the ninth-century "Salzburger Kalendarium," we see the peasant plowing in June, but his thoughts, his beliefs, his hopes, and his fears remain undisclosed. Perhaps the survey approach to social history is too ambitious. In any case, this book is essentially a history of some medieval social structures. Because of its comprehensive identification and use of archival and published sources, this book is of value for college and university libraries.

Carlow College
Emeritus

William P. McShea

Martyn Lyons. *Napoleon Bonaparte and the Legacy of the French Revolution.* New York: St. Martin's Press, 1994. Pp. iv, 344. Cloth, $45.00. ISBN 0-312-12122-9. Paper, $17.95. ISBN 0-312-12123-7.

In this clear and compact book Martyn Lyons demonstrates how Napoleon tamed, reshaped, reformed, and preserved the achievements of the French Revolution and created the centralized administrative system that has persisted in France to this day. Here we learn why after Waterloo people referred to revolution and Napoleon almost in the same breath. In the world after 1815 the remnants of the first had been submerged into the stunning accomplishments of the second. This is Napoleonic history with the battles mostly left out, one that explains how Napoleon solidified the secular state, settled the revolutionary land question, transformed nascent democracy into plebiscitary dictatorship, and set the standard for governing elites who have dominated France since 1815, no matter what the regime.

Lyons fleshes out what other historians have said many times: Napoleon's was *not* a military dictatorship, although its success in part stemmed from his winning battles. Rather it was a bureaucratic or administrative dictatorship, based on an elite of what the French call "les notables" and on a centralized structure that Louis XIV would have envied. Education policy—the new *lycees* and the *Institut de France*—was planned to produce and reward the elites. Economic policy—tariff protection for new businesses and the privately financed Bank of France—was designed to attach the upper bourgeoisie to the regime. A very interesting chapter in Lyons's book is "Masses of Granite: The Sociology of an Elite." It included, as he points out, "landowners, functionaries, and soldiers" along with the already existing "revolutionary bourgeoisie of administrators and professionals."

Lyon presents a Napoleon who was always at some level a republican and revolutionary, but one who sought to restrain, channel, and manage what remained of France's great upheaval of 1789-1799. The real end of revolution, as Lyons sees it, came not with the Brumaire coup of 1799 but with Bonaparte's assumption of the life consulate in 1802. And revolutionary traditions could be resurrected and exploited as needed, something Napoleon actually did in 1814 when the allies invaded. Millions of French peasants supported the Emperor then because they thought the return of the Bourbons would mean that the church and emigres would take back lands confiscated from them in the Revolution. The same situation existed in 1815, and Napoleon exploited it. Upon his return from Elba, he announced he had come "to save Frenchmen from the slavery in which priests and nobles wished to plunge them."

Martyn Lyons, whose *France under the Directory* published twenty years ago is still the best short book on the subject, has given teachers and students of the French Revolution-Napoleonic period real food for thought in his newest work. Like the older *Napoleonic Revolution* by Robert Holtman, Lyons's book concentrates on what was left of Napoleon's achievements after the smoke of battle cleared away. The Napoleonic era was not outside of the legacy of revolution but very much within it, although it transformed what that legacy meant permanently.

West Georgia College W. Benjamin Kennedy

Joseph T. Criscenti, ed. *Sarmiento and His Argentina.* Boulder and London: Lynne Rienner Publishers, 1993. Pp. viii, 216. Cloth, $25.00.
Alfred Stepan, ed. *Americas: New Interpretive Essays.* New York and Oxford: Oxford University Press, 1992. Pp. x, 327. Cloth, $45.00; paper, $14.95.

Although both of these books are anthologies of scholarly writing on topics concerning Latin America, they differ in purpose and ease of reading. *Americas: New Interpretive Essays* was written "for the general reading public" and as a support work for the "Americas" television course on PBS. The authors, all well-known Latin American specialists, suggest new ways of understanding the region.

Sarmiento and His Argentina, while also an anthology of scholarly essays, is more integrated, for it concentrates on the life and work of a specific historical person.

The general reading public is unlikely to find *Americas* interesting. One needs a considerable amount of prior knowledge of Latin America and an understanding of the technical vocabulary used by the authors. The essays were written by specialists for specialists. Each essay could have been published independently of the others; some or all of the book could be assigned to upper-level undergraduates or to graduate students in order to challenge them to reconsider the views they encountered in the television program or from textbooks. Alfred Stepan, the editor, facilitates such a use of the book by subdividing it into three parts and providing an introductory essay.

Part I, Contested States, is largely historical analysis. Franklin Knight compares the quite different histories of the concept of sovereignty between Latin America and the United States. Peter H. Smith explains the major roles the state has played in economic development throughout Latin American history. In another essay, Smith joins Margaret Crahan in tracing the history of Latin American revolutions and in concluding that classic revolution is not imminent in the region. Albert Fishlow advocates an activist state in Brazil but of a quite different kind from that experienced in Brazil's past. This part is unified by its focus on the nature and role of the state.

Part II, New Voices/New Visions, contains two essays on feminism, one on the role of religion and the Roman Catholic church, and one explaining the development of cultural studies. Helen Safa and Cornelia Butler Flora argue that women have become more gender conscious and have gained more power; Marysa Navarro-Aranguren also sees a rising feminist identity. Margaret Crahan explores the dilemmas of the Roman Catholic church as it tries to retain its institutional strength while wrestling with how to become a "people's church." Jean Franco sees Latin Americans drawing from the knowledge and techniques of a variety of disciplines in an effort to understand their cultures better.

Part III, American Identities in Formation, comes closest to fulfilling the promise of the title of the book, for it addresses issues in all regions of the Americas except Canada. Kay Warren explains how some Mayas are redefining themselves and the problems they face in resisting the power of U.S. anthropologists to define them in ways that might not be accurate. Implicitly, Warren's essay demonstrates the problem of ethnocentric or guild bias inherent in the creation of anthologies such as *Americas*. The essay by Patricia Fernandez Kelly and Alejandro Portes on immigration and refugees dispels the common myth in the United States that most Latin American migrants move to the U.S. Rubén Rumbaut examined what happens to those who did move to the U.S. Anthony Maingot also clarifies Caribbean societies by explaining that individual leaders still make a difference and that racially plural societies are still desired.

Joseph Criscenti had a much easier task in the Sarmiento book. He and his co-authors were only concerned with the life and work of Domingo Faustino Sarmiento, a man known to anyone who has studied Latin American history. Criscenti provides an excellent essay on Sarmiento's activities during the long dictatorship of Rosas, the period that most of the other authors address in one way or another. Had this essay immediately followed Criscenti's introduction to the volume, it would have been much easier for the reader to follow Solomon Lipp's explanation of Sarmiento's loyalty to his home state of San Juan, Tulio Halperín Donghi's explanation of *Recuerdos de Provincia*, William Katra's analysis of Sarmiento's hatred of José Artigas, and Erfaín Kristal's piece on the ideological debate between Sarmiento and Bello when the former was in exile in Chile.

Sarmiento wrote so much for so many years and also served as president of his nation that he eventually became a mythic as well as a real person. His admirers are forced to explain his inconsistencies or the unintended consequences of his work. Some Argentine nationalists have had difficulties with the work of this national hero. Nicolas Shumway explains that Sarmiento did advocate the adoption of foreign models. Georgette M. Dorn details how Sarmiento so rejected Argentine pedagogy that he imported teachers from the United States! Kristin Jones explains that Sarmiento was not anti-Indian but how his ideas eventually were used to justify military campaigns against Indians. Although Sarmiento was a strong advocate of immigration as a means of "civilizing" Argentina, Samuel Baily points out that he never addressed the issue of the assimilation of immigrants, and Kristin Ruggiero explains that the immigrants

never integrated fully into Argentine culture. Diana Sorensen Goodrich shows how Leopoldo Lugones turned Sarmiento's ideas upside down in the 1930s to create his own nationalist vision. Sarmiento believed that education was essential to modernization but did not understand, according to Noel McGinn, that his educational views were inappropriate to the economy that was emerging while he was president. Although Laura Monti sees him as a pioneer for women's rights, some contemporary Argentines might see him as a paternalistic male. Although Sarmiento overlooked many of the shortcomings of the United States, a country he deeply admired, he did, as Michael A. Rockland notes, recognize that the U.S. would have difficulty preventing liberty from sliding into license. The value of the Sarmiento volume is that it enables a reader to understand the complexity of the man and the importance of understanding him within the period of time in which he lived.

