Teaching History

TEACHING HISTORY
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TEACHING THE BLACK DEATH
WITH SYSTEMS THINKING

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Winston Churchill suggested that "history unfolds itself by strange and unpredictable paths,"[1] but however that might be, too many students of history tend to view the unfolding as a disconnected series of events, or perhaps worse as a mere collection of facts. Over the past several years I have introduced a different method of teaching history concepts in a variety of course settings, as well as in presentations to groups. This method involves systems thinking or understanding how events are related to and influence each other and combine in series and feedback loops to create very complex patterns. I propose that it is the identification and understanding of these patterns that make history useful in understanding the past, dealing with the present, and planning for the future. In this paper I describe how system mapping can be used to clarify the events of the Black Death in Europe and I provide some sample "maps." (The four figures in the essay are examples from students maps.)

Systems Thinking: Seeing the Connections

The modern versions of systems thinking are usually traced to the 1940s in the works of Ludwig von Bertalanffy on conceptualizing interconnected biological processes and Norbert Weiner on cybernetics involving feedback and control mechanisms.[2] This interconnected view of historical events adds a richness and sense of mystery that can stimulate the curiosity of students. The central idea underlying systems thinking is that events are not discrete occurrences in themselves, but are simply notable points in what are complex chains of events. These links might be causal or merely sequential. Furthermore, many of these are not necessarily a linear unfolding, but involve feedback and feedforward loops that continue to modify the events, sometimes subduing them, sometimes accelerating them. System maps can be very complex, but the simple ones presented here are sufficient for the purpose.

One example of a feedback loop is the effect of the increasing population on several aspects of medieval life that in turn feedback to check growth. In spite of earlier famines, the population of Europe was at its peak at the time of the plague. With a decreasing amount of workable land, the passing of land from father to sons left each with increasingly small parcels. As a result, inheritance changed so that only the eldest

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[1]Winston Churchill, *A Churchill Reader*, Colin R. Coote, ed. (Boston: Houghton Mifflin, 1954), 394.

[2]Ludwig von Bertalanffy, "An Outline of General Systems Theory," *British Journal for the Philosophy of Science* (1950), 1:139-164, and Norbert Weiner, *Cybernetics or Control and Communication in the Animal and the Machine* (Cambridge, MA: MIT Press, 1948).

son received a parcel and the others more often left for towns to seek work and independence. Since establishing themselves in new trades took some time, they could not support families and tended to wed later or not at all, which then lowered the birth rates for these areas.

Systems thinking was promoted popularly in the James Burke 1979 PBS television series, *Connections*, and the companion book.[3] In the programs, Burke focused on apparently serendipitous historical events that led to major modern developments in technology. Instead of looking at single events in isolation, the relationships among events over time were emphasized. In our simulation, for example, the origins of the Black Death were in Mongolia, where an increasingly inhospitable dry climate forced animal herders (whose animals had been infected by plague-ridden marmots) to go south, where they exposed migrating Mongol warriors to the disease. As the Golden Horde expanded its influence throughout China and India, and eventually to Kaffa in the Black Sea region, the plague followed. Owing to recent developments in improving ship design and speed, the Genoese traders escaping from Kaffa spread it to Southern Europe when they reached Italian ports.

Designing an Effective Simulation

Learning is most effective when learners are exposed to realistic situations where they can use more of their senses to make the information more meaningful and personal. Brian McKenzie has noted how the availability of online resources matches the popularity of this media for the new generation of learners.[4] There are many qualities of a simulation that make for an effective learning experience. Immersibility in the experience is an essential feature in which the learner considers the simulation realistic and engaging. This is facilitated by a multi-sensory interface so that the learner is visually, auditorily, and kinesthetically involved. A compelling, organized, and realistic story line allows the learner to follow the chain of events logically as the story unfolds.[5] Perhaps most importantly, the reflective learning cycle is engaged, in which

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[3]James Burke, *Connections* (Boston: Little Brown & Company, 1978).

[4]Brian McKenzie, "Simulations, Sources, and the History Survey Course: Making the Internet Matter," *Teaching History*, 30 (Fall 2005), 82-90.

[5]David X. Swenson, "The Deep Dive: Teaching Systems Thinking with Immersive Simulation Gaming," Presentation at "Classrooms of the Future—XI," The College of St. Catherine, St. Paul, MN, May 24, 2005.

the learner first reflects on what has been observed, then interprets what the observations mean, and finally draws conclusions and generalizations based on them.[6]

The Structure of the Black Death Simulation

This simulation has been used with undergraduate students in a Medieval Economics course, graduate students in Systems Theory Seminar, and at conferences on instructional innovations and technology. It can easily be adapted to history courses that emphasize this medieval period or those in which systems thinking needs to be demonstrated.[7] The Black Death was chosen as a focus in these courses because it offers an important historical event that is well-documented, and that has implications for complex and interacting social, political, and economic processes. In academic courses, students are first required to complete background reading on the Black Death.[8] The readings provide a factual and contextual background so that they are better prepared to notice and explore key elements of the simulation, such as questioning the priest and exploring the docked ship. They are next introduced to the basic diagraming procedure for drawing a systems map. Several examples are given, such as the map showing how the plague was spread: Fleas infested animals that eventually died, leaving the fleas to jump to humans in close proximity. The fleas' intestinal tract became clogged with the bacteria, whereupon they disgorged bacteria into the bite wound, infecting the human host. The infected and dying host would then infect more fleas and pass them on to other humans in the family or while attempting to flee the plague-ridden towns (see Figure 1).

The simulation is designed into three situations for system mapping: the preconditions that led to the plague, coping with the plague, and changes influenced by the plague. The class is divided into teams of three to five students each who explore the simulated medieval world, return to present day to draw systems maps, and discuss the implications of the patterns they discover.

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[6]David A. Kolb and Roger Fry, "Toward an Applied Theory of Experiential Learning" in C. Cooper, ed., *Theories of Group Process* (London: John Wiley, 1975), 33-57.

[7]An online simulation is also available for middle school students by Cory W. Wisnia, "The Black Plague: A Hands on Epidemic Simulation—A Pilgrimage during the Time of the Black Plague," http://www.mcn.org/ed/cur/cw/Plague/Plague_Sim.htlm.

[8]Students are required to read William Naphy and Andrew Spicer, *The Black Death: A History of Plagues* (Charleston, SC: Tempus, 2000). A more recent publication by John Kelly, *The Great Mortality* (New York: Harper Collins, 2005), is an excellent alternate book. Elizabeth Lehfeldt's *The Black Death* (Boston: Houghton Mifflin, 2005) presents several differing viewpoints.

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┌─────────────────────────────────────────────────────────────┐
│  Figure 1. Cycle of infestation                              │
│                                                              │
│                    ┌──────────────┐    ┌──────────────┐      │
│                    │ Humans flee  │    │ Plague spreads│     │
│                    │ plague-ridden│───▶│ among humans  │     │
│                    │    area      │    └──────────────┘      │
│                    └──────────────┘                          │
│                                                              │
│     ┌──────────────┐              ┌────────────────────┐     │
│     │ Flea contracts│            │ Bacteria congests flea's│  │
│     │   bacteria    │──────────▶ │  digestive system   │     │
│     └──────────────┘             └────────────────────┘      │
│                                                              │
│     ┌──────────────┐              ┌────────────────────┐     │
│     │ Humans contract│            │ Flea vomits into bite│    │
│     │    disease    │            │ wound, infecting rat │     │
│     └──────────────┘             └────────────────────┘      │
│                                                              │
│              ┌───────────────────────────────┐               │
│              │ Rat dies leaving flea without │               │
│              │ host; moves to humans in close│               │
│              │          proximity            │               │
│              └───────────────────────────────┘               │
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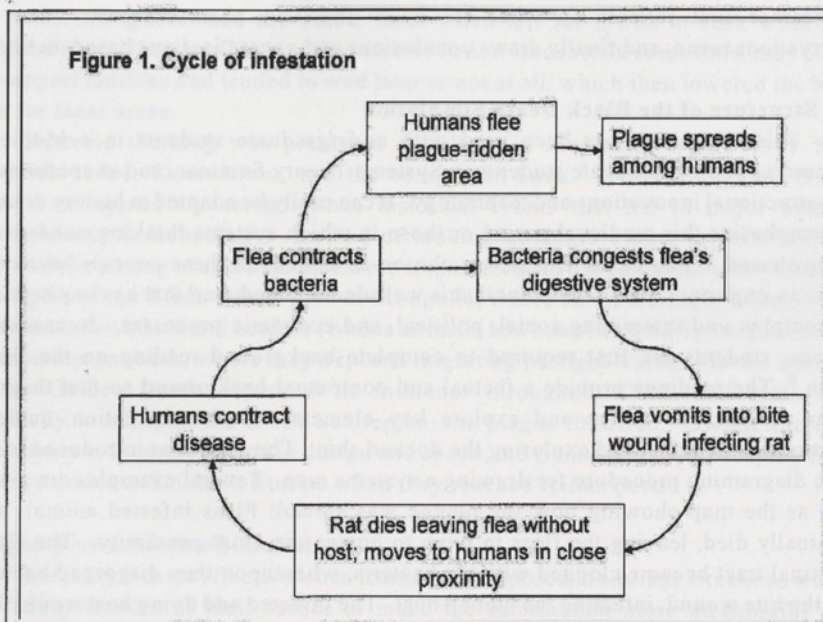
Each team member separately logs on to the simulation and is teleported in time back to an English town about the year 1350 to explore the medieval world individually. The storyline of time-travel is based on an actual physics experiment conducted to test the feasibility of particle teleportation.[9] Students take the role of an investigator who is recruited to personally explore the circumstances surrounding the Black Death and consider parallels to modern crisis situations. The exploration usually takes two to three hours, but there is no time limit. During their adventure, students keep notes on their observations and how events might be related to each other.

This simulation was designed using the gaming engine from the multiplayer online game, *Neverwinter Nights*.[10] This commercial computer game involves fantasy role-playing set in a quasi-medieval period, in which the user creates a character who can be directed through a rich graphic 3-D environment to interact with other characters to solve problems. The game editor (an authoring tool for designing customized settings) enables an instructor (even a self-taught semi-programmer as myself) to design

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[9] Anthony Sudbury, "Instant Teleportation," *Nature* (1993), 362, 586-587. Although this kind of research sounds like science fiction, several studies of this kind have been funded. This kind of speculative research helps students suspend belief as they enter the simulation.

[10] *Neverwinter Nights* (Bioward Corp), http://nwn.bioware.com.

a medieval countryside and small-town scenario, complete with buildings, wandering animals, weather conditions, sound effects, and inhabitants. These objects can be dragged and dropped on a landscape for countryside and town layout. The inhabitants are drawn from a large database of males and females, dressed in a variety of clothes, from finery to rags. These characters can be programmed fairly easily to engage in interactive dialogues with players using a decision-tree structure. That is, the game character will present a series of possible conversation options that the player chooses, thereby taking the player down a chain of conversation topics. In addition, the player can enter and explore the buildings and docked ships, observe the chaos of the plague, and even read ship records and personal journals documenting its impact and progression. Travel routes down streets and across fields can be set for wandering people and animals to portray the dynamic nature of the simulation. The range of sounds can be set so that pleading inhabitants locked in houses can only be heard when close to a door, with the sound of harbor waves or calls of townspeople able to be heard for some distance.

For example, a player can go to the harbor master where nearby the dead are piled high or floating in the harbor for disposal, as rats move around the docks. Dazed inhabitants slowly walk the area while the sounds of "bring out your dead" echo through the streets. A docked ship can be boarded where the hold and living quarters reveal a book that recounts the terrible sea passage as sailors show signs of the plague. In the town, a lone priest can describe the symptoms of the disease, religious beliefs about its origins, and how the clergy reacted. As the inhabitants are encountered and questioned, the full impact of the plague on medieval life emerges for the student.

Preconditions for the Plague
The students initially consider how environmental conditions, agriculture, technical innovations, political and social structures, and other aspects of history are related. For example, the preconditions for the plague include the climate changes during the Little Ice Age that produced the arid conditions in Mongolia, but also deluged Europe in near steady rainfall for about five years. The winters were longer, seasons wetter, and growing seasons shorter and colder.[11] Such conditions led to dead seedlings, heavy-headed cereal crops breaking under the rain and rotting in the fields, rich soil being washed away, and muddy fields being bogged down to plowing. The emphasis on a single wheat crop led to lower wheat and seed yield, which starved both livestock and humans and left both more susceptible to ill health. Earlier innovations in farming technology such as the heavy plow, horse harness and shoes, and three-field planting, as well as smaller land plots and extensive assarting or land reclamation, initially made the land more productive, but eventually stressed the land beyond its

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[11]Brian Fagan, *The Little Ice Age: How Climate Made History, 1300-1850* (New York: Basic Books, 2001), 28-32, 80.

productive limits.[12] Under a patrilineal system, land was usually inherited by the eldest son, leaving little for other children. Consequently, most young men migrated into towns where the population became more congested. Hygiene was poor at best: bathing was difficult since water was usually contaminated by sewage runoff, and foul body odor was sometimes covered with herbs or perfumes. Families often housed livestock on the first floor, while they slept above them. High population density, exposure to garbage and waste, rare bathing, and proximity to animals and rats created the contagion factors required for the plague to spread[13] (see Figure 2).

Figure 2. Preconditions for the plague
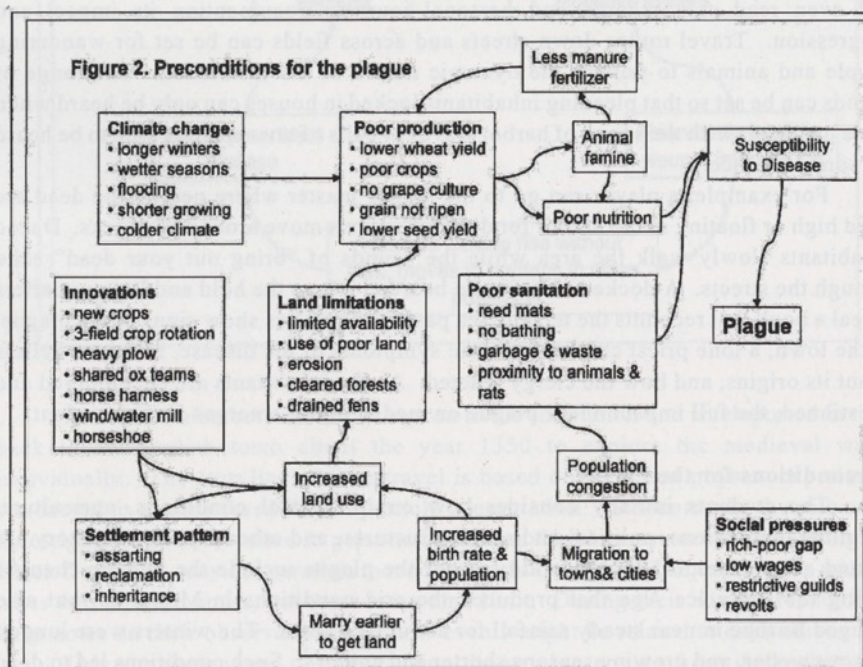
Coping with the Plague

Medieval people had no understanding of the microorganism origins of the plague, and they relied on their beliefs, often mistaken understanding of medicine.