Both books are valuable works of scholarship and deserved to be published. The Sarmiento book could be used in a variety of courses, whereas *Americas* is most appropriate for social science courses of an advanced nature.

Mississippi State University Donald J. Mabry

James A. Henretta, W. Elliot Brownlee, David Brody, Susan Ware. *America's History*. New York: Worth Publishers, 1993. 2nd edition. Vol. 1 - To 1877. Pp. xxix, 511. Paper, $31.95. ISBN 0-87901-628-0.

With every major publisher offering a survey text in American history, why should an instructor adopt this volume? Because it is very well organized, encyclopedic in content, utilizes several instructional strategies, and is accompanied by various supplemental materials that aid both the student and instructor in maximizing the book's educational potential. This easily read text, which covers the pre-Columbian Era through the conclusion of Reconstruction, has a "democratic" approach, "one not confined to the deeds of the great and powerful, but concerned also with the experiences of ordinary women and men." While maintaining this thematic focus, the text does not become so fragmented and diluted by such concern for various "average" people and minority groups that the primary topics discussed are obscured. The book also presents the nation's history within the larger context of the world community. The American Revolution is explained in depth as an event that can be understood only when considered in the context of European imperial rivalries; the Civil War's international consequences are similarly discussed.

This second edition (from a new publisher) has several changes from the original. The American Revolution is given greater coverage, as is the national formative period when the states and central government were drafting their constitutions. The Civil War is given expanded description and now is chapter length. A more detailed discussion is also given various social groups, from the Wilderness Indians and Continental Army officers to the construction tradesmen and new liberated bondsmen.

America's History is divided into sixteen chapters, each approximately thirty pages long. The chapters, in turn, are grouped into three chronological "Parts": "The Creation of American Society, 1450-1775" (chapters 1-5), "The New Republic, 1775-1820" (chapters 6-9), and "Early Industrialization and the Sectional Crisis, 1820-1877" (chapters 10-16). A two-page overview introduces each "Part" and includes a thematic timeline and brief explanatory essay. The timeline includes events and achievements in the economy, society, government, culture, and foreign affairs. The "Part" essay focuses on a "critical engine of historical change" (primarily political or economic) that significantly impacted American national life. These two supplements to the narrative text of the chapter should enable students to assimilate both the micro and macro aspects that became the amalgam of American history.

The text focus on both the individual and collective experience of Americans is also supported by two additional features: "American Voices" and "American Lives." Every chapter has at least two "Voices" derived from a diary, letter, or other personal source; these breathe life into the topic discussed by enabling the reader to confront primary sources and gain a glimpse of lives and thoughts of average

people who actually "experienced" the period under discussion. The "Lives" essays, usually a half page in length, appear in most chapters. These brief biographies, both of individuals and specific groups, add another dimensional insight into the chapter's theme. Subjects range from well-known Frederick Douglass, the Beecher family, and Nathan Bedford Forrest to the less prominent Richard Allen and George R. T. Hewes.

Another attractive feature of *America's History* is the series of five articles on "New Technology" that describe how society was altered by inventive genius and technological innovation. These articles are chronologically spaced throughout the text and include topics as diverse as "Native American Agriculture" and the Civil War era "Rifle-Musket." With our contemporary life constantly being altered by scientific and technological progress, the presentation of similar change in historical context helps to battle the "present-mindedness" of so many students.

Each chapter concludes with a "Summary," "Timeline," "Topic for Research," and annotated bibliography. These study aids offer a review of the chapter's theses in both paragraph and abbreviated chronological scales, expanding the learning process by offering students alternative modes of information presentation. The bibliography is current and its entries are organized under bold print topic headings that correspond to those in the chapter.

Throughout the text, the reader constantly encounters maps (over sixty), graphs, tables, portraits, and photographs. These appear with such frequency that even the less than enthusiastic student, perhaps the typical college freshman taking a U.S. history survey course, will possibly be attracted by these features to spend more time reading the narrative. A twenty-seven page, triple column index greatly facilitates location of even the most minor entries.

The four authors succeeded in producing a text that is integrated in its writing style and avoids the uneven, sometimes disjointed, form multiple authored works can exhibit. Numerous bold type topic headings highlight the numerous sections and subsections of each chapter. Several supplemental materials are also available. A "Student Guide" offers chapter summaries that also strive to enhance student reading confidence and study skills. An "Instructors Manual" gives suggestions for class discussion and activities. Specific document sets focus on southern, diplomatic, and constitutional history, as well as minority groups, including native Americans, African-Americans, and women. Overhead transparencies and a test bank complete the auxiliary materials.

America's History is suitable for undergraduate survey courses and mid-level, or above, high school classes.

Piedmont College Ralph B. Singer, Jr.

Shelly Kintisch and Wilma Cordero. *Breaking Away from the Textbook: A New Approach to Teaching American History*. Lancaster, PA: Technomic Publishing Co., Inc., 1993. Second edition. Pp. xxiv, 257. Paper, $29.00.

Kintisch and Cordero are social studies teachers in the New York City public school system. For over a quarter of a century they have given workshops for teachers and developed a multicultural curriculum for the challenging and heterogenous classes they face. As the Foreword to the book rightly says, "students should be active not passive, creative and not merely receptive, and they should be put in a position to exercise their judgment and not simply be required to recall disconnected bits of information." By its own admission, the title of the book is misleading—it is not a textbook and not intended to replace one. It is a resource book for teachers, not students; *moving beyond* the textbook more clearly explains what the authors have in mind. In twenty chapters that move chronologically through U.S. history, the authors provide suggestions for projects and research work, homework assignments, and about six to a

dozen classroom activities per chapter. The book is aimed at elementary through high school instructors, though clearly some of the suggested activities could be used profitably by college teachers as well.

A few examples of Projects:

1. Write a TV script on the activities of Sir Francis Drake.
2. Make up a play or epic poem about Lincoln's assassination.
3. Make a manual called *How to Use and Care for Your Model T Ford.*
4. Do research on the effect McCarthyism had on one individual's life and career.

Homework Assignments:

1. Write a headline and accompanying article for a British or American newspaper for July 5, 1776.
2. Write a response to a slave owner who says he treats his slaves very well.
3. Do you think Sacco and Vanzetti would be found guilty if their trial were held today? Explain.
4. Do you agree with the U.S. policy forbidding religious identification by U.S. personnel stationed in the Middle East? Explain.

Classroom Activities include such things as having the students write a new "Constitution" to govern their class or school; discussing which abolitionist tactics were the most effective in combating slavery; debating who in a family gets to emigrate to America; describing your feelings if you are a woman whose World War II job has just been given back to a returning G.I. in 1945; discussing how far you would go in 1960s-style protest (boycotting a product, taking over an office, marching, signing a petition, going to jail, leaving the country, etc.). Chapter 20, "Current Events–The Nineties and Beyond," new to this edition, has a different format, with suggestions for stimulating interest in current news (study of political cartoons, creating a news broadcast, using a newspaper as a "textbook" to study a particular topic, etc.). A final chapter lists 62 topics for classroom debates on current social and ethical issues (AIDS, drugs, freedom of speech, school prayer, gay rights, cheating, and the like).

There are literally hundreds of such activities and assignments here, and experienced teachers have used some of them, although that does not diminish the usefulness of the book. For any instructor who values classroom discussion and interaction (and we all should), it would be wise before moving into a new period to scan the appropriate chapter here to pick up ideas for essays or to spark discussions. It is worth remembering that topics that seem stale to veteran instructors may set off a donnybrook in a classroom of younger students.

Chapters 21 and 22, also new to the second edition, are less valuable. "Term Papers" gives in four pages basic but rather skimpy instructions. Chapter 22 on creating a classroom library has some useful tips, but the accompanying reading list is anemic–for example, only one book each on World War I and Vietnam, and three on women in the nineteenth century.

These minor criticisms aside, *Breaking Away from the Textbook* is well worth keeping nearby and well-thumbed by any history instructor, especially those who are certain there is no other way but their own to approach a particular topic or period of history.

Floyd College William F. Mugleston

R. Douglas Hurt. *American Agriculture: A Brief History*. Ames: Iowa State University Press, 1994. Pp. xii, 412. Cloth, $34.95.

The author of this text/reference book has done an excellent job in synthesizing nearly four hundred years of American agriculture in four hundred pages. R. Douglas Hurt, who has authored seven books on

agricultural history, possesses the expertise to condense the material needed to cover the vast time period involved, while at the same time making it both scholarly and readable. The narrative, which is chronological, is divided into nine chapters as follows: 1. The Native America Experience; 2. The Colonial Years; 3. The New Nation; 4. Antebellum America; 5. The Gilded Age; 6. The Age of Prosperity; 7. Troubled Times; 8. Days of Uncertainty; 9. Epilogue.

Within each chapter relevant topics of significance are discussed. They include: land policy, political developments, rural life, regional differences, technological advances, and farm policy. Other subjects covered include agrarianism, slavery, the role of women in farm life, veterinary medicine, farm organizations, and agricultural movements. The human factor in history is enhanced by the inclusion of short biographical sketches of such varied personages as John Deere, Mary Elizabeth Lease, George Washington Carver, and Henry A. Wallace. Each chapter is followed by a list of "Suggested Readings." Excellent use is also made of photographs, illustrations, charts, and maps. An "Appendix" includes three statistical tables: agricultural price index, farm characteristics (1900-1990), and farm income (1910-1990).

While taking due note of the "risk taking, entrepreneurial spirit, and courage" of the farmers who helped build a great nation, the author nevertheless contends that "the history of American agriculture is also a story of daring fraud, insatiable greed, ruthless speculation, vicious racism, malicious corporate power, callous government policy, and incredible violence." Thus in this work farmers at times are characterized as heroes; at others they are castigated as villains.

The very nature of this type of work dictates brevity, but some omissions are regrettable. Little, if anything, is mentioned on tariffs vs. free trade and its effect on agriculture. Harry S. Truman's signing of the Agriculture Act of 1948 with flexible price supports and then his political use of the farm issue to win the 1948 election by championing high, rigid supports (embodied in the Agriculture Act of 1949) is not clearly explained. Nor is the Brannan Plan covered. More recognition of the role of Ezra Taft Benson (he is not even mentioned in the text) should have been given for his role in the Eisenhower administration. Benson's policies tried to depoliticize the use of federal subsidies, increase USDA consumer research, enlarge exports, and help U.S. agriculture to adjust to the realities of the world market. Yet he was vilified politically for his reform efforts. Agricultural policy of World War I is covered, but no mention is made of Herbert Hoover and the Food Administration. One last negative comment–the index is not complete.

American Agriculture is certainly usable as a textbook for beginning students in agricultural history or as a reference tool for either college or high school libraries. It might also be helpful as a supplementary text for courses in farm economics or rural sociology. This book is well organized, contains a vast storehouse of information, and is written in an easily understood narrative style. After reading it, one will be amazed at the rapid transition agriculture has undergone since colonial times. We were once a nation of farmers. Now the figure is 1.8 percent of the population. The author correctly concludes: "In retrospect, then, the history of American agriculture has been the story of nearly constant change, for better or worse."

Illinois State University Edward L. Schapsmeier

Barbara Melosh, ed. *Gender and American History Since 1890*. London & New York: Routledge, 1993. Pp. xii, 308. Cloth, $49.95, ISBN 0-415-07675-7. Paper, $15.95, ISBN 0-415-07676-5.

In *Gender and American History Since 1890*, the authors provide an intriguing and unique examination into the multi-dimensional role of gender as an influence on contemporary American history. Barbara Melosh, the text's editor, has assembled a collection of essays that discuss varied gender influences that have affected the course of U.S. history. In the table of contents, the editor has organized eleven articles into three component themes. The themes are: Part I: Sexuality and Gender, Part II: Work

and Consumption in Visual Representations, Part III: Gender as Political Language. Each of these parts contains approximately four essays which explore the role of human sexuality as a factor of social influence in American history.

In "Modern Sexuality and the Myth of Victorian Repression," author Christina Simmons discusses how Victorian influences gave rise to functional changes in the roles of both men and women in the 1890s. Simmons states that "the Victorian myth of repression both reflected and helped perpetuate anxiety about women dominating men or eluding their control." And it was this repression which ultimately delayed women's suffrage at the national level, even though many European nations, including Great Britain, had granted women's suffrage much earlier.

Also in Part I, Joanne Meyerowitz in "Sexual Geography and Gender Economy, the furnished room districts of Chicago, 1890-1930," analyzes the attitudes and the depiction of these attitudes of early working class women in Chicago. The author suggests that "these women were not merely victims of city life and predatory men, but also active historical subjects who made their own choices about sexuality." Given the time, some sociologists had described women as "pioneering and independent, they played down the negative constraints of low wages, sexual harassment, and economic dependence, and thus (social) reformers were superfluous, even meddling."

Later in Part III, Linda Gordon in "Family Violence, Feminism, and Social Control," examines the issue of family violence from the perspective of gender. Indeed, her research inevitably supports the conclusion that men, much more so than women, inflict violence in the home, whether the victims are children, wives or both. Gordon further states ". . . women are always implicated (in child abuse) because even when men are the culprits, women are usually the primary caretaker who have been, by definition, unable to protect the children." The Gordon treatise provides vivid insight into the most complicated and perplexing issue Americans are facing as we enter the 21st century, domestic violence.

Melosh's text promises to provide much needed enrichment on the subject of gender issues as it relates to the social history of our nation. Many contemporary American historians and social scientists will welcome this text as a useful resource in examining the role that gender has played in influencing historical interpretations.

This book will be useful in college courses of recent or 20th century American history, social issues of American society, and courses focusing on issues of women's or gender studies. It would also be applicable and appropriate for advanced placement courses in high school American history or American civilization.

Old Dominion University S. Rex Morrow

Mark A. Noll, David W. Bebbington, and George A. Rawlyk, eds. *Evangelicalism: Comparative Studies of Popular Protestantism in North America, the British Isles, and Beyond, 1700-1990.* New York and Oxford: Oxford University Press, 1994. Pp. xv, 430. Cloth, $55.00; paper, $19.95.

This collection of essays belongs in every academic library but unfortunately has limited application for the classroom. In the excellent introduction, the editors define evangelicalism as a variation of Protestantism that places religious authority in the Bible, emphasizes conversion as the central religious experience, pursues an aggressive but individualistic approach to missions and social action, and stresses the Crucifixion as the key event in the Bible. Evangelicalism's historic roots were in the revivals of the eighteenth century, particularly the American Great Awakening and the development of Methodism in the British Isles. As indicated in the subtitle, the essays focus on the British Isles and North America, though two fascinating essays suggest what a broader scope might have included. One discusses developments in Australia and another takes note of evangelical missions in Africa. But the collection disappoints in not discussing the vibrant evangelicalism within African-American churches or in Latin

America. Furthermore, the essays tend to minimize the darker side of evangelicalism's history: its too ready identification with the prevailing culture whether it was the southern defense of slavery, the white man's burden of nineteenth-century imperialism, or the support of the economic status quo. Also missing are analyses of women's roles in evangelicalism's development and of the rise of the American religious right.

The editors acknowledge the limitations, but these omissions do not diminish the contributions of this volume. These essays represent the high quality of scholarship on this branch of Protestantism and the authors' footnotes provide a thorough guide to the field. Contributors cover a variety of topics from evangelicalism's origins in Methodism to the influence of political revolutions in evangelicalism's growth to the fundamentalist and pentecostal variations of the movement. Perhaps the most important interpretative outlook is the authors' efforts to put their topics in a comparative perspective, that is to consider how the distinctive regional cultures of England, the American South, Scotland, Canada, and America shaped evangelical development and how evangelicals in turn influenced their society. Thus this volume is not only an important addition to religious history but also to the study of the Anglo-American North Atlantic world of the eighteenth and nineteenth centuries.

Ironically, these strengths are precisely what limits this book's usefulness as a primary or supplemental text in all but the most specialized courses in religious history. Individual essays, though, can make valuable contributions to more general courses, particularly for instructors who wish to address the important role of religion in society and politics. Most of the authors place their stories in the broader context of social, economic, intellectual, and political change, and thus some of the essays are effective in addressing thorny questions like the relationship of religion in general, and evangelicalism in particular, to the rise of capitalism, the secularization of society, and the democratization of politics. For example, Susan O'Brien's discussion of eighteenth-century publishing networks offers solid evidence, previously overlooked, that one thread that bound England to her colonies was evangelical religion. On the other hand, Richard Carwardine's contribution is an excellent discussion of evangelicalism's role in dividing Americans before the Civil War. In short, *Evangelicalism* deserves a place in libraries and several of its essays merit inclusion in reading lists for a variety of courses.