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[12]Robert S. Gottfried, *The Black Death* (New York: Free Press, 1983), 16-32.

[13]John Kelly, *The Great Mortality*, 16-17; R.S. Bray, *Armies of Pestilence* (New York: Barnes & Noble, 1996), 65.

Prominent among these were the beliefs in the role of bodily humors, or fluids, astrology, and miasma or foul smells contributing to illness. Coping with the rising death toll, they desperately used their limited medical and herbal knowledge, mysticism, religious piety, and blaming of others. They initially relied on traditional methods of healing such as purging, bleeding, and cautery, as well as herbal remedies, such as sprinklings with rose water and vinegar, dustings with myrrh and saffron, and consumption of garlic and leeks. Cannons were fired and church bells rung in an attempt to drive off the miasma. Prayer, excessive piety and devotion, and group hysteria, such as the flagellants who marched from town to town (also transporting the plague) imitating Christ's suffering by beating themselves with scourges, were relied on—all to no avail. In many countries, the mistrust of strangers and those who were different led to attributing the plague to Jews, Muslims, heretics, homosexuals, prostitutes, lepers, vagrants, foreigners, refugees, and the poor; many were beaten and driven out of towns, some were collectively burned.[14] When all else failed, they often fled, as in Boccaccio's *Decameron*,[15] leaving behind their families and taking the plague with them to uninfected communities.

An understanding of the infectious nature of the plague gradually developed. However, in some instances contagious vectors were misunderstood, as in London during a later plague, when author Daniel Defoe reported that more than 40,000 dogs and 200,000 cats were exterminated.[16] Nonetheless, effective methods were discovered or expanded, such as use of quarantines, passports, and health and death certificates. Bathing became more popular, as did garbage removal, fumigation, and segregation of infected corpses[17] (see Figure 3).

Changes Influenced by the Plague
The linking of the immediate devastating impact of the plague to the longer-term consequences is an especially important part of the discussion. For example, the plague had an impact on most of the social structures of European society. The decreased population resulted in a smaller work force that lowered industrial production and required innovations, such as expansion of mining methods and salting fish. It also created a sense of urgency in people's lives such that work patterns changed: There was

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[14]David Nirenberg, *Communities of Violence: Persecution of Minorities in the Middle Ages* (Princeton: Princeton University Press, 1996), 231-33, 236-45; Philip Ziegler, *The Black Death* (New York: Harper & Row, 1969), 97-109.

[15]Giovanni Boccaccio, *The Decameron*, G.H. McWilliam, translator (Penguin Classics, 2003).

[16]Daniel Defoe, *A Journal of the Plague Year*, Project Gutenberg, http://www.gutenberg.org/dirs/3/7/376/376.txt.

[17]Naphy and Spicer, 75-80.

Figure 3. Immediate Response to the Plague

Plague

Flight
- abandoned families
- flights to excesses (Decameron)
- Flee to non-infected areas

→ **Rapid transmission to new areas**

Common but ineffective methods
- avoid washing & exercise
- plague costumes
- amulets & potions
- bleeding & cautery
- eradication of dogs/cats
- bells/cannons to disrupt "vapors"
- special diets & spices

Religious Reaction
- piety
- flagellants
- scapegoating

Effective methods
- quarantine
- garbage removal
- fumigation
- passports
- health certificates
- isolation of "foul professions" (e.g., butchers, fishmongers)

more emphasis on profits and wages and greater time-consciousness and use of clocks. The smaller workforce also enabled more people to own land, demand higher wages, and improve the standard of living, and it allowed common people to develop more sophisticated tastes. As a result, production responded to demand by diversifying foods and textiles. The role of women was also affected by the plague: For example, during the devastation of the clergy, many women were allowed to perform sacraments and provide medical care.[18] They also entered higher wage jobs, took over family businesses, and acquired land.

There were also changes in institutions. For example, there were compromises in religion resulting from the high percentages of clergy deaths. More young, poor, and less educated men entered the clergy, and much of the Latin used in conducting Masses

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[18]Ibid., 39.

was dropped in favor of the vernacular.[19] Government became increasingly secularized, taxes were lowered, and serfdom—in steep decline by the time of the Plague—effectively ended since more people now owned land and could command their own wages. Although there were efforts by the ruling classes to limit wages and restrict commoners from displaying newly acquired wealth, such efforts were overturned and some consider that it contributed to the Peasants' Revolt and other insurrections.[20] The arts reflected the devastation of the plague, expressing themes of daily life, realism, and mortality. The *Danse Macabre* or Dance of Death is one such popular piece depicting Death in the form of a dark figure leading a line of people across a wasting landscape. Finally, medical changes emerged in the form of public health and sanitation boards and regulations, medical libraries, professional ethics, and a much improved scientific method. Hospitals still segregated ill persons but shifted emphasis to healing rather than merely warehousing the prospective dead[21] (see Figure 4).

Figure 4. Long Term Effects of the Plague

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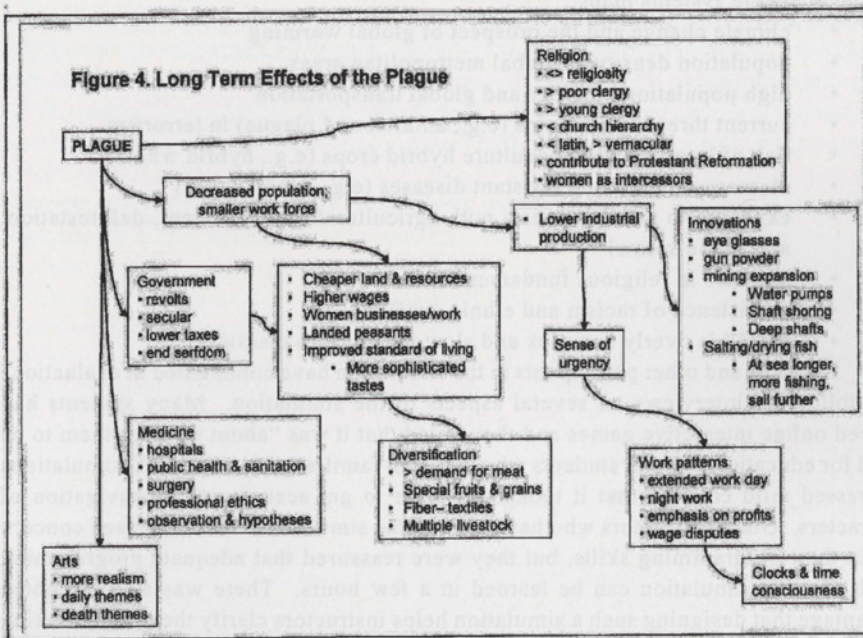
[19] David Herlihy, *The Black Death and the Transformation of the West* (Cambridge: Harvard University Press, 1997), 71.

[20] Kelly, *The Great Mortality*, 16-17.

[21] Gottfried, *The Black Death*, 16-32.

Discussing the Simulation

After students have explored the medieval town and surrounding area, they exit the simulation to consolidate and discuss their findings. They usually begin by each telling their own version of the trip, and they identify the significant incidents and facts of the situation that they write on 3x5 index cards. The cards make it easier to lay them out on a large table or pin to a storyboard as students begin to build sequences and connections. The same can be done with chalkboard or newsprint and markers. When complete, the systems maps are drawn more carefully and presented by each team to the rest of the class. Finally, a composite for the class is constructed from each of the team maps.

The last portion of the simulation focuses on a discussion of the systemic patterns and their implications for understanding current and emerging events. The possible interactions among the following modern conditions are discussed in light of the medieval plague systems maps:

- climate change and the prospect of global warming
- population density of global metropolitan areas
- high population mobility and global transportation
- current threat of biotoxins (e.g., anthrax and plague) in terrorism
- risk of large scale monoculture hybrid crops (e.g., hybrid wheat)
- increase of antibiotic resistant diseases (e.g., tuberculosis)
- exposure to new biothreats with agricultural encroachment, deforestation, and urban sprawl
- increase in religious fundamentalism
- persistence of racism and ethnic conflict
- FEMA's overly complex and slow response to disasters

Students and other participants in the simulation have commented in evaluations and follow-up interviews on several aspects of the simulation. Many students had played online interactive games and they noted that it was "about time for them to be used for education." Other students who were not familiar with online 3-D simulations expressed mild concern that it took more time to get accustomed to navigation of characters. Other instructors who have viewed the simulation have expressed concern about their programming skills, but they were reassured that adequate programming skills for this simulation can be learned in a few hours. There was also the noted advantage that designing such a simulation helps instructors clarify their own thinking about the historical details and how to present them.

Most often, students and other participants reported that the realistic online simulation, use of team discussion, and building systems maps has changed many aspects of their thinking. Rather than seeing isolated facts, systems mapping encouraged them to see connections among events. They reported that the realistic landscape, branches of interactive dialogue, and ability to explore the buildings and surroundings made the experience more immersive for them and more personally

meaningful. In their group and class discussions, many commented with surprise how similar the dynamics of this medieval period are to our current issues of concern over population congestion, climate change, and potential epidemics. The use of systems mapping also takes the rather long and complex readings and translates them into imagery that is clearer. They most often mention that their curiosity has increased when reading history and current news, asking themselves, "I wonder what this is connected to?"

WOMEN IN ASIA AND AFRICA:
AN INTERDISCIPLINARY HISTORY-BASED READINGS COURSE

Joe Dunn

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My teaching is grounded in an international perspective and in student-centered active pedagogy. The goal is for students to assume responsibility for their own learning, and I use student peer modeling as a means to achieve that objective. I am convinced that the best learning environment provides students the opportunity to read extensively, to write about what they read, and to talk about their reading and written commentary. Most of my courses employ this pedagogy.[1] I have selected one course to describe how the process works. "Women in Asian and African Cultures" might be my favorite offering of all the myriad of courses that I teach, and it is one of the most highly rated among my students.

When I designed the course initially, I thought that focusing on women's role in world history and the impact of their respective cultures upon them was an appealing and "catchy" means of dealing with some major events and movements in the recent and contemporary past. This approach seemed particularly appropriate for the women's college environment in which I work. But what might have begun as "gimmick" to teach traditional historical events shifted rapidly to an emphasis on differing cultures, as seen through women's lives and eyes. The methodology now is truly multi-disciplinary. Most of the readings are first-person accounts, but subjects are also addressed through the disciplines of history, political science, sociology, anthropology, literature, religion, and journalism, which allow students to appreciate various disciplinary and methodological perspectives.

Moreover, I no longer perceive the course primarily for women but one equally relevant for both genders, and I teach the course as often in our coed graduate programs as I do at the all-women undergraduate level. Excepting some minor structural

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[1]A brief sample of some of the author's articles on student-active, peer modeling, and other teaching techniques include: "Teaching the Civil Rights Era: A Student-Active Approach," *The History Teacher* (August 2005), 455-468; "Peer Role Modeling: A Signature 'Way' for Excellence," *The Department Chair* (Fall 2004), 21-22; "First Person Sources in Teaching the Vietnam War," *Teaching History: A Journal of Methods* (Spring 2003), 29-36; "Teaching Islamic and Middle East Politics: The Model Arab League as a Learning Venue," *The Journal of Political Science* (Fall 2002), 121-129; "Circle the Chairs: Some Thoughts on Classroom Architectural Pedagogy," *The Department Chair* (Summer 2000), 15-16; "Finding Connie in the Rock," *The Teaching Professor* (May 1999), 4-5; "Reflections of a Recovering Lectureholic," *The National Teaching and Learning Forum*, 3:6 (1994), 1-3; "The Winning Teacher: Metaphors from Coaching," *The Teaching Professor* (November 1992), 1-2; "Briefing Teams in World Affairs Class," *College Teaching* (Spring 1992), 61-62; "The National Model League of Arab States," *The Political Science Teacher* (Winter 1990), 19; "Makers of the Modern World: A Comparative Approach to the Introductory History Course," *Teaching History: A Journal of Methods* (Spring 1988), 2-7.

differences between a daytime course for undergraduates and a one-night-per-week offering for the graduate-level teacher education program, the course, including approach, readings, and results, is the same. My comments in this essay, however, will focus more on the undergraduate offering.

The class reads and discusses a common book on selected cultures each week and in most weeks also views and discusses a film. The daytime course meets twice a week, usually Monday and Wednesday, in ninety-minute sessions. Monday is devoted to the book of the week and Wednesday to the film. Prior to the weekly discussions, students write approximately a two-page, single-spaced analysis and reaction to the book in their personal journals. Immediately following the class discussion, the participants write a one-page, single-spaced response, describing the impact of the discussions and their new understandings of the book and topic. These responses are usually the most interesting entries in their journals. Although we have some standard core ideas to consider weekly, the journal entries and the post-discussion responses are free-flowing personal reactions.

The heart of the course is the discussion. I use experienced students, senior-level majors in the department who have taken my courses, to be peer role models demonstrating how to proceed. For the graduate course, I engage undergraduate students who have already taken the course. I always have several students who volunteer to assist either because they enjoy the experience or they consider it valuable preparation and credentials for graduate school. Those who have done this kind of thing before know how to read a book analytically, what to look for, what to focus on, and what questions to ask about the book or film. They demonstrate how to articulate their thoughts, concerns, and perspectives to novice students. During the first weeks, I distribute the best journal entries for the class to read. Every year I am amazed by the quality of the discussion, how quickly first-time students begin to emulate their more experienced peers, and how much the younger students desire to become like their role models. Witnessing this growth process is one of the greatest joys of teaching. After many years of doing this, I still revel in how younger students develop and become the role models for the next generation to follow them. One of the indicators that the process works is that years later students speak about the specific mentors who shaped them.

I lead the discussions for the first couple of weeks, but then turn that task over to the students enrolled in the class. I start by designating one of the best veteran students to lead the day's discussion and in subsequent weeks work down to the less-experienced students. Each student leads at least one class session. The size of the class often dictates that students share the leadership role with a colleague. Not only do participants eagerly seize their opportunity to be center stage, but for the most part they do an excellent job of directing class discussion. If a question or issue that I want discussed does not surface, I retain the right to interject; however, once the class has taken ownership of the course, they do not want interference from me. I have been told to be quiet because they were doing fine.

Obviously the potential scope of this course is immense and the available bibliography is exhaustive. My prime theme is the conflict between "traditional" values reflected in non-Western cultures and Western modernity. Women in non-Western "traditional" cultures experience lives quite different from modern Western women. Although students know this superficially, they learn to appreciate it at a much deeper, sophisticated, and reflective level. I have no desire to glorify or condemn traditional cultures, only to understand varying value systems that contain both positive and negative elements. I make no pretense that the course is comprehensive. Within the huge expanse of Asia and Africa, past and present, what we treat is highly selective, partly according to my particular interests and partly to the "interesting factor" of the books available. I have a preference for multi-generational accounts that demonstrate change and continuity between the lives of grandmothers, mothers, and daughters.

The readings list changes continually. Former students send me titles and sometimes the actual books that they believe I should consider. Some books have become perennials in the "canon" and others make one-time appearances on the syllabus. At the end of each term the students grade and rank every book in the course. Although we sometimes differ on the merits of an individual work, I take these assessments quite seriously in my selections for the next offering. The following is the course reading list at this moment with a listing of other possible choices.

Week 1

The first content week begins with two short books. Cinua Achebe's novel, *Things Fall Apart* (1959), now a college campus classic, is only parenthetically about women, but it is invaluable for introducing the underlying themes of the course, including the impact of the modern Western world on a traditional culture. Achebe does not romanticize traditional culture. He emphasizes the faults of traditional values, such as the treatment of women, at the same time that he demonstrates the arrogance of modernity. The book introduces topics such as the role of food, honor, shame, and superstition that are repeated throughout the course. A quick and provocative read, the novel is perfect for getting students into the discussion mode.

The other introductory book is Kamala Markandaya's novel *Nectar in a Sieve* (1954), a brief, poignant, evocative story about a traditional woman's life in India at the turn of the century. Beautifully written, the story is captivating, and students love it. It also treats the topics of food, honor, shame, family values, and the impact of modernization. As with *Things Fall Apart*, *Nectar in a Sieve* triggers excellent discussion that establishes habits that students will employ for the rest of the term.

Week 2

Pang-Mei Natasha Chang's *Bound Feet and Western Dress* (1966) pursues the same themes as the books in week one. This time the venue is China during the first decades of the twentieth century. As the title implies, the story of Chang's grandmother is an excellent microcosm of the challenges faced by women in a society caught

between traditional and modern value systems. Short, readable, and disturbing, the book gets good reviews from the students. An even better book on the subject of women's lives in China from the nineteenth through the twentieth centuries is Jung Chang's *Wild Swans: Three Daughters of China* (1994). Unfortunately, the massive volume is too long to read and digest in the format of this course. I believe in using entire books rather than excerpts in all my courses, particularly this one, but I do use *Wild Swans* in another course. During this week I also show the popular movie, *The Joy Luck Club* from Amy Tan's novel of the same name. It treats the same themes from the perspectives of a group of elderly Chinese women in the United States who in their earlier lives experienced the China of *Bound Feet* and *Wild Swans*. The tremendously sad and moving movie is one of the most popular sources in the entire course. I have considered employing Tan's novel, but I believe that Chang's book is a better source, and using both the book and the movie would be redundant.

Week 3

Bound Feet and Western Dress addresses the Chinese upper class. Denise Chong's story of her grandmother, *The Concubine's Daughter* (1996), treats the travails of a peasant woman during much the same time span. A more political work, it covers life both in China and in the Chinese diaspora, in this case the gold mining area of British Columbia, Canada. The heroine or anti-heroine is a true survivor who reflects the plight of a large percentage of women in diverse societies. Inevitably the two books on China are judged against each other. Students split over which they prefer, although *Bound Feet* usually receives the largest vote.

If I could include another book on China, I would select one on life under the Communists, probably during the Cultural Revolution. A larger literature is available on that subject, including Hong Ying's *Daughter of the River* (1997), Zhai Zhenhua's *Red Flower of China: An Autobiography* (1992), and Anchee Min's *Red Azalea* (1994). Of the three, *Daughter of the River*, the account of one woman's life during China's transformations from the Great Famine of the 1960s, through the Cultural Revolution, to Tiananmen Square, is the most comprehensive and best book.

Week 4

Through the story of her grandmother's life, Helie Lee's *Still Life With Rice* (1996) covers the tumultuous years of twentieth-century Korea in much the same way as do the earlier books on China. The themes of challenge to traditional values; survival of invasion, war, cruel political regimes, and devastatingly bad luck; courage and innovation to prevail; and family bonds are powerfully expressed in this book that annually rates as one of the favorites in the course. By this point the students recognize the themes, and discussions focus on continuities and differences in cultures and political situations.

Week 5

I used Le Ly Hayslip (with Jay Wurts), *When Heaven and Earth Changed Places* (1990), for the first time last year. It is a wrenching saga of a young Vietnamese woman caught amidst political revolution, contending military forces, and a dramatically changing culture during the years of American involvement in Vietnam. Although perhaps a bit long to finish in a week, the book is an emotional account that invokes empathy and passion. I also employ the commercial movie, *Heaven and Earth*, that is based on the book. Students watch it on their own time and we discuss the movie at the next class following the book discussion.

In previous years, I used Duong Thu Huong's *Paradise of the Blind* (1988), a wonderful novel by Vietnam's premier female novelist. Banned in the Socialist Republic of Vietnam, the story is a dark tale of a people caught in the miasma of the communist regime during and after the American war in Vietnam. In beautiful, expressive language, Huong focuses on her own family as she depicts the gradual destruction of traditional Vietnamese life through the impact of war, ideology, opportunism, and greed. Although I love the book, most students have a very different view. I finally conceded to their complaints and the novel's annual ranking at or near the bottom of the books that we read.

The best book on the changes in the life of a Vietnamese family is Duong Van Mai Elliott's epic, *The Sacred Willow: Four Generations in the Life of a Vietnamese Family* (1999), one of the finest books that I know in any field. Although the book is far too long for this course, I do use it as the central piece in my course on the Vietnam War.

Week 6

The Cambodian holocaust—the Khmer Rouge's attempted abolition of traditional Cambodian culture and the genocide of nearly two million people—is one of the great tragedies of recent history. Many excellent first-person accounts portray this horror that occurred between 1975 and 1978. Chanrithy Him's memoir as a young girl, *When Broken Glass Floats: Growing Up Under the Khmer Rouge* (2000), is riveting. Every year students rate it as one of the top two books. Equally powerful alternate choices are Loung Ung, *First They Killed My Father: A Daughter of Cambodia Remembers* (2000), her follow-up work, *Lucky Child: A Daughter of Cambodia Unites with the Sister She Left Behind* (2005), and Molyda Szymusiak, *The Stones Cry Out: A Cambodian Childhood, 1975-1980* (1996). Possibly because more contemporary displays of horror exist, such as "Hotel Rwanda" and "Sometimes in April" on the Rwanda massacres, the evocative movie *The Killing Fields*, shown during the week, is not as well-received by my students today as by those in the past. In recent years, students refer to *The Killing Fields* as "1980-ish." Unfortunately, I believe that they are unduly concerned by the dated music and cultural styles than by the substance that remains eternally valid.

Week 7

In week seven the focus shifts to the African continent. Mark Mathabane's family history, *African Women: Three Generations* (1994), was my original inspiration to do this course. When I read the book in the early 1990s as the South African regime was undergoing dramatic political change, I knew that this picture of apartheid at the grassroots level and the change and continuity in women's lives in a rapidly evolving Africa was a story that students needed to know. Although specifically about South African conditions, the book speaks about issues that are common to much of the Sub-Saharan continent. Students each year rank this book near the top, usually in the top three, of their favorites. Although the book has been in and out of print, used copies are available on-line, and students can order it directly from the author's website at http://www.Mathabane.com, where one finds the other engaging books by the young South African refugee. His autobiography, *Kaffir Boy* (1995), is a classic, and his latest book on his sister's life, *Mariam's Song* (2001), would be another valuable source in a course such as this.

During this week I show the brief half-hour documentary, *Selbe*, about the hard life of a typical poor Sengalese woman, but the film reflects the plight of women throughout much of the world. Selbe demonstrates the courage and determination to survive and to feed her children with virtually no assistance from her shiftless husband. She is sustained, however, by a community of women bonded by their common circumstances. Students like this film, and it helps them to visualize much of what they read about in the books on underdeveloped societies.

Week 8

Marjorie Shostak's *Nisa: The Life and Words of a !Kung Woman* (1981), a case study in cultural anthropology, is the most controversial book in the course. The book's portrait of the Central African bushman culture provides a perspective and a methodology different from any other reading in the course. Some students are shocked by the casual graphic sex in the book. The volume receives mixed reviews, but even those students who do not care for it admit that it has considerable value in the course. I usually employ the film, *Misei Women*, another anthropological study of a cattle culture like the !Kung in which women, who do all the work in the society, are valued in terms of how many cows they are worth.

Week 9

Virginia Lee Barnes and Janice Boddy's *Aman: The Story of a Somali Girl* (1994) is one of the most popular books in the course. The spirited and resourceful Aman is a survivor, a manipulator, and sometimes a brat, but the students react quite favorably to her. The book offers an interesting blend of the cultures of traditional Black Africa and the Arab world, and it is the first in a series of books that deal with different manifestations of Islamic societies. It is also the first time that the subject of Female Genital Mutilation is addressed in the course. I have considered using Fauziya

Kassindja (with Layli Miller Bashir), *Do They Hear You When You Cry* (1998), the story of a courageous young woman from Togo in East Africa, which focuses on FGM, forced marriage, and other common aspects of women's lives in traditional societies as well as the difficulties of being a political refugee. Unfortunately, the book is simply too long to include with all the other reading in the course.

Week 10

Mende Nazar and Damien Lewis, *Slave: My True Story* (2003), the sad plight of a young girl from the Nuba Mountains in southern Sudan, is a new addition to the course. It addresses two issues that demand wide attention: the continuing existence of slavery in various parts of the world and the cruel oppression, even attempted genocide, of the Black African tribes in southern Sudan. Among the number of new books on slavery in Sudan, the other best account is Francis Bok (with Edward Tivnan), *Escape From Slavery* (2003), which treats the plight of a young Dinka boy. Both books do an excellent job of depicting the traditional cultures of their respective peoples, but for this course on women, *Slave* is the appropriate source.

Starting with this week, I generally take a break from the films. The students are becoming somewhat exhausted by the heavy reading and film load. Also the topics overlap with my Islamic and Middle East course, in which I show several films, so I do not repeat them in this particular course. I usually give the students a day off during a couple of the weeks as compensation for the number of hours devoted to this course during the term.

Week 11

Michael Gorkin and Ragiqa Othman, *Three Mothers, Three Daughters: Palestinian Women's Stories* (1996), the accounts of three different Palestinian families, is the other annual favorite book that shares the top evaluation each year with *When Broken Glass Floats*. Co-authored by an Israeli man and a Palestinian woman, the book is gripping, enlightening, and emotional. Our students particularly identify with the bonds and generational conflicts between mothers and daughters living three quite different manifestations of the Palestinian ordeal.

Week 12

Although the story told in Souad (with Marie-Therese Cuny), *Burned Alive: A Survivor of an "Honor Killing" Speaks Out* (2002), is from the Palestinian West Bank, the horror of honor killings within families, in this case the attempted immolation by her own brother, is not endemic to this place or culture. It is a phenomenon far too prevalent in societies in Africa, South Asia, the Middle East, and other areas. *Burned Alive* is a depressing tale that captures the threat and plight for millions of women worldwide. Although legitimate questions about the veracity of all aspects of the story and the issue of "recovered memories" must be considered when selecting this book,

the larger issue of an activity that is little known and understood should be addressed. This is one of the most emotional weeks in the course.

Week 13

Next we address what is undoubtedly the most misogynist regime in modern history, Taliban rule in Afghanistan. From the large and growing library of books about women under this regime, I use Zoya (with John Follain and Rita Cristofar), *Zoya's Story: An Afghan Woman's Struggle for Freedom* (2002). The book depicts the young woman's tragic life during the Soviet occupation, the post-Soviet *mujahideen* civil wars in which her parents were killed, and Taliban rule. After fleeing with her grandmother from Kabul to Pakistan, Zoya became active in the Revolutionary Association of the Women of Afghanistan and she ventured back into her country to organize resistance against the regime. Students respond to the courage and commitment of the young heroine, and the book clarifies that the plight of women in Afghanistan is the product of cultural forces greater than merely those practiced by one particular regime, even if the Taliban were the most excessive expression.

Other worthy books include Cheryl Benard's *Veiled Courage: Inside the Afghan Women's Resistance* (2002), Latifa's *My Forbidden Face: Growing Up Under the Taliban* (2001), Salima and Hala's (as told to Batya Swift Yasgur) *Behind the Burqa: Our Life in Afghanistan and How We Escaped to Freedom* (2002), Sally Armstrong's *Veiled Threat: The Hidden Power of the Women of Afghanistan* (2002), and Harriet Logan's pictorial *Unveiled: Voices of Women in Afghanistan* (2002). Three personal travel journals by Western women who concentrated on the lives of Afghan women are also extremely valuable: Christina Lamb's *The Sewing Circles of Herat: A Personal Voyage Through Afghanistan* (2002), Asne Seierstad's, *The Bookseller of Kabul* (2003), and Ann Jones's, *Kabul in Winter: Life Without Peace in Afghanistan* (2006).

If forced to pick my favorite of the books that I don't use, it would be Seierstad's powerful personal account of the Kabul family with whom she lived in post-Taliban Afghanistan. The book demonstrates that even after liberation from the evil regime, women's lives remained deeply repressed. The single most engaging book on Afghanistan during this period is the national bestseller novel, Khaled Hosseini's *The Kite Runner* (2004). However, it is a moral tale that treats women's lives only tangentially, so it is not appropriate for this class. I do use it in another course where it receives enthusiastic reviews.

Osama, the first commercial movie made by an Afghan after liberation from the Taliban, is the best film that I show in the course. This story of a young girl who passed as a boy in order to work to keep the family from starvation and to allow her widowed mother to move outside her home is poignant, powerful, instructive, and visually stunning. It is a beautiful if exceedingly sad movie. Students praise the film effusively.

Week 14

The final week directly confronts a topic often touched upon in the course: women caught between two cultures. Iran affords a case study of women in the country and in the Iranian diaspora in limbo between a medieval and an ultra-modern world. The best book on the subject is Azar Nafisi's bestseller, *Reading Lolita in Tehran: A Memoir in Books* (1998). However, I use Azadeh Moaveni's popular *Lipstick Jihad: A Memoir of Growing Up Iranian in America and American in Iran* (2005), a lighter, quicker read that captures the incredible complexity of women's lives since the Revolution and the alienation of lost culture. Other good sources are Afschineh Latifi and Pablo F. Fenjves, *Even After All This Time: A Story of Love, Revolution, and Leaving Iran* (2005), Roya Hakakian, *Journey from the Land of No: A Childhood Caught in Revolutionary Iran* (2004), and Suzanne Pari's novel, *The Fortune Catcher* (1997). In past years I employed Jane Howard, *Inside Iran: Women's Lives* (2002), that surveys various types of Iranian women's experiences. The book worked well, but I chose to return to first-person accounts consistent with most of the sources in the course. Elaine Sciolino's elegant *Persian Mirrors: The Illusive Face of Iran* (2002) also treats various manifestations of women's lives, and Ericka Friedl's *Women of Deh Koh: Lives in an Iranian Village* (1991), a study of traditional village life prior to the Revolution, is a readable scholarly study worthy of consideration.

Final Remarks

The course covers only a limited segment of the societies and countries that could be considered. I understand that students receive only snapshots of cultures and particular time periods. I make it very clear on the syllabus and on the first day of class that the course does not pretend to offer any degree of comprehensiveness. Nevertheless, I believe that the merits of what we do cover have great value.

In previous years I employed Elisabeth Bumiller's *The Secrets of Mariko* (1996) that captures the sterility of the life of a contemporary middle-class Japanese woman. Although I found the book useful, the students hated it. They referred to the volume as the self-indulgent whining of a pathetic woman. I once used Bumiller's *May You Be the Mother of a Hundred Sons: A Journey Among the Women of India* (1991), but it was equally despised. The book suffers from excessive Western perspective and it devotes too much attention to topics such as "Bollywood," Indian soap operas, and other forms of popular culture that are not the most significant issues when attempting to display at least portions of the vast richness of the myriad of different Indian cultures. A number of other works on India are available, but for the moment, with the exception of the *Nectar in a Sieve*, Indian women are not represented in the course. Given the diversity of the Indian population and the worldwide impact of the people of the South Asian subcontinent, another book on Indian women would be a strong addition to the course.