Mississippi University for Women William R. Glass

Sheila L. Skemp. *Benjamin and William Franklin: Father and Son, Patriot and Loyalist.* Boston & New York: St. Martin's Press, 1994. Pp. xii, 205. Cloth, $35.00, ISBN 0-312-101283. Paper, $6.50, ISBN 0-312-08617-2.

Benjamin and William Franklin: Father and Son, Patriot and Loyalist helps fill a need for affordable, excellent materials for classroom use. In this contribution to The Bedford Series in History and Culture, Sheila Skemp has produced an excellent narrative and a judicious selection of primary sources that assist the reader in understanding the complexities leading to the divergent choices made by Benjamin and William Franklin. This volume can be used effectively as a case study by undergraduate students in courses that include study of the American Revolution. Approximately three-fourths of the book is devoted to the narrative. The rest of the volume includes eight documents, a helpful chronology, a selected bibliography, and a comprehensive index.

Professor Skemp deftly introduces the reader to the Franklins by a dramatic recounting of the whereabouts of the two Franklins on July 4, 1776. The patriot father, Benjamin, was in Philadelphia for the signing of the Declaration of Independence, whereas his loyalist son, erstwhile Governor of New Jersey, was brought that very day—under armed guard by the orders of General George Washington—into Hartford, Connecticut, for questioning. The author reminds the reader that although

much can be learned about Anglo-American relations through studying the Franklins, viewpoints and motivations varied greatly among persons on both sides of the struggle.

The narrative traces the personal and political lives of the two men from the early background of each through the fateful Fourth of July. Because of the unique political positions held by the Franklins, the reader learns much about events and theories on both sides of the Atlantic in the decades immediately preceding 1776. A brief epilogue tells of their subsequent lives and correspondence. Each chapter in the narrative begins with a useful summary. An amazing amount of material is included in this slim volume, but because the prose is readable, clear, and compact, the reader does not feel overwhelmed. Students who have limited background on Anglo-American relations, the coming of the American Revolution, and the Franklins can follow this well-presented narrative.

Seven of the documents are from the years from 1765 to 1775; the eighth is Benjamin Franklin's letter to his son in 1784. With one exception, each document is referenced in the narrative. The documents include correspondence between the two men, excerpts from John Dickinson's *Letters from a Farmer in Pennsylvania to the Inhabitants of the British Colonies*, correspondence from William Franklin to the British ministry, the elder Franklin's *Causes of the American Discontents before 1768*, and a speech by Governor Franklin to the New Jersey Assembly. A helpful introduction, which includes thought-provoking questions, is provided for each document. The questions are useful not only for guiding students' reading, but also for structuring class discussions.

The editors of the Bedford Series chose wisely in selecting Sheila Skemp to produce this volume. As author of *William Franklin: Son of a Patriot, Servant of a King* (1990), she possesses the scholarly credentials needed for excellence in a work such as this. It is clear, however, that pedagogical skill is also necessary for success in this undertaking. Professor Skemp's excellence in pedagogy has been demonstrated clearly in the present work. It has also been recognized by the University of Mississippi, where she is associate professor of history and recipient of the university's award for Outstanding Teacher in the Liberal Arts.

University of Wisconsin-Whitewater Mary E. Quinlivan

Allan Gallay, ed. *Voices of the Old South: Eyewitness Accounts, 1528-1861*. Athens & London: University of Georgia Press, 1994. Pp. xxix, 404. Cloth, $45.00; paper, $19.95.

Voices of the Old South, ably edited by Alan Gallay of Western Washington University, ought to be a boon to all historians teaching upper-division and graduate-level courses in the history of the antebellum American South. As the dust jacket commentary observes, "Unlike many works in the Old South, which tend to focus on the immediate pre-war years, this volume gives equal attention to the sixteenth, seventeenth, and eighteenth centuries. Its geographic definition of the region is notably broad. . . ."

This widely inclusive volume encompasses ten sections: "The Planting of Euramerican Colonies in the South;" "Southern Native Americans;" "Promoters and Naturalists: The Eighteenth-Century Environment;" "Southern Society in the Eighteenth Century;" "Slavery in the Eighteenth Century;" "The Religious South;" "Antebellum South: Foreign Voices;" "Antebellum South: Northern Voices;" "Antebellum South: African-American Voices;" and, "Antebellum South: Southern White Voices." The number of selections in each section varies from six (Euramerican Colonies) to eleven (The Religious South) and include such familiar commentators as Frederick Douglass, Harriet Martineau, and Frederick Law Olmsted, as well as the relatively unknown William Johnston, a slave-owning free black in Natchez, Mississippi, and Rachel O'Connor, a Louisiana widow who managed her own plantation. Gallay's editorial work is, in general, outstanding, and the book certainly achieves his stated primary purpose of "introducing to readers a wide variety of primary literary sources for studying the Old South." The general

introduction, really a bibliographic essay, is incisive as are the introductions to each section. Every narrative contains bibliographic notes indicating where each section can be found in its entirety.

If *Voices of the Old South* has a failing, it is simply that of over-abundance. The ten sections and 404 pages contain a total of 78 selections, with the sections on religion and foreign voices being the most repetitive. Instructors assigning this volume will undoubtedly wish to assign only specific essays rather than the entire book. The absence of an index and concluding statement, not unusual in works of this type, should not deter its use. On the contrary, its generally sparkling selections and refreshing lack of factual and typographical errors should enable readers to, in Gallay's words, "enter a dialogue with those who lived in the past and observed these events for themselves. They speak to us in their work, and we speak to them in ours."

University of North Texas
Emeritus

William Preston Vaughn

Frank A. Warren. *Liberals & Communism: The "Red Decade" Revisited.* New York: Columbia University Press, 1993. Pp. xxiii, 276. Cloth, $45.00; paper, $16.50.

Frank Warren's *Liberals & Communism*, originally published in 1966, still remains a valuable contribution to scholarship on the interrelationship between communism and liberalism during the depression decade of the 1930s. In the intervening years since its publication, the world has changed remarkably. The Vietnam War, which was escalating in 1966, culminated by the mid-1970s in the moral defeat and withdrawal of American troops. With the decline of the antiwar-based New Left after the war's conclusion, continued conservative domination of the White House, and the collapse of Communism, an author may be tempted to be either more accepting of the relationship between liberalism and Communism or more critical. This book is unrevised with the exception of a preface to the new edition in which Warren basically stands by his views of 27 years ago.

Liberals and Communism remains a volume staunchly critical of "liberal apologists" for Stalinism, albeit from what the author terms a "democratic left perspective." However, this perspective is undefined, nor is it made clear how his growing up in a family whose politics was "war-time popular frontism" informed his interpretation of the liberalism-Communism relationship. Clarity, however, is not lacking in Warren's demonstration of liberal failure to apply the same critical democratic standards to the Soviet Union that they apply to the United States. Liberals writing in such journals as *The Nation*, *New Republic*, and *Common Sense* often rationalized or denied the brutalities of Stalin's regime from forced collectivization and the Moscow purge trials to the hypocritical Nazi-Soviet Pact. Warren, however, avoids reducing complex political developments to simplistic generalizations such as a "monolithic liberal capitulation to Stalinism" found in the writings of Eugene Lyons and Irving Kristol. Warren employs three broad classifications of liberal attitudes toward the Soviet Union and Communism: (1) Anti-communist liberals; (2) Russian sympathizers; (3) Fellow travelers. For some anti-communist liberals like John Dewey, Carl Becker, Charles Beard, Morris Cohen, Archibald MacLeish, or Elmer Davis, Soviet Communism involved a totally regulated life characterized by the absence of freedom and the use of terror. For other liberals like Corliss Lamont, Jerome Davis, or Louis Fischer, Russia remained a model and a beacon of hope.

Russian sympathizers, according to Warren, fell in between these two poles. George Soule of the *New Republic*, Roger Baldwin of the American Civil Liberties Union, and economist Stuart Chase were impressed by Soviet economic progress while minimizing their lack of political freedom. Perhaps in a decade of the greatest economic depression in American history, these liberals were willing to ignore Soviet excesses and bifurcate freedom into "economic democracy" and "political democracy" and consequently diminish in importance the lack of the latter.

The rise of Fascism provoked great changes in Soviet foreign policy and the policies of the American Communist Party, from the formation of the anti-fascist Popular Front in 1935 with emphasis on "collective security" to an isolationist stance following the Nazi-Soviet Pact of August 1939. These policy reversals, along with the Spanish Civil War and the Moscow purge trials in 1936, divided liberals and certainly negated any idea of a monolithic liberal response even among left-liberals. Norman Thomas and Alfred Bingham did not support the Popular Front, while the *New Republic*, Max Lerner, and Roger Baldwin were supporters. *The Nation* supported "collective security," while the *New Republic* opposed it. The Nazi-Soviet Pact and Soviet invasions of Poland, Finland, and the Baltic States greatly increased liberal dissatisfaction with the Soviet Union. Anti-communist liberals felt vindicated in their position, fellow travelers divided, and Russian sympathizers responded in varying degrees of criticism.

Warren correctly attributes liberal rationalization of anti-democratic Soviet behavior to their automatic endowment of a left-of-center government with a progressive character that allowed the ends to justify the means. Less convincing is his assertion that the "liberal mind" is "congenitally unaware of the depths of human evil" and therefore predisposed to disbelieve the worst about the Soviet Union. This greater ignorance of human history by liberals was not proven by the author.

Warren has written a valuable study of a turbulent decade. It is an excellent work for a graduate class or advanced undergraduate class on the 1930s. However, the Byzantine nature of left politics and the turgid prose would make the volume unsuitable for high school or college-level American history survey courses. A serious gap exists in the failure to look at the position of the Communist Party, liberals, and the Soviet Union regarding the American race problem. Nevertheless, for those concerned with the historiography of ideology in the Great Depression, it is a necessity.

Seton Hall University Larry A. Greene

Nadine Cohodas. *Strom Thurmond and the Politics of Southern Change.* Macon: Mercer University Press, 1993. Pp. 574. Paper, $18.95. ISBN 0-86554-446-8.

Strom Thurmond has come more than full circle in his political career. From recalcitrant Democratic segregationist (prior to filibustering a civil rights bill, he spent three days in a sauna to dehydrate himself so he would not have to urinate) to Republican proponent of the Martin Luther King holiday; from fringe presidential candidate in 1948 to newly-empowered Senate leader today; the 92 year-old Thurmond has never been too far from the shifting cross-currents in the material and ideological winds that signal social change.

Thurmond's political career path, however, began, and until relatively recently continued, on a course that veered very little from a consistent conservatism, particularly that brand of conservatism that insisted upon maintaining continuities with the South's racial heritage. This career is highlighted in Nadine Cohodas's well-researched, engagingly written, and important new biography, *Strom Thurmond and the Politics of Southern Change*. Combining rigorous use of primary sources with the journalist's pen, Cohodas presents a picture of Thurmond as "the most energetic, vocal and consistent defender" of the white southern cause, though not its chief strategist or most astute tactician. But Thurmond also played a critical role in two transformative developments in the South and the nation, she argues: the revolution in race relations, seen most directly in black political strength; and the realignment of the two major parties in the South. In fighting tenaciously against the first transformation, he emerged as the "premier Southern Republican," perhaps presaging the recent strength of the party at all levels in the South.

Race—as Ulrich B. Philips argued in 1918, W. J. Cash suggested in 1941, and Dan Carter, Dwight Billings, and Michael Goldfield have more recently observed—provided the central theme of southern life in the political arena. Thurmond often acted on the basis of this theme throughout his public career, from

superintendent of education in Edgefield County, to judge, lawyer, and politician, through his lengthy career in the Senate. The groundwork for the obsession with race was of course not original with Thurmond. Cohodas notes that he was only following a southern culture and social structure based on white reaction to the black enfranchisement of Reconstruction, a siege mentality that had been deeply embedded in southern politics decades before Thurmond entered public life. He was able to exploit, as many other southern politicians did, the central role that race played in obscuring other philosophical and material differences among white southerners. Though a political bulwark to racial equality, Thurmond also was practical enough in his elected positions to adjust to the new strength of blacks in South Carolina politics. Nevertheless, Cohodas believes that Thurmond may have gone even further than other contemporary "segs" such as Lister Hill, John Sparkman, or even Theodore Bilbo. These politicians, she argues, were more amenable to federal involvement in programs that benefitted their state than was Thurmond. Thurmond was a "cheerleader" for southern resistance and more of a true believer in states' rights—defined of course as the right of states to maintain racial segregation—than were many of his contemporaries.

Deeply imbued with the "Lost Cause" myth from childhood—one of the Confederate soldiers who had walked back to his home from Appomattox was his grandfather—Thurmond for most of his political life saw civil rights legislation as "deliberate punishment for his homeland." Perhaps what Orlando Patterson has told us about the parasitic relationship between definitions of freedom and the existence of slavery—that the idea of "freedom" developed first only in slave societies *among* slaveholders—is borne out by most of Thurmond's political career. Non-slaveholders and their descendants inversely link their own freedom with the continued dispriviligement of others, Patterson argues. Political equality for blacks was perceived as a pernicious threat to the existing liberty of southern whites. For most of his career, Thurmond's beliefs and actions were consistent with Patterson's observations.

But how may we explain the "old" vs. the "new" Thurmond? The old Thurmond led the southern walkout over the issue of civil rights at the 1948 Democratic convention, headed a party based exclusively on the maintenance of segregation, and filibustered civil rights legislation. The new Thurmond is the senator who actively courted the black vote, and was almost the lone southern wolf in supporting the national Martin Luther King holiday. According to Cohodas, the two Thurmonds are less apart than they may appear at first glance: they are both consummate politicians who cater to their constituencies. When blacks became a political force, Thurmond adjusted his racial posturing accordingly.

But if this is true, what should we conclude about the ideological roots of Thurmond's early career, based on a strong regional resonance to states' rights and segregation? Was he motivated from genuinely held beliefs, from political calculations, or both? Or did he simply shift to practical considerations following the inevitable national movement toward racial equality?

The tension between these inconsistencies is hinted at by Cohodas. She presents evidence for both the practical and the ideological interpretations. As late as 1990, Thurmond retained a reverence for the past rules of white southern society as if they had been "ordained by a law of nature," Cohodas maintains, and did not realize his own role in perpetuating racial disparities. A true believer in the sanctity of the social status quo, he sincerely opposed change. Faced with the reality of a biracial electorate, however, Cohodas suggests that Thurmond became the practical politician: "Once he had seen servants. Now he saw constituents."

Yet, there is some suggestion that Thurmond underwent a genuine philosophical transformation himself. In 1983, Thurmond contacted blacks all over the world in an effort to convince them that accommodationist leaders such as George Washington Carver or Booker T. Washington should be celebrated in a federal holiday. To his genuine surprise, blacks unanimously preferred Martin Luther King. He later told an aide that he now realized how important King was to blacks themselves, and told Senate colleagues that he respected this view. This incident seems to represent a genuine shift in philosophy, or at least an acknowledgment of the importance of the ideology that black Americans themselves embrace.

Aside from providing us a detailed view of Thurmond's participation in the major political events in South Carolina and the nation—the 1948 presidential campaign; *Brown vs. Board of Education*; the debates over the Civil Rights Act of 1964 and Voting Rights Acts of 1965; Thurmond's conversion from Democrat to Republican after Goldwater "redefined the party's ideology in a way that comforted white segregationists;" and many others—Cohodas's work also reveals interesting information about Thurmond's personal life. We are told about his strong health regimen and his marriages to younger women, for example.

In Thurmond's public life, which always came first, he vehemently resisted change, yet ultimately adapted to it when resistance became futile. "You've got to meet the challenges as they come," Thurmond told Cohodas in 1990. "If you can't change with the times when it's proper to change, you'd be lost in the shuffle." Thurmond never smoothed the path toward that change, but he seldom got lost in the shuffle.

This book should prove useful in advanced undergraduate U.S. history and political science courses for several reasons. First, its accessibility would take otherwise disinterested students through the politics of the twentieth-century civil rights movement. Secondly, broader issues critical to the study of history and political science, such as Old South vs. New South, federal vs. state power, and judicial activism vs. restraint, make up the social backdrop against which Thurmond's public career was played out. Finally, Cohodas's readable style conveys what biographer Stephen B. Oates calls "the warmth of a life being lived."

Floyd College T. Ralph Peters, Jr.

Violet A. Kochendoerfer. *One Woman's World War II*. Lexington: University Press of Kentucky, 1994. Pp. 211. Cloth $25.00. ISBN 0-8131-1866-2.