In an attempt to touch as many different situations as possible, I have at various times used collective stories on women, such as Jan Goodwin, *Price of Honor: Muslim Women Lift the Veil of Silence on the Islamic World* (1994); Geraldine Brooks, *Nine*

Parts of Desire: The Hidden World of Islamic Women (1995); or Elizabeth Warnock Fernea, *In Search Islamic Feminism: One Woman's Global Journey* (1998). A book on women in Saudi Arabia would be a good addition. Her family connection has brought particular attention to Carmen Bin Ladin's *Inside the Kingdom: My Life in Saudi Arabia* (2004). Jean Sasson's trilogy, *Princess: A True Story of Life Behind the Veil in Saudi Arabia* (2001), *Princess Sultana's Daughters* (2001), and *Princess Sultana's Circle* (2002), deals with the constricted and repressed lives of the wealthy female elite of the royal family. Sasson's *Mayada: Daughter of Iraq* (2004) or Zainab Salbi and Laurie Becklund's *Between Two Worlds: Escape from Tyranny: Growing Up in the Shadow of Saddam* (2005) are possible sources for a book on that troubled country.

I could list books for pages, but I will conclude by stating that the choices are endless and that a faculty member who wishes to pursue such a course could tailor it in any manner desired. Despite the heavy work load, students love this course. The greatest testimony is that evaluations every term proclaim that it should be two terms long to address more cultures. The course obviously has a lasting impact because former students send me the names of new books that they read.

However, the salient issue is not the content but the pedagogy. The course is what education should be. It puts students in charge of their own learning. They read, write, and discuss material to which they relate even though the cultures are far removed from their experience. They are engaged both as participants and managers of the daily class operations. This activity expands their parameters and their skill development. It provides opportunities for peer role model academic leadership. Students gain historical knowledge and, more importantly, historical consciousness and an international perspective. In sum, from my vantage point, the course has been a success.

BUILDING HISTORICAL THINKING SKILLS
IN THE U.S. SURVEY

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As a history educator I am constantly reminded of the gulf between how I think about history and how my students think about it. Sophisticated historical thinking, Sam Wineburg has suggested, involves using the facts of history as knowledge that is "organized in interconnecting networks of meaning and significance," or, he suggested in an earlier article, as "subtext." Historians have disciplined themselves to see the connections; students are just beginning this training.[1] To bridge the "breach," I have found that a project-based approach that teaches some basic disciplinary skills, primarily critical thinking and writing skills, increases student involvement in their history courses and aids retention of the material.

This method has students working in small groups of no more than four students each. Within each group, students discuss the assignment and develop in-class written responses to six problem sets during each semester. I use a primary source reader to provide students with documentary evidence, but because the questions and problem sets that are included in readers often require more work than can be accomplished in a single class period, I have developed my own procedures for their use. The project workbook I use is William Bruce Wheeler and Susan D. Becker, *Discovering the American Past*, but any set of documents, photographs, advertisements, and the like from any source, including the World Wide Web, can be used.[2] For instance, in one project I have assembled five short pleas for abolition in the Northern states circa 1770s and 1780s from the documents in "The American Journey Online."[3] My criteria for the project material is that there should be about ten to twenty pages of evidence that students should read and examine outside of class, and thus come prepared to work with their group-mates in analyzing and writing about the evidence.

[1] Sam Wineburg, "Beyond 'Breadth and Depth': Subject Matter Knowledge and Assessment," *Theory into Practice*, 36 (Autumn 1997), 255, 260; Samuel S. Wineburg, "On the Reading of Historical Texts: Notes on the Breach between School and Academy," *American Educational Research Journal,* 28 (Fall 1991), 498. Wineburg makes a similar distinction in his "Historical Thinking and Other Unnatural Acts," *Phi Delta Kappan*, 80 (March 1999), 488-499.

[2] William Bruce Wheeler and Susan D. Becker, *Discovering the American Past: A Look at the Evidence*, two volumes, sixth edition (Boston: Houghton Mifflin, 2007).

[3] *The American Journey Online* (Detroit: Thompson Gale, 2005), http://www.thomsonlearning.com/content/Thomson_American_Journey_Online_Empowers_Students _to _Interpret.aspx

I have found that group projects increase student involvement with the material and texts. Mark Newman's "Big Picture" model to teach world history puts "students in control of the learning process by giving them responsibility for making and justifying decisions."[4] My project-based method likewise shifts the focus from teaching to learning because students must process historical materials and produce a written assignment. They need to come to class prepared, having familiarized themselves with the evidence, because a single class period is too short to waste class time reading the assignment. Furthermore, general education requirements at my university emphasize that instruction in introductory courses should teach fundamental concepts and techniques used in the discipline. My approach breaks down what I want students to learn about the discipline of history into individual lessons. For students to understand that history is a vibrant discussion, I need to introduce students to how historians think about the past.

My project-based method focuses on four skills: constructing a historical problem, contextualizing the problem (historicization), relating the problem to the present (presentism), and using/citing primary sources. I have practiced this project-based history instruction method for the past four years at Eastern Michigan University. I have achieved good results and good student engagement with the subject matter.

Constructing the Historical Problem

The historical problem is a set of facts and questions that we have about the past and for which we seek to establish a cause. The historical problem, I explain, comes from a set of data. We know, for instance, that the United States fought in World War II. The historical question arising from this data—the question that seeks a cause for this condition—is "Why did the United States enter the Second World War?" Some historical problems are easy to solve, such as this one. Other questions such as "Why was there a Great Depression?" are more difficult to answer. And the best historical questions, such as "Why does racial (or gender) inequality persist in the United States?" are profoundly difficult to answer, but also shape the daily social and cultural world of our students. I think it vitally important for students to see the present as the legacy of past choices and how those choices caused the present. As a legacy of choices, students of history also need to see how the social and cultural contexts of individuals shape the choices they make. To ask 'Why were these choices made?" is to seek a cause not only for the past but for the present as well.

The historical question is also very democratic in that it does not require a great deal of prior knowledge. It is a starting point for learning history. Students know enough, no matter what their background, knowledge, or skills, to form a question that

[4]Mark Newman, "The 'Big Picture' Model for Learning World History, or Slipping Between the Rocks and Hard Places," *Teaching History*, 29 (Fall 2004), 61.

seeks to find a cause for some phenomenon. Thus, initial questions can be very simple and present-focused: "Why did the United States invade Iraq?"

The historical question also provides an opportunity to discuss the nature of history and to differentiate it from other fields where argumentation and critical thinking are also valued. "Why am I here?" "Why is there life?" and "Why do objects fall?" are all good causal questions that could stimulate students to refine their argumentative and critical thinking skills, but these are not historical questions. So the purpose here is to help students develop a historical consciousness, to think in terms of *historical* causation. In doing so, they come to see how history differs from the sciences, social sciences, and humanities.

To get to this way of thinking, I encourage students, both in exercises and in lectures, to get away from thinking about history as a litany of dates, people, battles, policies, treaties, and so forth. This material is important, of course, and it forms the core of my examinations, but it is not why historians have taken up the study of history. Historians, I point out, are rarely interested in discovering *what* happened because that does not change. In any history book that you pick up, slavery always comes to the Americas; the United States always declares its independence from Great Britain; the Confederacy always loses the American Civil War; reformers always struggle against the changes brought by industrialism and immigration during the latter half of the nineteenth century; the Great Depression always devastates the United States and other industrialized economies. No amount of historical research will uncover a fact that will revolutionize history in the way that the Copernican revolution overthrew medieval facts about the construction of the solar system. No amount of historical research can change "the past." So why study history?

Historians study the past in order to understand what the past means. We seek the meaning of slavery, the meaning of the Declaration of Independence, the meaning of the Civil War, and so on. Fundamental to understanding the meaning of events is coming to understand causation. If we understand what causes events, we can understand their meaning. If we see that the cause of the Civil War was race slavery, then we can see the meaning of the Civil War as a conflict over the definition of freedom. It is this transformation in thinking about history from "what happened" to "why did this happen," from, what one of my most-remembered history teachers said, "the what" to "the so-what," that makes history an engaging subject. Students also readily understand this distinction. One student wrote that the method works "by giving you a different look at certain historic events or meanings." Another told me that "It is one thing to memorize dates and facts, but it is another to understand the people during these times and how they actually felt."[5]

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[5]All student responses in this essay are from anonymous and voluntary evaluations I asked students to do regarding the projects. I asked students about how effective the projects were at teaching the core course

The First Problem: Causation

Understanding and seeing causation are a part of an historian's way of thinking about the past. Desmond Morton, for instance, defined historical understanding as "the fundamentals of causation, sequence, and relationships" of events and people in the past. It is a sophisticated way of thinking about them that is part and parcel of the historian's training. Jacques Lacoursière suggested that historical understanding was an appreciation for the "mechanisms of change and continuity" of interests, beliefs, and societies.[6] I model the method in lecture. For instance, in the pre-Civil War survey, I begin with two widely known facts about American history: that the Americans declared their independence from Great Britain and that the Spanish, following Columbus, was the dominant European power in the Americas. This data immediately sets up a historical question: "What caused the switch in dominant powers?" or "Why did the English become dominant in North America?" My lectures then answer this question.

While I lecture from this problem-based approach, my students do not practice the method until we are well into the material. The first project in the pre-Civil War survey is themed around Anne Hutchinson. (By this time I have lectured on exploration, early Spanish, French, Dutch, and English colonization, and the Reformation.) For this project, that data set includes transcripts of Hutchinson's trial, as well as the students' knowledge about Puritanism, John Winthrop, John Cotton, and the antinomian crisis that they gained through reading and lecture.[7] The project asks students to develop a historical question around this information. Some are the obvious questions: "Why was Anne Hutchinson banished?" or "Why did Winthrop feel threatened by Hutchinson?" Others seek greater meaning. One group asked "Why in such a religious society were Puritan women equal in the eyes of God but not treated equal in the community?" Questions such as "Why wasn't John Cotton punished for his de-emphasis on preparation to receive God's grace, when that is basically what Anne Hutchinson was put on trial and banished for?" show high student involvement with the texts.

For the second survey, the first project revolves around the African American response to Jim Crow. By this point, we have been through Reconstruction, the West, industrialism, and the agrarian revolt, so students have knowledge of a broad current of

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[5](...continued)

concepts (problem, historicity, contextualization, use of primary evidence, and citation), how the projects could be improved, what they like best/least, and which project taught them the most content.

[6]Desmond Morton, "Teaching and Learning History in Canada," in *Knowing, Teaching, and Learning History*, edited by Peter N. Stearns, Peter Seixas, and Sam Wineburg (New York: New York University Press, 2000), 58; Jacques Lacoursière, et al., *Learning from the Past: Report on the Task Force on the Teaching of History* (Quebec: May 19, 1996), 3.

[7]Wheeler and Becker, sixth edition, Vol. 1, Ch. 2.

trends at work in American society by the 1890s. The primary source material includes excerpts from the works of W.E.B. Du Bois, Booker T. Washington, Ida B. Wells, Henry McNeal Turner, and Francis E.W. Harper.[8] For this project, each student group picks one author and develops a historical question around the excerpt. Students' questions include "Why did Wells believe that if blacks owned rifles lynching would go down?" or "Why did Washington want Americans to cast down their bucket?" or "Why did Du Bois emphasize education so much?"

In both surveys, the first step is to have students begin thinking in terms of historical causes. The historical question seeks a cause for events or phenomena and comes from what students already know about the past. Thus the first project is surprisingly simple: All I am looking for is a question that looks for a *cause* for some event or choice. I incorporate the method in all student work throughout the semester. Each subsequent project asks students to first form historical questions. Later projects ask them to answer them as well. Newman is quite right that repetition is the key towards making the material familiar and known.[9]

I model the question method in lecture, but most importantly I ask students to apply the method when reading the survey and project textbooks. The project textbook has an introductory section to each chapter. I ask students to read the chapter introduction and then pause to reflect on the information that they have just learned. Then I ask them to think about a causal question relating to that information. As they proceed in the remainder of the text, reading or examining the primary evidence, they should look for answers to their question. As a guide to reading and research, knowing the question they are to answer helps students identify what is important. Information that answers their question is important, but the rest is not, even though it might be valuable in answering other questions. Thus, they approach the text *looking* for answers.

Subsequent Projects: Contextualization and Historicization

Sam Wineburg has suggested that historical understanding exists between the two poles of historicism and presentism. On the one hand, historians try to understand the past in its proper contexts, but on the other they see familiarity and resonances between the past and the present.[10] Contextualization is putting an historical event into its proper place and time. Historicization is the process of understanding past events as the participants of those events understood them. Historicization makes the past, in Caroline Walker Bynum's words, "a past that is unexpected and strange, a past whose

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[8]Wheeler and Becker, sixth edition, Vol. 1, Ch. 2.

[9]Newman, 67.

[10]Wineburg, "Historical Thinking and Other Unnatural Acts."

lineaments are not what we first assume." The wonder for a historian is seeing the past a strange place, a "foreign country."[11] But it goes beyond this as well. Carl E. Schorske noted that historicism differentiates history from other disciplines that deal with the past. It "relativizes the subject, whether personal or collective, self-reflexively to the flow of social time."[12] So as a mode of thinking, historicism is fundamental to historical understanding. In classroom terms, historicization enhances the meaning of the students' historical question by making it relevant to time and place. It also stresses to and understanding of primary sources.

When students start thinking about putting their questions (and answers) into historical time and place, they begin the process of turning a good causal question into a meaningful question. I have three criteria for assessing meaningful questions. First, the question must be a question about causation according to my historical-question method. It must ask something akin to "Why did this happen?" or "What caused this?" The second criterion is that it must be a meaningful question and, third, it must be answerable given the primary sources at hand. Some questions, while they seek a cause, simply are not meaningful. Questions, such as why Woodrow Wilson liked the color blue or why Elizabeth Cady Stanton liked sunsets, are trivial. While the answers to these questions might help us to understand something about these Americans, they are not as helpful towards understanding United States history as asking "Why did Wilson develop the Fourteen Points?" or "Why did Stanton advocate woman suffrage?"

To assist students in generating questions that meet these first two criteria I encourage students to narrow their topic as much as they can and to try to understand the problem as the participants understood it. I encourage them not to think about English settlers when they want to be thinking about Massachusetts colonists; not to think about Massachusetts colonists when they want to think about Puritans; not to think about Puritans when they want to think about John Winthrop, Anne Hutchinson, or John Cotton. The question "Why did Americans want to fight Germany in the late summer of 1941?" is a very different question than "Why did Franklin Roosevelt want to fight Germany in the summer of 1941?" The more specific the question, the more answerable and meaningful it can be and the more it can inform students' understanding of historical times and places.

Finally, good historical questions must be answerable by primary sources available to students in their assigned materials. This requirement also encourages students to think about smaller questions. "What caused the Civil War?" is an excellent

[11]Caroline Walker Bynam, "Wonder," *American Historical Review*, 102 (February 1997), I, and David Lowenthal, *The Past is a Foreign Country* (Cambridge: Cambridge University Press, 1985).