Kochendoerfer's work is an intriguing account of her wartime experiences and observations between 1943 and 1947, first as a member of the Women's Army Auxiliary Corps (WAAC) and then as key staff officer in the American Red Cross (ARC). After joining the ARC, Kochendoerfer became snared in the swirl of events from the preparation for D-Day in England to following the advance of allied forces eastward on the continent and finally witnessing the ultimate defeat and occupation of Germany. Furthermore, as the mission of the Red Cross expanded during the war from one of merely medical support to that of providing recreational services, Kochendoerfer obtained a position as an ARC director working closely with military officials to ensure soldiers had top-notch club facilities and outlets for morale and welfare activities. Kochendoerfer, or Vi, as colleagues and friends called her, makes somewhat of an effort to refute the gossip that is often associated with the conduct of ARC workers by placing such claims in the context of the war and contemporary social behavior. However, her strongest argument is describing the pace at which the ARC followed the advance of combat forces, an accomplishment that speaks to the commitment and courage of the women who volunteered for such duty.

Kochendoerfer's book is important for several reasons. First, there have been few publications that provide an American woman's "on the ground" perspective of the last years of the conflict. In this regard, the work underscores her rare opportunity to play even a minor role in this turbulent era. On occasion she finds herself in the presence of commanding personages such as Generals Dwight Eisenhower, Jim Gavin, and Lucius Clay. Yet, she also introduces us to lower ranking officers and enlisted persons with whom she worked and played. This glimpse of the victorious American military community from general officer to private is often contrasted by a real sense of the cost of the war on the personal level. Kochendoerfer used her energy, talents, and resources to respond to the unfolding tragedy of the Holocaust and large number of displaced persons as allied forces occupied Germany. The description of her efforts to help restore humanity in such a chaotic situation is one of the highlights of the book. Second, the work is spun from her journals and letters written home and safeguarded by her family. This record provides a remarkable first-person, primary source testimony and reveals the imagination and persistence of

Kochendoerfer and her associates in the face of problems that seemed insurmountable. This common touch might prove interesting to students who otherwise seem bored or overwhelmed by the biographies of generals, the recollection of battles, and the proliferation of statistics concerning the war.

The value of this work is in its simple narrative. Some critics may find the many discussions of her traveling and social life to be tedious. These remembrances, however, weave themselves in and out of the larger context of military operations underway in the European Theater of Operations. Indeed, one needs to keep in mind that the *raison d'être* of the ARC was social. Thus, in her own way, Kochendoerfer made a positive contribution by providing a positive environment to ease the fear, stress, and uncertainty of war for countless American and allied servicemen.

United States Military Academy Lee T. Wyatt III

Paul Boyer. *By the Bomb's Early Light: American Thought and Culture at the Dawn of the Atomic Age.* Chapel Hill & London: University of North Carolina Press, 1985, 1994. Pp. xxii, 442. Paper, $16.95. ISBN 0-8078-4480-2.

The reissue of Boyer's study of America's initial encounter with the atomic bomb provides teachers with an excellent source for helping today's students understand the profound impact of the bombing of Hiroshima on August 6, 1945, on American society. More than that, Boyer provides insights into the cycles of "political activism and cultural attention" alternating with periods of "political apathy and cultural neglect" that characterize America's uneasy relationship with nuclear weapons.

The initial euphoria over the bomb's role in ending the Pacific war was quickly followed by a grim appreciation of the future in a world with nuclear weapons. Calls for international control by many of the scientists who had developed the bomb, and even hopes that the bomb demanded a new form of world government, quickly dissipated with the tension of the emerging cold war. Government leaders, who gave the threat of communist aggression a higher priority than fear of the bomb, began to work to minimize the fear of the public over the danger of the weapon. Focusing on the peaceful use of nuclear power as a diversion, some public leaders scoffed at those scientists who sought to warn the public of the long-range effect of radiation. Thus appeared the first instance of government officials comparing the threat of radiation to exposure to the sun's rays. Atomic Energy Commission (AEC) chairman David Lilienthal summarized this position with the calming statement, "We have to learn to live with radiation."

The surprise test of a Soviet A-bomb in September 1949 raised the stakes: In January 1950 President Harry Truman ordered the AEC to develop the Hydrogen Bomb. The Korean war that began in June 1950 validated for many the threat of communist expansionist designs and overwhelmed the voices of those who sought international control of nuclear weapons. As Boyer notes, "The dread destroyer of 1945 had become the shield of the Republic by 1950."

Continued escalation of cold war tensions allowed U.S. government officials to incorporate public fears into a cold war strategy to survive nuclear war—the Civil Defense Program. Since the value of a nuclear weapon as a deterrent depended upon its credibility—the will of a nation to use the weapon when the time came—the Civil Defense Program sought not only to reassure Americans of survival but also to convince the Soviets that the U.S. Government was prepared to accept a nuclear exchange.

Growing public concern over nuclear testing in the atmosphere led to another cycle of public concern and cultural attention. In a brief final chapter, Boyer traces the cycle of activism and apathy from the H-bomb to Star Wars. In a new Preface for this edition, he acknowledges the decline in the threat of a nuclear exchange with the disintegration of the Soviet Union but warns that "nuclear weapons continue to shape power and calculations in an uncertain and troubled world."

Boyer, the Merle Curti Professor of History at the University of Wisconsin-Madison, has conducted research that is both broad and deep. Employing sources from the journals of scientific groups and religious organizations to cultural sources such as films, novels, and poetry, Boyer provides substantial

support for his arguments. History teachers will find this a rich source to support lessons in post-war America.

SUNY-Cortland Frank A. Burdick

David Farber, ed. *The Sixties: From Memory to History*. Chapel Hill & London: University of North Carolina Press, 1994. Pp. 333. Cloth, $47.50. ISBN: 0-8078-2153-5. Paper, $17.95. ISBN: 0-8078-4462-4.

Having lived through many of the events of the 1960s, having tried to teach a few generations of undergraduates about those events, and having read innumerable historical accounts of the decade and its aftermath, I did not approach the present volume with the anticipation of discovering any unique insights. It is a delight to report that my initial skepticism was without basis as *The Sixties: From Memory to History*, edited by David Farber, is a thoughtful collection of essays, written primarily by a generation of younger historians whose personal "memory" of the era is more distant than those who have heretofore written about the tumultuous 1960s. Farber's introduction as well as his concluding essay set forth the broad framework in which most of the contributors have assumed their assignments on such topics as economic growth and liberalism, the war in Vietnam (policy makers and the news media), race and ethnic relations, youth culture and sexual values, the status of women, the nature and role of the federal government, contours of political debate ("politics of civility"), and the system of private enterprise. Helping define a common focus for their varied topics were the "fundamental questions about how much America changed in the 1960s and why it changed." The answers they sought, Farber states, centered on "two related concepts: cultural authority and political legitimacy."

Indeed, though it is impossible to generalize about an edited volume containing ten distinctive essays that range over topics of extraordinary complexity, the twin themes of cultural authority and political legitimacy do provide a certain interpretive and methodological consistency. With few exceptions, the writers raise in their analyses important and perceptive questions and issues. The connection between cultural authority (how and in what manner Americans and their institutions defined themselves and pursued their goals) and political legitimacy (the ways in which personal and institutional goals seek realization in the public arena) inform all the essays in different respects and lead to interesting comparisons. For instance, the sixties produced not only profound changes in racial and gender relations, sexual values, and political protest but in the institutional basis by which foreign policy, government, and private enterprise was pursued. What these essays help us to see—and Farber is particularly good at aiding us in this task—is the interrelationship between these experiences. The effect is to expand the context in which the often told stories about racial protest or the war in Southeast Asia are understood in relationship to complex cultural, economic, and social changes as well as traditional liberal and conservative politics. The "politics of resentment," which Richard Nixon's elections of 1968 and 1972 were constructed upon, signaled not only the end of the sixties era but attitudes that were deeply rooted in the political culture of that period as well.

College and secondary teachers can derive considerable value from *The Sixties* collection as a means of complicating and clarifying for many young people today what they think of that era—if they think about it at all. The awareness of *The Sixties'* authors that many of the issues and the problems we presently face can be understood only by perceiving the distinctive conditions that shaped the 1960s gives added importance to their writings. As David Farber notes in his introduction, "Our problems in the 1990s are different from theirs, sometimes because their solutions became a part of our problems." For that insight alone, this book deserves to be read and pondered by all.