[12]Carl E. Schorske, *Thinking with History: Explorations in the Passage to Modernism* (Princeton: Princeton University Press, 1998), 3. But see his comments about history's relationship with other disciplines on 16.

historical question and one over which historians have been battling for decades. But a student cannot answer such a historical question well in a two-to-three page paper with but a dozen pages of evidence presented in a survey reader. On the other hand, smaller events yield smaller, more answerable questions as well as more manageable evidence sets. "Why did the British troops fire on Bostonians on March 5, 1770?" is much more concise and answerable given the transcripts of the trial that followed.[13]

Students work at historicizing events in a variety of ways, often by looking for changes in the evidence or by using biography to reflect on individuals in history. By looking for change over time, students come to see the influence of ideas and events. For example, my third project in the pre-Civil War survey asks students to understand the arguments for abolition of slavery within the context of the American Revolution.[14] I assign readings of five petitions and state laws plus the Declaration of Independence. The pre-Declaration petitions argue for abolition on moral and religious grounds. The post-Declaration petitions, however, introduce arguments of natural rights and equality missing from the earlier documents. The purpose of the exercise is to encourage students to think about ideas *in time* and to discern changes over time. Thus, as they think and write about early abolitionism, they can contextualize it within the Revolutionary Era.

In the second half of the survey, the historicization project involves American attitudes towards imperialism as shown by the 1903-04 Louisiana Purchase exposition. The aim of this project is for students to understand American attitudes regarding U.S. acquisition of the Philippines by identifying and examining biases in posters and photographs from the exposition. One poster reproduced in Wheeler and Becker shows an anthropological typology of man.[15] In the center of the poster are two women. One, dressed in European clothing, is holding a torch in one hand and a book in the other, representing enlightenment and fruits of knowledge. The other is dressed in rags and cowering in the shadows. Some students understand this portrayal as showing how Americans understood their role in the world. As one student wrote, "The white woman has come to her [the cowering woman] to show her the ways of the west and [to] bring her into the light. Americans felt that it was their responsibility to spread American ways and to westernize [them]." Another group wrote, "This is depicting the American mentality of needing to guide the uncivilized to civilization." For a picture showing Filipino women wearing rags and washing their clothes in muddy water, one student

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[13]Wheeler and Becker, sixth edition, Vol. 1, Ch. 4.

[14]This project does not use the Wheeler and Becker *Discovering the American Past*, but documents in *The American Journey Online*.

[15]William Bruce Wheeler and Susan D. Becker, *Discovering the Past: A Look at the Evidence*, two volumes, fifth edition (Boston: Houghton Mifflin, 2002), Vol. 2, 115. Wheeler and Becker deleted this section from the sixth edition.

explained, "I believe that this photograph definitely would have assisted the government's cause for going to the Philippines. Not only are the conditions sickening, but for a culture which holds the delicacy of women and children with such high regard, this photograph must have been shocking." A third group also commented on the exhibitors' bias towards showing the filth and unsanitary conditions of the Filipino societies. In these photos, Americans "are seen as wanting to civilize and educate the tribe in things such as hygiene. Perhaps wanting to educate and improve the tribe was justification for Americans to gain control of territories. They are seen [as] not interested in power but in improvement." So this project has students deconstructing photographic evidence in order to historicize it, placing it and American attitudes regarding imperialism in their historical context.

Students readily understood the importance of contexts. One student explained, "I had to go into the historical time and try to understand what they felt then." Another wrote, "It helped me understand motivations of people throughout American History." By seeing ideas and events as the products of the people who develop them, coming out of their pasts, or "how things/issues effected certain outcomes," we can understand the truth of each individual and see that truth is a matter of context.

Presentism

At Wineburg's second pole, that of presentism, we can empathize with past choices because we can see ourselves in similar situations. The project that focuses on presentism gives students opportunities to make this connection between the past and the present and to empathize with historical individuals and times. A student reflected that through their presentist understanding of the past, "We were able to better connect what we read to the real world." While I do not argue that historians should throw their present concerns and biases onto the past, I do stress that historians' interest in the past is shaped by their concerns in the present.

An exercise in the second half of the survey asks students to make connections between past and present. This involves the Committee on Public Information (CPI), the propaganda office of the U.S. government during World War I. After students develop historical questions around the CPI's activities and the propaganda that it produced, I ask students to discuss and write about whether or not they thought the government's efforts at controlling speech and information were proper. Students see the connections. One group reflected on how officials perceive issues and how they use propaganda: "All these ads can be tied to the present because, just like today, the enemy is viewed as evil and Americans view themselves as saviors of the world. Americans still use propaganda to glamorize war in hopes of recruiting the next generation." Another saw connections between World War I and Iraq: "The overall theme throughout the sources seems to encourage all Americans, whether male or female, black or white, [to] support the war and not become cowards. This can even be seen in America today [where] there are constantly ads and promotions that encourage society today to support the troops in Iraq. There is constantly a push, then and now, to spread

freedom and support that cause despite danger and fear." These students find the familiar in the past and can readily understand the choices and decisions Americans faced in World War I.

Primary Sources and Citations

A continuing point that I stress with the projects is the use of primary sources. The past is not made up. Historians' opinions about what happened, how people felt, what their ideas were, and from where those ideas came are suppositions or inferences that historians make by examining evidence. Thus, I have a couple of projects that stress the relationship between the evidence and the claims historians can make about the past. One project asks students to discern the values of the emerging urban middle class by looking at turn-of-the-century advertisements. Another asks students to compare the deck log of the USS *Greer* (a destroyer that was fired upon by a German U-Boat in September 1941) with the claims that Franklin Roosevelt made about what happened in the North Atlantic. When drawing conclusions from evidence, I require a quotation in order to fully demonstrate that a particular person actually thought the way that the student claims they thought. Thus, when claiming that Roosevelt had certain ideas about Nazi Germany, I expect a quotation from a Fireside Chat, or when students write that workers believed that the Lowell factory system protected a woman's virtue, I expect a quotation from the *Lowell Offering*.

The projects therefore encourage students to see the limits of the types of claims they can make about the past and to sculpt their arguments to remain true to the evidence. These projects on evidence bring students close to sources and "actually make you think and analyze the materials," as one remarked. Many students had not thought much about the primary sources of history: "The class projects were extremely helpful in gaining hands-on experience with primary sources. I have never in my college experience had a chance to really dig into primary sources." This also tests students' fealty to the evidence. My project on nineteenth-century Native American removal asks students to analyze the views of various politicians and participants. Often, students struggle with the intellectual problem of attempting to figure out what might be the good and bad repercussions of Andrew Jackson's or Thomas Jefferson's policies. But I stress that, if the politician or participant did not discuss these repercussions in the writings that the students have read, then the student is going beyond the evidence into the realm of speculation. Some students have discovered the perennial problem of historians: "The projects were sometimes annoying if I couldn't find evidence I was looking for." What we can claim about the past must be supported by evidence.

Last, my advocacy for citation increases throughout the semester. By the end of the course, students know that every claim and certainly every quote must be cited. They know that I have zealousness for it. But this harping on citation serves to underscore what is taught in other disciplines, that credit must be given where credit is due.

Student Evaluation

Students generally like the projects. Some readily understand the methodological purpose of the projects. One wrote that "The class projects were an interesting and hands-on method of introducing students in a first-year history course to basic concepts necessary to the formulation of a cogent historical argument." Others understood the critical thinking aspect: "The projects forced me to look at the material from a more critical perspective instead of just memorizing data."

Complaints, though, commonly fall into two categories. First is the time problem. Many students complain that they do not have enough time to complete the project (one even suggesting using two class periods for them). In a 75-minute class period, I usually spend about fifteen minutes lecturing on the details of the event or situation. Students then have about sixty minutes to complete the work. I have observed two types of group interactions that might account for these feelings of haste. First is the dynamic group. This group has four energetic and informed individuals who spend most of the time discussing the events, people, and arguments they want to make and spend their time that way. One student who felt rushed commented that "The class projects allowed you to discuss, question, and argue various points of view," while another found it "interesting to hear everyone's perspectives." In some cases it got to be a problem. As one student said, "Our group tended to do a lot of discussion." But this is not such a bad problem.

A second type of group would be very quiet and spend most of their time reading the text. A student commented that I could improve group efficiency "by teaching a class before each project dealing with subject matter of project because not everyone reads." Another suggested that I "find some way for everyone to actually read the text." But this rather defeats the purpose of the projects for they definitely stress being prepared for class. Some students readily understand this instrumental purpose: "The projects forced me to read and to understand more about individual incidents in American History."

A second major complaint about the projects is the free-rider problem. Many students see this as an opportunity to get credit for no work, and students complain about that: "As it is in most group projects, one or two people within the group tend to contribute all the work." Their peers are often frustrated at their lack of preparation and involvement. I now incorporate peer review into the projects. Students, at the end of the semester, assess and grade their group colleagues. The group peer review can affect grades by as much as half a letter grade. This has cut down on this type of complaint.

Conclusion

In problematizing the past, I teach students to see that Americans made choices within the social and cultural contexts that defined their world. Thus, I teach students to practice historicity, that is, to understand those choices in the way that the participants saw them. This encourages students to see problems through differing points of views, engendering in them a sense of compassion for others and their

struggles. I think I have been successful in this. Students report that "The projects really helped us think about history in a different way" and "taught [us] to think objectively without bias."

Overall, I think the project-based instruction has shown students some of the passion I have for historical research and has transformed history as a subject for them. As one student commented on the projects, "I feel like they [the projects] have taught me how to look at why things in history happen the way they did rather than just memorizing dates." It also opens a more refined and educated, and more professional, way to think about the past. As one student wrote, the projects "really helped me to see what a historian really does." This has encouraged greater student involvement with the past and with the texts. "I'm really glad that we did this project because it made much more sense reading the book. As you read, I didn't so much feel I was being taught history, but more of a story. When you assigned the project it was so easy to do, due to the fact that it was a giant history lesson. Overall the class projects are a good source of learning and thinking in a different way." And that has been my purpose.

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Sample Project
Project #6: Historicity

Historicity is the historians' skill of understanding the actions of historical actors in the terms that the actors themselves understood their behaviors: "By attempting to get inside the minds of the historical actors, we can perhaps better understand why they acted as they did."[16] In this exercise, you should write one or two paragraphs that demonstrate an understanding of antebellum American ideas or attitudes about women's roles, labor, and factories from the perspective of the participants.

The Historical Problem: We know that two significant trends were occurring in New England society after 1810. First, the economy was industrializing, and this required more labor to fill the textile factories that were being built. The factories were dirty and unseemly and threatened the republican virtue of self-sufficiency. Second, men and women adopted new cultural norms about the place and role of women in society; women should be spiritual guides for families and preserve their virtue. These two trends conflicted with one another. Thus, our historical problems for this exercise can be one of the three that Wheeler and Becker pose (see p. 150, but rephrased here):

1. How did this conflict affect men and women of Lowell? What did they do?
2. What fears and anxieties did this conflict reveal or are revealed in the evidence?
3. How did the mill girls attempt to cope with this conflict?

[16]William Bruce Wheeler and Susan D. Becker, *Instructor's Resource Manual for Discovering the American Past: A Look at the Evidence*, fifth edition (Boston: Houghton Mifflin, 2002), 40.

Sometimes one effective method of identifying fears, anxieties, or the meanings of behaviors, actions, and conflicts is to look at, what Wheeler and Becker call, "prescriptive literature."[17] Prescriptive literature, or more generally "advice," tells people what to think, how to behave, and what to feel. It often attempts to reassure readers, the recipients of that advice, that everything will be okay, that a world in turmoil will become stable. So, the method here is to reflect on that advice. If the advice says to stay sober, then the fear might be fear of drunkenness. If the authority assures parents that the boarding houses are clean and chaperoned, then the social fear might be about filth and licentious behavior. In short, affirming statements ("be good") often betray fears about their opposites ("we fear the world is becoming evil," or "we fear for your reputation").

Please limit your selection to sources 1, 2, 4, 6, 7, 8, 9, 10, 11, 15, 18, 19, 20, 21, 22.[18]

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[17]Wheeler and Becker, fifth edition, Vol. 1, 151.

[18]These are sources (documents) from the Wheeler and Becker collection.

TEACHING WITH ON-LINE PRIMARY SOURCES:
DOCUMENTS FROM THE NATIONAL ARCHIVES

LESS IS MORE:
LUDWIG MIES VAN DER ROHE, GLASS HOUSES, AND IMMIGRATION

Daniel F. Rulli

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When the Armour and Lewis Institutes of Chicago merged in 1940 to form the Illinois Institute of Technology (IIT), the director of architecture, Ludwig Mies van der Rohe, was asked to develop plans and design the buildings for the newly expanded 120-acre campus. Not since Thomas Jefferson's design of the University of Virginia in 1819 had a university campus been the work of a single architect. This responsibility was accorded to van der Rohe just two years after his entry into the United States and foretold the pivotal impact that his architecture would have on America and the world. Soon after his retirement from IIT in 1958, van der Rohe was awarded Gold Medals by both the Royal Institute of British Architects and the American Association of Architects. Five years later, President Lyndon Johnson presented van der Rohe with the Presidential Medal of Freedom, America's highest civilian award.

The featured document for this essay is Ludwig Mies van der Rohe's 1938 Declaration of Intention to become a citizen of the United States. Immigration documents like these provide interesting and valuable information about future citizens of the United States. While the information provided might appear to be straightforward statements of fact, in many cases an interesting story or intriguing question lies behind every completed blank. For example, on the first line of his declaration, van der Rohe lists his name as "Ludwig Mies, formerly Ludwig Mies van der Rohe." However on the form, at some point in the process, "formerly" was struck out and replaced with "alias." In 1921, when his marriage of eight years ended, he changed his name from Ludwig Mies to Ludwig Mies van der Rohe by adding the Dutch "van der" and his mother's maiden name of "rohe." But why was "formerly" replaced by "alias," and why did he indicate that his name was formerly Ludwig Mies van der Rohe, when in fact his name was formerly Ludwig Mies? Also, the document is dated August 29, 1938, but he did not become a citizen until 1944. Is there any significance to those dates? Van der Rohe indicated on the form that he was a resident of Berlin, Germany, but that he entered the United States from Cherbourg, France. Why was that? The vessel named was the *SS Europa*. Research indicates that this particular ship was German and had a fairly long and illustrious record. No, this was not one of the common transports that carried thousands of immigrants to the United States just prior to World War II; this was a semi-luxury liner, capable of record speed for the time. What does this suggest about why and under what circumstances van der Rohe left Germany? Below is the story behind the document.

Ludwig Mies van der Rohe was born in Aachen, Germany, on March 27, 1886. His father operated a construction business, and at a fairly early age van der Rohe acquired some experience in stone carving. As a teenager, he was also employed as a draftsman for architect Peter Behrens, who specialized in building modern industrial buildings. Walter Gropius, who later became the famous founder and director of the Bauhaus school of design, was also employed with Behrens. While with Behrens, van der Rohe was exposed to the current design theories and to progressive, avant-garde German culture. Having no formal architectural training, he nonetheless gained considerable experience and confidence through several independent commissions. In 1912, at 26, he opened his own architectural firm.

After World War I, van der Rohe continued to successfully design traditional custom homes, but began experimenting with steel frame-glass wall designs that culminated in his stunning proposal for an all-glass-faceted skyscraper in 1921. In future designs, he increasingly integrated the concepts of open floor plans, simple lines, pure use of color, space rather than mass, asymmetry, functionality, cubic shapes and right angles, the extension of space beyond the interior, and American architect Frank Lloyd Wright's style of free-flowing spaces that take in the outdoor surroundings. Much of his developing style was seen in his 1927 masterwork of the German pavilion for the Barcelona International Exposition in 1929. This pavilion hall had a flat roof supported by columns, but the internal walls were made of glass and marble, and because they did not support the structure, they could be moved around to suit any purpose of the space. Again, the emphasis was on fluid spaces that flowed from one to another and from indoors to outdoors. In 1930 van der Rohe met the famous American architect Philip Johnson, who, two years later, invited van der Rohe to exhibit his architectural ideas, including some furniture designs like the Barcelona chair, at the Museum of Modern Art (MoMA) in New York City. The result was instant fame and recognition for van der Rohe in America.

At the same time in his career, van der Rohe had joined Gropius and other avant-garde artists, architects, and teachers at the famous Bauhaus school of design in Weimar, Germany. The major philosophical goal of the Bauhaus was to find an artistic compromise between the aesthetics of design and the demands of modern industrialism and commercialism. Influenced by socialism, the Bauhaus was particularly focused on creating aesthetically pleasing, yet functional, housing for workers. Van der Rohe's ideas of free-flowing open spaces, steel frame, pre-cast concrete, and glass walls were supported and expanded by his colleagues during his tenure at the Bauhaus. The Bauhaus had physically relocated from Weimar to Dessau and finally to Berlin by 1932. Van der Rohe served as its director for two years until its closure.

Less than three months after their rise to power in Germany, the Nazis made it clear what they expected of German art. As in the Soviet Union under Stalin, Hitler, an amateur artist and architect in his youth, was determined that German art and architecture would symbolize and represent the ideals of German culture under the Third Reich. Rather than focusing on literature as the Soviet Social Realism style did

in the Soviet Union, the Nazis concentrated on visual art and architecture. It was to be neoclassical in style and anti-capitalist, and to evoke historic German romanticism, heroicism, and nostalgia for past German greatness. The architectural style of Ludwig Mies van der Rohe and the Bauhaus were a universe apart from what the Nazis required. As a result of continuous criticism from the Nazis that the Bauhaus style was not "German" in character, and that the school had been associated with socialist, communist, and other left-wing, progressive ideologies, van der Rohe was forced to close the school. For some time after that, van der Rohe actually tried to convince the Nazis of the merit of his architectural designs and repeatedly pressed for and attended meetings with Nazi officials, but to no avail. Reluctantly, after enduring financial and psychological oppression from the Nazi government, he left for the United States in 1938, accepting a commission for the design of the Resor House in Jackson, Wyoming. As mentioned earlier, he was also offered the directorship of an architecture school in Chicago. Van der Rohe's reputation in America was already well established as a pioneer of modern architecture and as one of the major proponents of the international style of architecture. American architectural giant Frank Lloyd Wright now had serious competition for the position of America's greatest living architect.

Returning to the featured document, most of the story behind Ludwig Mies van der Rohe's departure from Germany is known. His "difficulty" with the Nazis might explain his departure from Cherbourg and his financial success as an architect in Germany might explain his untypical transport to the United States. His Declaration of Intention also indicates that he had three children, all of whom remained in Berlin at the time. His departure on August 29, 1938, was just a year and a few days before the Nazi invasion of Poland and the start of World War II on September 1, 1939. His Declaration of Intention was not completed until a year after his arrival in the United States and just a few months before the invasion of Poland. It is worth noting that he decided to become a U.S. citizen before the war started.

Ludwig Mies van der Rohe's thirty-year career in the United States from 1939 until his death in 1969 was stellar. As mentioned above, his first major project was the campus buildings at IIT in Chicago. These buildings remain classic examples of his "glass box" design as simple cubes, framed in steel and covered with glass: "less is more." His residential masterwork is the Farnsworth House (designed and built between 1946 and 1951), located on sixty acres outside Chicago along the Fox River. It mirrors the Barcelona pavilion, from a decade earlier, with an elevated platform, simple rectangular shape, and all-glass partitions that let nature and light permeate the interior space. In one structure, van der Rohe demonstrated that industrial materials like glass, steel, and concrete could be used to create aesthetically great architecture. His other major triumph in Chicago was the design of four high-rise apartment buildings on Lake Shore Drive. Unlike other typically brick residential buildings, van der Rohe's towers were a radical departure and had facades of glass and steel. They became the models for hundreds of other luxury high-rise apartment buildings built in Chicago and elsewhere around the country.

In 1958, van der Rohe designed what is considered the pinnacle of modern corporate high-rise, industrial, skyscraper architecture: The Seagram Building in New York City. In an aggressively innovative approach, much copied since, van der Rohe set the tower back from the property line and created a front plaza, courtyard, and fountain area on Park Avenue. This 38-floor masterpiece was clad in bronze and remains today the epitome of skyscraper architecture.

In ironic conclusion, van der Rohe's architecture, with its origins in the socialist internationalist style from the Bauhaus, has now become the style of choice for large American corporations. Nonetheless, in his career, he painstakingly created and promulgated a new architectural style based on a new era of technological invention. He believed, philosophically, that architecture should communicate the meaning and the significance of the culture in which it exists.

NOTE: For access to the document, visit www.archives.gov/research/arc/. After clicking the yellow search button, type the identifying ARC #281856 into the keyword box and check the box for "descriptions linked to digital copies" just below the keyword box. The document may be printed and duplicated in any quantity. This document is from Record Group 21, Records of District Courts of the United States; the National Archives Great Lakes Region, Chicago, Illinois.

TEACHING SUGGESTIONS

1. Document Analysis: Defining Immigration

Ask students to complete the document analysis worksheet at http://www.archives.gov/ education/lessons/worksheets/written_document_analysis_worksheet.pdf in order to glean the basic information about van der Rohe's immigration to the United States. Lead a discussion about the form and the type of information asked. Explore with students the ways in which van der Rohe's application might be unique. Ask students to consider what has changed since 1938 and create a declaration of intention form for 2007. When students have completed their forms, share with them the actual form used at http://www.uscis.gov/files/form/n-300.pdf and ask them how their form compares and what considerations have changed since 1938.

2.. Cross-Curricular Activity—Geography: Mapping the International Style of Architecture

Van der Rohe is considered the father, or at least the major proponent, of the *international style* of architecture. Help students define and explain the characteristics of that style. (The following might be useful http://jan.ucc.nau.edu/~twp/architecture/ international/.) Then divide the class into small groups based on the continents, and ask each group to create a large-format map of their continent and illustrate it with images from the various sources of buildings in this style in various cities. Groups should prepare an oral presentation on their continent that includes the characteristics of

international style for each of their examples and background on the individual buildings.

3. Group Comparative Analysis Activity: Immigration Policy Then and Now
Divide students into five groups (groups based on chronological periods of forty or fifty years each), and ask them to create a chart that lists and defines United States immigration policy from 1790 to present. Ask each group to analyze and report to class on key policies, their origins, and results. During the discussion of their findings, push-and-pull elements of immigration—those factors that would push people out of a country or pull them into another country—should be included. Encourage students to cite examples of American immigration or immigrant groups that fit these factors. A discussion of refugees might also be useful. Finally, lead students in a discussion of the various historical incidences and experiences of immigrants who have been excluded from countries, for example, Jews from Nazi Germany and Chinese from the United States. During the concluding class discussion, examine current issues effecting of immigration around the world, such as racism, economics, cultural conflict of language and customs.

4. Group Comparative Analysis Activity: Buildings from Rome to New York
Divide students into groups based on architectural period and style and ask them to create an illustrated annotated timeline of architecture from early Greek and Roman times to the present. Some example periods and styles are: Ancient Architecture, 3000 B.C. to 337 A.D.; Early Christian and Medieval; Romanesque, 500 to 1200; Gothic Architecture, 1200 to 1400; Renaissance Architecture, 1400 to 1600; Baroque Architecture, 1600 to 1700; Rococo Architecture, 1650 to 1790; American Colonial Architecture, 1600 to 1780; Georgian Architecture, 1720 to 1800; Neoclassical/Federalist/Idealist, 1750 to 1880; Greek Revival Architecture, 1790 to 1850; Victorian Architecture, 1840 to 1900; Arts and Crafts Movement in Architecture, 1860 to 1900; Art Nouveau Architecture, 1890 to 1905; Art Deco Architecture, 1925 to 1935; and 1900 to present. Set uniform standards for the size of the paper for each group. Direct the students to present their findings and to fit their timeline pieces together. During their presentations, they should explain how van der Rohe's belief that architecture should communicate the meaning and the significance of the culture in which it exists applies to the period they studied.

5. Cross-Curricular Activity—Architecture, Art, and Physics
Jointly with a physics teacher and physics class, explore the connection between technology, invention, culture, and architectural engineering. Ask students to demonstrate their learning by constructing model buildings of any style from any materials. Or, with an art colleague and art class, explore and compare the context and origins of American art from the perspective of landscapes, seascapes, and van der Rohe's creation of the cityscape. Ask students to consider how the evolution of these

art forms reflects the evolution of American culture. For this activity, the classes could be divided into three groups with each group focusing its research on visual representations of landscapes, seascapes, and cityscapes for a class presentation.

6. The Declaration of Intention for Ludwig Mies van der Rohe only represents one document that could be used to develop his biography. Brainstorm with the students to develop a list of other records that could be used to document his life. Ask students to develop an oral presentation of their own biography using various records and documents of their own. Examples might be birth certificates, photographs, video recordings, and artifacts. Allow students time to tell their story to the class through these documents.

7. Architecture and Your Community: Local History
Ask students to photograph businesses and residences of interest to them in their community and trace the style of the architecture and its cultural context within their community. For example, how does the architecture of a train depot suggest the history of the community and the time period in which the depot was built? Allow class time for them to share their findings.

8. Becoming a Citizen
Ask students to research the process whereby a person becomes a citizen (see http://www.uscis.gov/portal/site/uscis) and create an individual visual illustration of the process (perhaps a drawing of the Capitol with the process written on the steps). Ask students to consider the steps and requirements and what has changed since 1850. Students might want to check with local officials to identify the process in their own community: How is it done, who becomes a citizen, and how many are naturalized each year?

NOTE: Skyscrapers and architecture from the *Mini Page*: see the November 26, 2006 issue of the *Mini Page* by Betty Debnam and the National Building Museum (www.nbm.org) for various activities and information about skyscrapers and architecture.

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Lawrence of Arabia: The Battle for the Arab World. **Produced by Lion Television in association with PBS and Devllier Donegan Enterprises. Written, produced, and directed by James Hawes. UK, 2003; color and black and white; 112 minutes. VHS, DVD $24.98 ShopPBS.com; VHS $54.95 ShopPBS.com/teacher.**

As the United States attempts to install a new government in present-day Iraq, this PBS documentary about T.E. Lawrence and Arab nationalism raises some eerie echoes. Winston Churchill called Lawrence "one of history's greatest men." Lawrence himself certainly tried to live up to that description with his pretentious *Seven Pillars of Wisdom* (1926), while the American journalist Lowell Thomas created "Lawrence of Arabia," that dashing and romantic figure of the desert. (In 1920s America Arabs were viewed by the general public as foreign and exotic, not as today when the image is one of the fanatical terrorist.) The entire Lawrence mythos was capped by David Lean's spectacular film *Lawrence of Arabia* (1962), starring the young and handsome Peter O'Toole playing a steely-eyed and intense Lawrence, although O'Toole is actually much taller than the rather short of stature Lawrence. Getting a bead on this enigmatic, psychologically, and sexually troubled figure has never been easy. Was he the daring and dashing figure who dressed as an Arab and wanted to promote Arab nationalism but was betrayed by the British government and agonized his whole life over that betrayal? Was he at heart just an officer in the British army where his loyalty ultimately rested? Or was he a masochistic poseur who straddled two worlds—the Arab and the British Empire—but found solace in neither as he hurdled toward his fatal motorcycle accident in 1935?

There have been numerous biographies of T.E. Lawrence, including Jeremy Wilson, *Lawrence of Arabia, The Authorized Biography of T.E. Lawrence* (1990), John Mack, the Harvard psychiatrist who wrote *A Prince of Our Disorder* (1976), and Michael Yardley who produced two Lawrence biographies, *Backing into the Limelight* (1986) and *T.E. Lawrence* (2000). Not surprisingly, both Mack and Yardley serve as "talking head" experts in the documentary. Director James Hawes also employed as historical consultants Malcolm Brown, author of the new biography *T.E. Lawrence* (2003), and Sulieman Mousa, who wrote *T.E. Lawrence: An Arab View* (1966). So if the figure of T.E. Lawrence is well known, if not completely understood, by both scholars and laymen, then what does this film tell about him that is new? James Hawes in an interview responded to just that question: "It provides a unique perspective of Lawrence from the Arab point of view .... We interview Arab men whose fathers fought beside Lawrence against the Turks, and Arab scholars that have studied him for years. These are people for whom this is not distant history, or something familiar only from a Hollywood movie, but their history." And Hawes does indeed try to present an Arab perspective through the use of such commentators as Youssef Choueiri, author of *Arab Nationalism*, Kamel Abu Jaber, ex-foreign minister of Jordan, Senator Alia Abu-Tayeh of Jordan, the great-granddaughter of Auda, who fought with Lawrence,

two other members of the Abu-Tayeh clan identified as "tribal historians," and a number of Arab informants who are old enough to have some sort of hazy memories of Lawrence and his time. For the serious scholar there is nothing new here and some of the interviews come off as too staged. But for average students at American universities or high schools the strong articulation of an Arab nationalism that sees the current state of Israel as part of a seamless web of European imperialism that goes back to the First World War may be revelatory. And the conclusion that Choueiri reaches in terms of Lawrence's loyalty sets the right tone: "The Arabs were his mistress, but he was married to the British Empire."

The film quite adequately dramatizes the strange career of T.E. Lawrence, beginning with his illegitimate birth in Wales in 1888, his student days, his growing fascination with the Middle East, his time as a British officer, "Lawrence of Arabia" fame, and then his enlistment in the RAF as an ordinary sergeant, and ending with the motorcycle accident that took his life. Director Hawes also deals quite explicitly with Lawrence's love affair with a young Arab man, his supposed lashing by the Turks that gave him sexual pleasure (Michael Yardley opines that Lawrence made the entire incident up), his suppressed homosexuality, and his masochistic tendencies toward self-mutilation. The documentary was filmed in Syria, Jordan, and the United Kingdom in many of the same places Lawrence had in fact been. The actor George Pagliero's Lawrence, dressed in turns in kaffiyeh and British military attire, will not be mistaken for Peter O'Toole's Lawrence. The film is done in the standard PBS mode of voice-over narration, "talking heads," archival footage, and reenactments, usually on a very limited scale, giving an amateurish impression. But there is only so much a director can do with this genre of documentary film without pushing out into the domain of large-scale cinematography.