Denison University John B. Kirby

Richard Sobel, ed. *Public Opinion in U.S. Foreign Policy: The Controversy over Contra Aid.* Lanham, MD: Rowman & Littlefield Publishers, Inc., 1993. Pp. x, 315. Cloth, $52.50; paper, $19.95.

This unhappy little book illustrates the difference between typing and publishing. *Public Opinion in U.S. Foreign Policy* grew out of a conference at Princeton University's Woodrow Wilson School of Public and International Affairs in May 1990. The Princeton meeting combined traditional scholarly papers with observations from Reagan administration officials and members of Congress who played prominent roles in the debate over aiding the Nicaraguan contras in the 1980s.

Editor Richard Sobel, from Princeton's Center of International Studies, has assembled the results of the proceedings in an ungainly book that focuses on Congress's 1985 and 1986 votes to provide money to the contras. There are seven separate scholarly papers. In addition, Sobel includes two chapters of "commentaries" from former Reagan officials, among them ex-Assistant Secretary of State Elliot Abrams. Another chapter consists of remarks by U.S. Representatives Ike Skelton, Mickey Edwards, and Bill Richardson. Two other "chapters" are simply long charts: one a chronology of the contra-aid debate and the other a summary of relevant poll results. Sobel and his academic colleagues are attempting, in brief, to refute Gabriel Almond's old argument that, in matters of foreign policy, the public is too apathetic, ignorant, and fickle to exercise much real influence.

The narrow focus of the conference makes the papers as a whole unduly repetitive, but there are some fine individual efforts. Emory political scientist Robert Pastor provides a balanced survey of the long struggle between Congress and the White House. Other scholars examine administration efforts to muster popular support for contra aid through "public diplomacy." A few interesting conclusions emerge. On the key congressional votes, ideology was more important than party loyalty. Conservatives saw contra aid as the right-wing equivalent of the Panama Canal treaties: a battle that was winnable despite a lack of popular support. Contrary to Almond's thesis, however, public opposition to aid proved remarkably stubborn, but, as Almond would have predicted, most U.S. citizens knew–or cared–very little about the issue. Many members of Congress worried less about existing hostility to contra aid than about the possibility they might later be blamed for "losing Nicaragua," which may say less about the importance of public opinion than about the nation's enduring anti-communism.

Sobel's book will not appeal to students, although instructors might use it for lecture notes. The prose ranges from the deadly dull to the simply impenetrable. One writer tells us "Because individuals' opinions regarding specific foreign policy issues are lodged within logically antecedent belief systems that enable individuals to order perceptions into meaningful guides to behavior, beliefs about foreign policy should be related systematically to preferences regarding particular policies." In the best traditions of political pseudo-science, clichés that would seem banal as cocktail party chit-chat are advanced as learned conclusions. One author suggests "presidential influence in Congress is stronger when the president's standing in the polls is high," and then provides five citations to prove the point. Sobel offers no sustained discussion of the Iran-contra scandal, which is comparable to assessing the Nixon presidency without mentioning Watergate. More substantively, the significance of public opinion in the contra debate remains elusive. The politicians and policy-makers occasionally seem mystified by the scholars' preoccupation with it. As Mickey Edwards said, on this issue, "there was really no public opinion." The experts argue that public sentiment constrained Reagan, but we do not know how much because Sobel's book does not clearly reveal just how far Reagan wanted to go. And the polls notwithstanding, Congress continued U.S. aid. Oddly enough, Everett Ladd, in a brief forward, opines that "during the controversy over contra aid, the public spoke, and the government listened." Stranger yet, in a cover blurb, Jon Krosnick calls Sobel's volume "beautifully written throughout." One wonders if they neglected to read it. Who could blame them?

Barton College Jeff Broadwater

Harry James Cargas, *Voices from the Holocaust*. Lexington: The University Press of Kentucky, 1993. Pp. xix, 164. Cloth, $24.00; paper, $14.95.

A renowned Holocaust scholar shares the fruit of years of painstaking research dealing with "the second Original Sin." Each chapter is presented in the form of excerpts from the transcripts of tape-recorded and video-taped oral history interviews. Cargas's work provides an excellent example of what can be done with oral history research techniques, particularly as a means of providing a check on more traditional history scholarship by either corroborating it or by calling it into question.

Although not all the interviewees were actual survivors of the Holocaust, and some were not Jewish, they were all participants in the events surrounding the beginning and the end of the organized Nazi brutality. For example, Whitney Harris was one of the principal members of the American prosecution team at the Nuremberg trials, and Jan Karski, an escaped Polish Catholic diplomat who fled from both the Germans and the Soviets, tried to alert the West about the Holocaust as early as 1942. Marion Pritchard, a Christian Dutch woman, was active in helping many Jews flee Holland and escape the Nazi horror.

Two interviews in particular stand out. In his interview, Simon Wiesenthal, the famed Nazi hunter and a survivor of the concentration camps, "tries to balance the evil he saw with justice and attempts to do so without a trace of hatred." Wiesenthal argues that the Holocaust did not begin with Adolph Hitler, but was the culmination of 2,000 years of religious and racial intolerance. In an extremely brief interview excerpt, Nobel Laureate Elie Wiesel reinforces the expression of regret common to other interviews that anti-Semitism has continued to persist in so much of Europe, but particularly Eastern Europe.

There are several themes in this work. The theme of death and rebirth is common to the interviews. Virtually all the interviewees agree that their Holocaust experiences taught them a great lesson in humility. The thesis of this work is that there is a theodicy, a theology of evil, that exists in the world and that the living must be on guard against it.

This work is recommended for use as a high school and college level readings book. It would be a useful tool in doing the background research in preparing to do oral history interviews with Holocaust survivors in communities scattered throughout the world.

University of North Texas Richard W. Byrd

Larry Madaras & James M. SoRelle, eds. *Taking Sides: Clashing Views on Controversial Issues in American History*. Guilford, CT: The Dushkin Publishing Group, Inc., 1993. Fifth edition. Vol. I: The Colonial Period to Reconstruction. Pp. xv, 378. ISBN 1-56134-121-5. Paper, $13.95; Vol. II: Reconstruction to the Present. Pp. xvii, 398. ISBN 1-56134-122-3. Paper, 13.95.

Taking Sides is an issues reader designed for survey courses in United States History. This fifth edition presents thirty-three topical questions, with the customary division at Reconstruction, which is repeated in both volumes. Two readings drawn from secondary articles or books are presented in each chapter. Each issue begins with an Introduction which places the topic in an historical perspective by providing a brief background of events and ends with a Postscript which summarizes the arguments presented and offers a bibliographic essay of books that support each position.

The selection of issues is an interesting blend of familiar, broad topics and unique, more specialized ones. Topical questions such as "Was It Necessary to Drop the Atomic Bomb to End World War II?" are joined by more thematic ones such as "Was Race a Central Factor in the Colonists' Attitudes Toward Native Americans?" Perennial historical questions such as "Was the American Revolution a Conservative Movement?" share space with new approaches to basic topics like "Was the Confederacy Defeated Because of its 'Loss of Will'?" The editors hail this edition as a continuation of efforts "to move beyond

the traditionally ethnocentric and male-oriented focus of American history." Fourteen issues are new or modified since the fourth edition, and six of these expressly relate to women's, African American, or Native American history. The articles and authors are a similar mix of time-honored and new. Two of the entries date from the 1940s, and over half are by widely recognized historians. But other entries are as recent as 1991 and include names this reviewer had not encountered.

Such diversity of scope and familiarity unfortunately results in an uneven quality of chapters, especially in terms of their historical significance. Some broad topics are reduced to smaller issues with mixed results. "Did World War II Liberate American Women?" proves to be an interesting overview of women's changing status into the 1960s, but "Did the Westward Movement Transform the Traditional Roles of Women in the Late Nineteenth Century?" offers only a small bit of the history of women or of the West. Some teachers may wonder at devoting two chapters to whether Lincoln and Eisenhower were "great" presidents. Many will question the chapter on whether the Ku Klux Klan of the 1920s was an extremist movement, since that chapter covers no other aspect of the 20s and fails to continue the KKK beyond that decade. The laudable effort to expand cultural diversity is also questionable in execution. Three chapters deal with small aspects of slavery, each of which only suggests its overall nature and impact, while Hispanics and Asians are untreated save for one article on the Mexican War.