Some reviewers have not been kind to this film, and this reviewer certainly agrees that some interviews seemed forced, that reenactments can become cloying after a time, and too much emphasis is placed upon Lawrence's psychological problems as an explanation for his actions. But still the film presents a reasonably sophisticated account of a complicated, troubled man in the context of Arab nationalism. While the serious historian of the Middle East might find the documentary lacking in content and analysis, the film can be deployed successfully as a teaching aid at the undergraduate and high-school level where many of these ideas will be new to students.

For better or worse, Lawrence was there when the maps of the Middle East were being drawn with profound implications for today. Without Lawrence, who convinced then Colonial Secretary Winston Churchill that the Hashemite dynasty enjoyed support in Mesopotamia, it would never have come to power in Jordan and Iraq. Indeed without Churchill and Lawrence backing the Hashemites, there would have been no modern Iraq. And the rest as they say is history.

Cameron University   Richard A. Voeltz

BOOK REVIEWS

Dennis A. Trinkle and Scott Merrimann. *The History Highway: A 21st Century Guide to Internet Resources*. 4th edition. Armonk, NY: M.E. Sharpe, 2006. Pp. 696. Paper, $39.95; ISBN 0-7656-1631-9.

The Internet represents an astounding historical transformation in the acquisition of knowledge and exchange of information. According to the Central Intelligence Agency, there were over one million Internet users in the world in 2005, over twenty percent of them in the United States alone. The number of Web pages is growing so fast that it is impossible to give any reliable figures; the best estimates suggest more than eight million. It is impossible for educators to ignore these developments; instead, we are better off to embrace the resources available. To help us make sense of the dizzying maze of the Internet comes *The History Highway*.

This invaluable reference work aims to offer detailed information about quality resources for the historian and how to find them on the Web. Part I of the book serves as a short introduction for those who might have only limited experience using the Internet. At the end of the work one can also find a useful glossary of the most commonly used web terminology. In addition, the authors have included a helpful section on how to evaluate Internet resources—a critical skill in information literacy.

Part II is the core of the volume. It lists over 3,000 websites that have been evaluated for their reliability and usefulness to the serious study of history by specialists in the relevant fields. This section of the book is organized topically, covering American and world history and their sub-fields. Each entry includes a brief annotation, helping the reader determine the value of the site for his or her specific needs. In addition, an effort is made to identify the best sites in each field. Ten new chapters since the 2002 edition cover topics such as futurism, environmental history, Mediterranean and Middle Eastern history. As part of the purchase one also receives a CD-ROM version of the text, with live links to the resources evaluated. Although a bit cumbersome to navigate in its PDF format, the CD-ROM is still helpful in providing easy access to the sites without having to type in each individual URL.

The History Highway offers a broad and up-to-date reference to the astonishing amount of historical information available on the Internet, while acknowledging that the Internet is in constant flux. This volume is most useful to educators, especially those who teach online, in preparing course materials. In addition, the historical researcher will find the *Highway* an extremely useful map in identifying materials, both primary and secondary, available online. And for the history buff—as well as the professional historian—the CD-ROM will offer countless hours of access to the exciting world of online history.

California State Polytechnic University, Pomona   Päivi Hoikkala

Gabrielle M. Spiegel, ed. *Practicing History: New Directions in Historical Writing After the Linguistic Turn.* New York: Routledge, 2005. Pp. 288. Paper, $34.95; ISBN 0-415-34108-6.

Practicing History consists of debates on theoretical analysis in the last twenty-five years and on the tools of understanding and analyzing the past. In the preface and introduction Gabriel Spiegel provides context and background to the debates in the field and summarizes the main arguments. Spiegel divides the book into three sections containing thirteen chapters written by well known scholars in the field such as Pierre Bourdieu, Michel de Certeau, Anthony Giddens, and Joan Scott, to name only a few. As with the question of the egg and the chicken, these debates center around the question of structure versus agency in analyzing historiography and whether human agency can be seen as an agitator versus an originator of structures.

Several key concepts are addressed in this work, such as Saussure's linguistic theory, Lacan's psychoanalysis of different ways of seeing, Foucault's discourse of power and knowledge, Gramsci's concept of the hegemony of certain discourses, and Said's deployment of Foucault's and Gramsci's concepts to the field of Orientalism.

These debates and insights invite us to think about whose history is written, who is writing it, and that history is relative and continuously written and then rewritten with new available sources, information, and methods. These debates also ask us to think of issues such as: race, gender, class, and culture and their effect on history; the history of the marginalized and or dehumanized people, topics, and issues; and how to write and analyze them. They ask us to think about the limits of writing history about women, men, class from the perspective of the writer, not from the perspective of those written about, and the power relations between them. They provide us with debates on theorizing history, history of theorizing, and the politics of theorizing. As we know that history is written by those who write more or have the tools, access, and the power to write, then the field is already a biased project.

The book could be used in advanced undergraduate as well as graduate courses majoring in history but also in other fields and subfields in the social sciences and humanities disciplines. It could also be used by instructors to introduce in social science and humanities classes a way to articulate openness to different interpretations.

As Ibn Khaldoun, the great fourteenth-century Arab scholar, reminds us, not everything can be explained and known with complete certainty. Yet a healthy approach to knowledge is the application of logical deduction to test and even expose contradictions, flows in arguments, explanations, and theories, in order to keep working on a better understanding. Thus, knowledge is a process, a journey.

University of California, Davis   Magid Shihade

Marshall W. Fishwick. *Cicero, Classicism, and Popular Culture.* **New York: The Haworth Press, 2007. Pp. 228. Paper, $24.95; ISBN 0-7890-2592-2.**

Part memoir, part scholarly treatise, part travelogue, the late Marshall Fishwick's last work is above all a deeply personal labor of love. Fishwick, a professor emeritus at Virginia Tech, is credited with being a pioneer in the field of Popular Culture Studies. He was the co-founder of the Popular Culture Association and founder of *International Popular Culture*, a key journal in the field. Author of over twenty books and recipient of the Life Achievement Award in Popular Culture, in *Cicero, Classicism, and Popular Culture* Fishwick traces the roots of the field he helped found back to Cicero, who he credits with being the "Godfather of Popular Culture." Fishwick's deep admiration for Cicero began in a high school Latin class, and it seems fitting that his last work ties together the lives of the "Godfather of Popular Culture" with the Godfather of Popular Culture Studies.

The book weaves together an analysis of the life of Cicero, his importance in his own time, and his effects on modern culture with Fishwick's own journey to Italy to "find Cicero" and his encounters and discussions with various codenamed individuals who are experts in different areas from Machiavelli to the Catholic Church. This part of the book reads almost like a suspense novel, with Fishwick being sent on his academic tour of Italy by a mysterious Countess to meet-ups with revolutionaries and dignitaries known only as *Moda* or *Verbarossa*. The true meat of the book, however, lies in Fishwick's discussion of Cicero and his ever-present effects on our modern world. In a very easily readable style, Fishwick discusses Cicero's importance to Roman culture and, consequently, to our own. Fishwick credits Cicero with not only serving as a bridge between Greek culture and the Roman world, but also with laying the foundations of the popular culture that still surrounds us today. Fishwick argues that Cicero was more than just a famous orator and writer. He brought over philosophy and ideas from the Greeks, influencing our view of Greek culture more then any other person, and coined words and phrases in Latin that helped to establish Roman Culture, which in turn was exported throughout the Empire, filtering down to America's Founding Fathers, and infusing our modern culture today. Fishwick calls him both the "Founding" and the "Framing" Father of popular culture: "'Founding' in that he linked the Greek and Roman worlds, and thus set into play many of the ideas that now control us; 'framing' in that he set the framework (in words and documents) that defines much of our culture."

While Cicero might not be, as Fishwick claims, "with the possible exception of Jesus, the central figure of Western Civilization," Fishwick's obvious passion for the subject helps one to entertain certain connections that might or might not exist. While it is clear that Roman culture has had a great impact on modern society, Fishwick's emphasis on Cicero as the font from which all popular culture flows can at times be a bit tenuous. This book is not an entry-level window into Cicero and Roman Culture. Names, places, and events are often mentioned, and a background in Latin and Roman

history are handy tools to have while reading. While its personal bent makes it not the best selection for an assigned reading, a lecturer might find the scores of parallel—Cicero and Thomas Jefferson, Cicero and Machiavelli, Cicero's Rome and Bush's America—to be good fodder for lecture topics in a variety of disciplines.

University of Central Florida   Melinda Gottesman

John P. Jackson, Jr. and Nadine M. Weidman. *Race, Racism, and Science: Social Impact and Interaction.* **Science and Society Series. New Brunswick, NJ: Rutgers University Press, 2004, 2006. Pp. 403. Paper, $29.95; ISBN 0-8135-3736-3.**

In a lucid account, John P. Jackson and Nadine M. Weidman trace the origin, development, and decline of the concepts of race and racism within the context of the discourse among scientists about these concepts. The authors define science broadly to include the natural and social sciences. The concepts of race and racism, rooted in medieval Spain, predate the rise of experimental science. Several Enlightenment thinkers aimed to study race with what they regarded as scientific objectivity. Jackson and Weidman make clear that the pursuit of objectivity was illusory. Enlightenment thinkers were subjective in regarding Europeans, or some subgroup of Europeans, as superior to Asians, Amerindians, and Africans. The authors do well to emphasize the plasticity of race. Some writers and scientists regarded Europeans as a race. Others believed Europeans to be not one but rather several races. Some used race as a synonym for species whereas others regarded the races as subgroups of a species. In the nineteenth century speculation about race and evolution culminated in Charles Darwin's *On the Origin of Species* (1859). Darwin's circumspection on the relationship between race and evolution did not deter others from asserting that Europeans were the superior race because they were more highly evolved than other races. In some instances, post-Darwinian racists placed Africans as a link between the apes and Europeans. Particularly important is the authors' coupling of the pseudo-science eugenics with the atrocities of the Holocaust. The revulsion against Nazi race policies led scientists to distance themselves from racism. Ultimately geneticists undermined the concept of race, making clear that aside from small variations, all humans have roughly the same genotype. There is not enough genetic diversity among people to justify the concept of race.

Several features of *Race, Racism, and Science* recommend it to the reader. The authors divide each of the seven chapters into subsections. At the end of chapters one and two, Jackson and Weidman summarize their narrative in a conclusion. For reasons that are unclear, the authors drop the conclusion from subsequent chapters, though they end each chapter with a summation despite the absence of a formal conclusion. After each chapter the authors appended a bibliographic essay that focuses on secondary

sources, though in their research the authors used both primary and secondary sources. Sidebars provide details about the lives of several scientists discussed in the book.

Race, Racism, and Science should be an indispensable book in any course in which race is the central concern. An African studies course might use the book as a supplement to the lectures and textbook. A graduate course in the history of biology might also use *Race, Racism, and Science* as a supplement. An instructor might, taking the book as a starting point, ask students to research and report on the work of one topic in the book. A student, for example, might examine the craniometry of Samuel Morton or the eugenics of Charles Davenport. Alternatively an instructor might use the racism of Louis Agassiz as the basis for a discussion of the subjectivity of science. Instructors eager for material suitable for a lecture might draw upon the book for its narrative on eugenics, a topic germane to the histories of the United States, Britain, and Germany. One hopes that *Race, Racism, and Science* will receive the attention it deserves.

Independent Scholar   Christopher Cumo

Helen M. Jewell. *Women in Late Medieval and Reformation Europe, 1200-1550*. New York: Palgrave Macmillan, 2007. Pp. 171. Paper, \$29.95; ISBN 0-333-91257-8.

This excellent volume is part of the European Culture and Society Series. Helen M. Jewell, now retired, was formerly Senior Lecturer in the School of History at the University of Liverpool. Her previous publications include *Women in Medieval England* and *Women in Dark Age and Early Medieval Europe c. 500-1200*, the latter also in this series. The author combines a historiographical survey of trends over the last thirty years with recent scholarship that will provide an indispensable introduction for students, teachers, and anyone interested in women's history from the later Middle Ages to the Reformation. The book could be assigned for an upper-division course covering this period, but an instructor could find a great deal of material for lectures in this a rather slim but densely packed volume.

In chapter 1, which is an introduction, the author states that the focus is on Western Europe. She then looks at the various social groupings and communities as well as the impact of political, economic, demographic, and religious developments on women during the period 1200-1550. The chapter concludes with an examination of primary sources and an evaluation of the historiography of the subject. The second chapter discusses the misogynistic elements in Ancient Medicine, the Judeo-Christian tradition, and canon and secular law that worked to keep women in an inferior position throughout the Middle Ages for the most part. Furthermore, women's options contracted in the Renaissance, and the Reformation strengthened patriarchal ideology. The next two chapters are especially interesting because of their focus on the practical, i.e., women in rural and urban communities. Chapter 3 first examines the role of

women in the agricultural cycle and in pastoral economies. Then the impact of manorial obligations on women is scrutinized. This is followed by a consideration of the domestic roles of countrywomen, and finally there is a summary of the rural woman's life cycle. Chapter 4 is rich with details of women in urban communities. We learn about the unhealthy conditions of town life, the exploitation of female domestics, the role of women in trades and crafts, domestic life, the crucial role of wet-nurses, and prostitution. This chapter also concludes with a look at the life cycle of urban women. The focus in chapter 5 shifts to women and power, beginning with queens and then women of the nobility and landed classes. This chapter also includes a life cycle. The author believes that it might be worth reconsidering "the possibility of women actually wielding power," and the chapter ends with some examples such as Blanche of Castile, Margaret of Denmark, and others. Chapter 6, which concerns women and religion, includes discussions of nuns, mystics, beguines, teritiaries, saints, devotional observances of laywomen, women and heresy, witchcraft, Jewish and Muslim women, and, finally, the Reformation and women. The seventh chapter focuses on three women who exceeded society's expectations: Christine de Pizan, Clare of Assisi, and Joan of Arc. Chapter 8 summarizes some of the themes covered in the previous chapters, and the author ends by noting that by 1550, "there was about to be much wider voicing of women's equal right to education." Times were changing.

Ball State University   John E. Weakland

Helen Rawlings. *The Spanish Inquisition*. Malden, MA: Blackwell Publishing, 2006. Pp. 192. Paper, $30.95; ISBN 0-631-20600-0.

Helen Rawlings has written a first-rate introduction to the complex study of a subject that has entertained a second awakening within the scholarly world of historical literature. Intended for the mature student or general interest reader, *The Spanish Inquisition* is written almost in textbook form, providing for an easy to understand and well-organized volume of work. Rawlings examined both the work of past scholars and the newer research done by British, European, and American scholars, to establish a clear understanding of the structure of the Inquisition as an institution; when and where activity was most present; and the short and long term effects it had on Spanish society and culture. With over 41 books cited in this volume, combined with the author's authority on the subject, this is an excellent resource and a thought-provoking read.

With the discovery and study of fresh evidence, a new generation of scholars has re-examined the Inquisition. Rawlings, drawing on these new studies, confronts the severe left and right views of the Spanish Inquisition presented by older scholars. She is able to disprove the preceding conclusions that the Inquisition was either a completely evil institution or something that stood for all that was good about tradition and doctrine. She is able to prove that the Inquisition's reputation as a vicious means

of control and torture was not as severe as previously reported. She also shows that the Inquisition was a multifaceted, ever changing institution that left both positive and negative outcomes on Spanish society and culture.