The editors' contributions represent a well-conceived effort to place these issues in broader perspectives, but implementation is flawed by space constraints. Each introduction and postscript is no more than two pages; the latter is sometimes only one page. Some topics require more background to be fully understood. In some cases, the editors make the background too broad in chronology and leave little space for the central questions the readings will raise. This was especially noticeable in the otherwise fine chapter on the Great Society. At their best, the postscripts summarize the main arguments and relate them to other readings. But in some cases, the summary function is minimal, and the postscript is little more than a bibliography. Introductions to each volume present a dated model of twentieth century historiography as Progressive, Consensus, and New Left, but offer convenient groupings of issues into a few broad themes.

Beyond matters of selection and scholarship loom questions of the suitability of anthologies such as this to their intended audience, lower division students for whom this text may be their only college-level U.S. history reading. Can such students understand or appreciate articles written primarily for other scholars? The James Lemon-James Henretta debate over the *mentalite* of colonial farmers and Walter LaFeber's summary of U.S. diplomacy in the Caribbean s a "dependency theory" are cases in point. Do issues make readers make the best use of the limited time and reading matter available? That question may depend on whether the instructor feels the U.S. survey should impart a broad "cultural literacy" on the American past, or whether that can be assumed and built upon to develop critical thinking skills. This reviewer's experience in such courses suggests that is a big assumption and that the former may be the wiser approach. The editors have tried to address the problems by abridging most entries to no more than ten pages and occasionally explaining unfamiliar names or terms in brackets. But the latter is done much too sparingly, and many students are likely to need considerable explanation before fully comprehending the meaning of some entries.

Offsetting this caveat on the use of this text in survey classes is its potential for upper division students. The very sophistication of some articles that seems daunting to the general education freshman offers history majors valuable insights into contemporary historical thinking. Recent trends in social and cultural history are well represented, and the postscripts are good guides to outside reading. The periodic revision of this work makes it a convenient "refresher" on recent developments in historical scholarship. In sum, this is not a text for all survey students, but it could be a worthwhile addition to the bookshelves of history majors and faculty.

California State University, Fullerton Lawrence B. De Graaf

Sheila Lawlor. *Churchill and the Politics of War, 1940-1941*. New York: Cambridge University Press, 1994. Pp. xvi, 270. Cloth, $69.95. ISBN 0-521-44545-0. Paper, $19.95. ISBN 0-521-46685-7.

The first ten months of Winston Churchill's wartime leadership of Great Britain, from May 1940 to March 1941, are frequently portrayed as a heroic prologue to the Allied war effort, a period in which Churchill, having replaced Neville Chamberlain as prime minister, soothed all internal political discord, boldly directed Britain's solitary war against Germany, and came to the forefront as a man of destiny. In *Churchill and the Politics of War, 1940-1941*, Sheila Lawlor has set these months apart from their traditional context in order to reveal that, contrary to the orthodox historical view, the Churchill government was no freer of conflicting interests, factionalism, and vacillation than the preceding governments.

Shortly after becoming prime minister, Churchill faced the invasion and fall of France, the Battle of Britain, and crucial decisions of strategy concerning Britain's role in Europe, the Middle East, and the Balkans. Lawlor provides a summary of the 1930s and then focuses upon each of these areas, using excerpts from contemporary sources to illustrate the views of the principal figures, including Churchill, Halifax, Chamberlain, Eden, and others. These excerpts show that Churchill's government was not seamless; like so many others, it operated by compromise and expediency. Nor were its wartime policies always dictated by Churchill's celebrated resolve and fighting spirit; on many occasions, Churchill and his colleagues had to settle for the least-disastrous of poor choices. In early 1941, for instance, Churchill vacillated over the advisability of sending troops to Greece and decided that such an investment would be a costly mistake. Almost immediately, he received word that Eden, then in Athens, had signed an agreement with the Greeks, committing the British to intervention. The decision having been made, Churchill abandoned his doubts and threw his support behind Eden's actions.

The author's discussion of the historiography of this period is particularly interesting. Churchill consistently acted with a vigilant eye upon his own historical image and, from the first, carefully fostered the romantic notion that he was destined to lead Britain as the non-partisan proponent of a new political and moral order, to stand against the reactionary establishment, and to lead the war against Fascism. He chose always to appear in the guise of patriot rather than politician and was meticulous about maintaining that well-constructed popular image. In reality, Churchill was not only an astute political maneuverer, but a genius at public relations. Lawlor points out that Churchill's own accounts, notably *The Second World War*, further cultivated the mythology he had engineered. These accounts have influenced later historians to such an extent that Churchill's interpretation of his role is the one generally accepted, even by the revisionists.

Lawlor's convincing reappraisal, an extension of her Cambridge doctoral dissertation, is based upon impressive research in government documents, memoirs, and private papers. Her bibliography includes an exhaustive list of published and unpublished contemporary sources which should be valuable to advanced students of Churchill or World War II. Parts of this work may be visually difficult to read, however, as the author cobbles together short excerpts of quotations into a "mosaic" of snippets from the various sources, "to provide the wider picture." Lawlor's analyses are most effective when they appear in her own voice. *Churchill and the Politics of War, 1940-1941* provides a revealing assessment of Churchill's wartime leadership. As some historical background is required, this work is recommended as a supplement or for advanced or college courses.

University of Arkansas at Monticello Jan Jenkins

George C. Rable. *The Confederate Republic: A Revolution Against Politics*. Chapel Hill: University of North Carolina Press, 1994. Pp. x, 416. Cloth, $34.95. ISBN 0-8078-2144-6.

Anyone acquainted with the Southern side of the civil war knows that there is no shortage of literature pertaining to the peculiar political environment which existed below the Mason-Dixon Line before and after Fort Sumter. And in one fashion or another a fair amount of the ground covered by this volume has been previously surveyed. Nevertheless, the current offering is unique in that it is "an analytical narrative that explores the interactions among political culture, events and leadership." More precisely, it examines and assesses the framework and interplay of "state and national politics" by focusing on "political culture in its own right rather than . . .as a possible factor in Confederate defeat."

The central theme of *The Confederate Republic* concerns the South's struggle to effect a reactionary revolution against traditional political practices and behavior in an antiparty atmosphere while simultaneously engaging in a full blown war for independence. Remarkably, the author maintains, Southerners were able to go some distance toward achieving the former objective, although losing the all important latter goal.

This probe of Rebel politics reveals that two major forces were at work between 1860 and 1865—those of national unity and those of states' rights (libertarianism). And there are other shades of ideology identified as well. What all these variations of views had in common was that they argued over what the role and powers of government ought to be in a true republican setting, especially as such authority related to the states and to individuals.

It has long been known, of course, that personal and philosophical diversity of opinion did much to hamper the Southern cause, socially, economically, and militarily. What strikes the reader so vividly, however, is how deep, inflexible, strident, and even savage many of those opposing convictions were. On the other hand, there were individuals who were naive, impractical, unrealistic, and given to romantic folly. Yet, interestingly, a conclusion is reached which runs against the tide of conventional historical judgment—namely, that such "controversies . . . did not destroy the southern nation" but rather proved to be "a source of strength."

Although an overall commendable accomplishment, Professor Rable's work harbors elements of unevenness. For example, there is a noticeable imbalance when it comes to investigating the entire Confederacy. There were, after all, eleven states (thirteen, if you count Missouri and Kentucky) in that compact. Yet this text is largely dominated by issues, debates and personalities in Georgia, North Carolina, and South Carolina. And the same is true when it comes to sampling the impact and influence that state and national leaders had on ordinary Southerners. An expanded use of newspapers, diaries, and correspondence collections might have enhanced the flavor and fabric of this discussion by integrating or contrasting the thoughts of small slave owners, yeoman farmers, women, and common soldiers with those who occupied more lofty stations. Except for a handful of references to educators and clergymen, such voices are largely silent.

Stylistically, the text generally flows in fresh and lively fashion, although there are occasions when subject redundancy, overworked vocabulary, and the use of modern buzzwords or jargon upset the rhythm of the format.

On a practical plane, this book should have application to a cross-section of the social sciences, especially those which seek to fathom the long standing Southern penchant for social and political psychosis. Certainly, *The Confederate Republic* must be seen as an essential prelude to understanding the evolution of Dixie politics from the Reconstruction era to modern times. For as Rable has so correctly recognized, the "competing and sometimes contradictory political values" which characterized "the Confederate experience remained important in Southern politics long after the Confederate republic had disappeared."

Bainbridge College Robert W. Dubay

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