Rawlings begins by clarifying the historiography of the Inquisition and then explains what the institution of the Inquisition was, how it was organized, why it was created, who was running it, and what its initial intentions were. She also follows how each of these components evolved over the length of the Inquisition's existence until the nineteenth century. The bulk of the evidence is presented in chapters three through six and breaks down the activities of the Inquisition by categories of targeted victims. She devotes a chapter to the *Coverso*, to the *Morisco*, to Protestantism, and to minor heresy. Each of these chapters is organized similarly and clear connections are made, making it easy to follow the progression of the Inquisition, despite its many layers and numerous victims. Rawlings is able to explain clearly why each set of victims was targeted and how the logic or process was similar or different from other victimized groups. She provides perfect examples that support her arguments, yet does not bog the volume down with quote after quote. There is a variety of evidence, both primary and secondary. Very interesting to the reader are the descriptions from actual cases of minor heresy in the sixth chapter. The seventh and final chapter does an excellent job of wrapping up the evidence and explaining how the Inquisition came to a final end on all fronts.

There is a simple map and several pictures to help stimulate and guide the reader, as well as a glossary of Spanish and Inquisition terminology. Overall, this is a great book for senior-level high school students, college students, or the general reader interested in topics such as Spanish/European history, Catholic history, Medieval history, religion, spirituality, and of course the history of the Inquisition itself.

Texas A&M University—Kingsville Alumni   Kimberlee D. Garza

Link Hullar and Scott Nelson. *The United States: A Brief Narrative History*. Wheeling, IL: Harlan Davidson, Inc., 2006. 2nd edition. Pp. xii, 234. Paper, $18.95; ISBN 0-88295-229-3.

In the spring 2003 number of this journal, Larry Madaras wrote a perceptive and highly useful review of the first edition of Hullar and Nelson's *The United States*. In the preface to both editions, the authors claim to offer up an account of "big ideas, major themes, important events, and basic facts ... arranged in a chronological narrative that tells a lively story without talking down to the reader." Yet Madaras noted that most of the 2001 edition was a "traditional accounting of political and military events." This second edition deviates little, despite the authors' assertion that they have "worked toward a cultural-literacy approach to deciding what goes in the text." The narrative still largely deals with standard political and military developments.

The coverage of religion, for example, a seminal issue in the nation's past, is skimpy, to say the least. Puritans get no further explanation than that they found the Church of England to be "corrupt." Anne Hutchinson, Roger Williams, and Thomas Hooker are all correctly noted as religious dissenters from Massachusetts, with nary a word on how each objected to Puritan doctrine or practice. Penn's Quakers get a bit more coverage, as does the Great Awakening. But religion thereafter is a thin gruel, with 1920s fundamentalism and the 1980s Christian Right earning only cursory nods.

Coverage of the two key events of the nation's history, the American Revolution and Civil War, is mixed. Hullar and Nelson do a commendable job, in the limited space they have, of explaining the causes for the surprising and unlikely outcome of the Revolutionary War. But their treatment of the Civil War devotes two and one-half pages to a blow-by-blow military account. Surely something could have been said about the "home front" factors that sapped southern morale as the conflict ground on.

New to this edition is an engaging and highly readable fourteen-page Introduction on "America's First Nations," the Native Americans, by acclaimed Indian scholar Philip Weeks. This is by far the most in-depth section of the book, although why this particular topic is singled out for special coverage is never explained.

Hullar and Nelson helpfully **bold-print** key terms in each chapter as part of their cultural-literacy theme, and those items are all listed again at the end of each chapter. While this is no fault of the authors, instructors should take care that students do not seize on these as "the only things they need to learn" (or worse memorize) in the course. This reviewer can attest that students will quickly latch onto this truncated approach to studying history unless they are steered elsewhere.

There are regrettably no pictures, although this is probably inevitable in a volume this inexpensive. The five maps show the first thirteen colonies and their key cities in 1779; the growth of the nation to 1853; secession in 1861; a front endpaper map of all fifty states and their capitals; and, inexplicably, a simplistic world map on the back endpages. There is no bibliography or suggestions for further reading.

It is easy to take potshots from the sidelines at a book of this nature, and I do not mean to come across as unduly critical of the authors' heroic effort to compress the essentials of the American story into 198 pages. The narrative is smoothly written and easily digestible. As they themselves admit up front, the book's "length, approach and price encourage an abundance of supplemental books, research projects, and primary documents." In the eternal quest for the Holy Grail of textbooks, somewhere between the obese full narrative tomes that weigh students down both physically and financially and the skeletal, anorectic outlines, this worthy volume tilts toward the latter end of the spectrum. What Lincoln once said about a long essay on spiritualism someone sent him might equally apply to this text: "Well, for those who like that sort of thing I should think it is just about the sort of thing they would like."

Georgia Highlands College   William F. Mugleston

Steven L. Piott. *American Reformers 1870-1920: Progressives in Word and Deed.*
**Lanham, MD: Rowman & Littlefield, 2006. Pp. 224. Paper, $26.95; ISBN 0-
7425-2763-8.**

This book is a collection of twelve biographical essays dealing with major figures
of American social, political, and economic reform in the period 1870-1920. Arranged
in chronological order and rooted in secondary sources, these essays include well-
known reformers such as Lester Frank Ward, Jane Addams, and Walter
Rauschenbusch, as well as lesser known reformers such as Charles W. Macune, Harvey
W. Wiley, and John Randolph Haynes. In discussing the contributions made by these
individuals, Piott transcends the traditional late nineteenth and early twentieth-century
divisions between Populism and Progressivism; instead, he develops a comprehensive
political and economic framework that not only underscores the excesses of industrial
capitalism but also outlines a framework for amelioration. To this end, Piott identifies
three commonalities among reformers.

The first of these is the belief that late nineteenth-century capitalist development
did not benefit all Americans. The power and wealth of Big Business came at the
expense of the urban working class, an unskilled labor force exploited by low wages
and lack of government protection. High tariffs, land grants to railroads, and federal
government willingness to use the Sherman Anti-Trust Act to thwart unionization
reinforced the perception that the government served the wealthy. Farmers also
struggled as the balance of economic and political power tipped to favor centralization
and wealth. Expanding technology, rising productivity, and declining commodity
prices often trapped growers in a cycle of poverty perpetuated by the crop lien and
sharecropping systems.

No reformer believed these systemic problems were beyond amelioration;
confidence in human resourcefulness and the emerging perspective of the period is the
second commonality shared by all reformers. Even the most radical among them
believed these excesses were a confluence of political, economic, and cultural factors
that could and should be altered by concerned citizens. Finally, all of these reformers
acknowledged the need for government intervention to readjust the balance of power
in American society. Whether considering Charles W. Macune's agitation for the
subtreasury plan or Alice Paul's campaign for woman suffrage and the Equal Rights
Amendment, all of these reformers defined government as part of the solution.

This text would be a useful addition to any introductory American history class
as well as to any upper-level class dealing with nineteenth-century history. Written in
a very straightforward style, the essays could be used individually. In taking a
biographical approach to the contributions of each of these reformers, the essays put
their work into a larger historical context that undergraduates often forget. People
shaping nineteenth-century America were, in turn, shaped by the mid-century traumas
of the Civil War and Reconstruction. Moreover, several of the essays highlight the
ongoing controversies contemporary Americans confront on such issues as the efficacy

of the direct democracy and the desirability of the Equal Rights Amendment. At the beginning of the twenty-first century, Americans are once again wrestling with questions of the viability of industrial capitalism and the role of government in American life. This text will help students put those questions into a valuable historical context.

Schreiner University   Jeannette W. Cockroft

Michael D. Gordin. *Five Days in August: How World War II Became a Nuclear War.* **Princeton, NJ: Princeton University Press, 2007. Pp. 226. Cloth, $24.95; ISBN-13: 978-0-691-12818-4.**

This short book presents a reconsideration of the dropping of the atomic bomb on Japan in the last weeks of World War II. Given the considerable scholarship on the subject, it is difficult to find much new to say. Yet Michael Gordin, an assistant professor of history at Princeton University, does. As he notes, diplomatic, military, and scientific historians have explored the dropping of the atomic bomb in different ways and asked different questions. Historians of science focused on the creation of the weapon itself, while military historians examined its military utility and place in the United States' strategic bombing campaign. Like General Curtiss LeMay at the time, they often see the atomic bomb as simply an extension of the already destructive fire bombing of Japan. Diplomatic historians concentrated on the political reasons for the bomb's use, and many of them, particularly Gar Alperovitz, have probed the Truman administration's motivations for dropping the bomb, and suggested that the primary reason for its use was to demonstrate American military might on the eve of the Cold War.

Gordin unites these disparate approaches and corrects errors of both omission and commission in previous works. As he notes, the bombing of Hiroshima focused attention on the atomic bomb, but fire bombing raids against Japan continued. The last of these was an 800-bomber raid that arrived over Japan about the time Emperor Hirohito broadcast Japan's surrender on August 14. Contrary to what many scholars argue, Truman delegated the authority to drop the atomic bombs to field commanders, making the bombing of Nagaski on August 9 a military rather than a political decision. Few military or political leaders expected the second bomb to end the war. They expected to drop several more and had a third bomb ready on August 15. Henry Stimson, one of the few politicians at the time who recognized the revolutionary nature of the bomb, actually expected it to shock the enemy into surrender. Even after Japan's surrender, American leaders feared a militarist coup by senior Japanese officers who would renew the war. Gordin reminds the reader that the surrender was not an instantaneous process, but a month-long sequence of events fraught with suspicion and potential violence.

The book concludes with a short survey of the literature and a discussion of post-war thought on nuclear weapons, describing how people came to see the atomic bomb as special, even revolutionary. Gordin discusses how the bomb altered military planning and metamorphosized into an agent of peace.

This book is essential reading for anyone interested in the atomic bomb. Its excellent footnotes and survey of the literature make the book particularly useful for students and also a good place for people new to the topic to begin their research. For the same reasons, it would make a good supplementary textbook for a course on World War II. Gordin's presentation and reconsideration of thought on the atomic bomb would fuel an excellent class discussion.

University of Memphis   Stephen K. Stein

Alan Trachtenberg. *The Incorporation of America: Culture and Society in the Gilded Age.* **25ᵗʰ Anniversary Edition. New York: Hill and Wang, 1982, 2007. Pp. 296. Paper, $16.00; ISBN 0-8090-5828-6.**

Any era in American history can be viewed as pivotal, but the time period that *The Incorporation of America* covers was truly a time of change that reached the country's core. The one thing that has changed about this book, which covers Gilded Age culture and society, is that it is more relevant today and has evolved into a classic. In the new "Preface" to this 25ᵗʰ Anniversary Edition, Alan Trachtenberg writes that "My focus was not only on change but also on conflict and contradiction." But the author also explains that the book "describes the origins of our own times."

Trachtenberg's use of the word "incorporation" goes far beyond industry, business, or economics, focusing more on the change in American culture and society. Profound change in industry, urban centers, immigration, and culture, centered on "new hierarchies of control," that emerged in American society during the late nineteenth century. Trachtenberg demonstrates how incorporation changed American culture and, hence, American society. He is clear that what he means by culture is our modern definition of society or how we live, not the Gilded Age understanding of high art of the elite. But Trachtenberg also shows that during the late nineteenth century the incorporation of conformity was based on the idea of high art and culture—the Gilded Age definition of culture—and subsequently, the masses of working-class Americans were not welcome. As the American Industrial Revolution dawned, society became fragmented, and, as Trachtenberg demonstrates, society challenged the concept of culture. This might seem contradictory to "hierarchies of control," but Trachtenberg explains in the final chapter that the White City of the 1893 Chicago World's Fair showed "the alliance and incorporation of business, politics, industry, and culture" at the end of the Gilded Age. White City was a perfect metaphor for the end of one era and the beginning of a new one.

Looking back, one can see the connection between *The Incorporation of America* and Robert Wiebe's classic 1967 study on the Gilded Age and Progressive Era, *The Search for Order*. Wiebe argued that out of the isolated small communities in America (he called them island communities) during the late nineteenth century, a new middle class emerged, which favored a bureaucratic order and a strong central government. Trachtenberg, in essence, argues the same, but adds that culture became uniform and hierarchical. It is commendable that the study is interdisciplinary, borrowing from anthropology and sociology. In this regard, *The Incorporation of America* has been a model for social history. One area that Trachtenberg fails to develop is how the large influx of immigrants factored into this process of cultural change. Nonetheless, this book is ground breaking in the study of Gilded Age culture and society.

Undoubtedly, many American history teachers have discovered this wonderful book during the last quarter century. But there are those who have not, and others who should rediscover Trachtenberg's study. Even at the college survey level, instructors should find important information on Gilded Age society for the development of lectures. However, because of the complexity of the analysis, *The Incorporation of America* should only be assigned to upper-level college students and especially graduate students. Students at this level can learn much about American society and culture during the Industrial Revolution, the social conflicts of the period, and also how this process is the origin of our modern society.

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Donald Warren and John J. Patrick, eds. *Civic and Moral Learning in America*. New York: Palgrave Macmillan, 2006. Pp. 228. Paper, $28.95; ISBN 1-4039-7396-2.

Since the birth of the Republic, Americans have asked what sort of civic and moral education would best serve the needs of the nation. This edited collection gives a sense of the great variety of ways in which that question has been answered throughout America's history. Inspired by B. Edward McClellan's *Moral Education in America*, the authors, most of them coming from the field of education, investigate the locations where civic and moral learning have taken place.

R. Freedman Butts suggests that schools should teach secular "civic virtues" in order to maintain a healthy democracy. Barry L. Bull contends that a curriculum geared towards multiculturalism, history, and philosophy will allow students to take part in the public debate over the relationship between civic and moral ideals. Brian W. Dotts argues that the Democratic-Republican Societies of the 1790s developed a new civic ideology in which faith in reason and human equality challenged the hierarchical paternalism of many of the leaders of the Republic. Milton Gaither contrasts liberal Russian education policies in Alaska with destructive American

policies that were predicated on "civilizing" native Alaskans. Varying degrees of support from common schools, according to John L. Rury, can be traced to differences in social settings and the amount of social capital in a given community. Glenn Lauzon describes mid nineteenth-century agricultural reformers' unsuccessful efforts to modernize rural life in Indiana. Paulette Patterson Dilworth claims that African-American leaders have always understood literacy to be the key to attaining civil rights, although leaders have differed over whether education should be geared towards accommodation or resistance to white-dominated society.

David Wallace Adams details the process by which the government, relying especially on schools, attempted to "civilize" Native Americans by stripping them of their native culture. Paul J. Ramsey describes the crucial role the German minority in Indianapolis played in modernizing the Indianapolis Public Schools in the mid-nineteenth century. Mary Ann Dzuback highlights the sense of moral and civic responsibility to the underprivileged and impoverished that women economists brought to Berkeley in the first half of the twentieth century. David P. Setran describes a shift in the 1930s in which educators trained students to be well-adjusted and likeable, instead of training them to be virtuous. Jonathan Zimmerman finds that purportedly open discussions about alcohol, drugs, and sex in schools have always been guided to one correct answer: abstinence. But even less-than-open discussion has been objected to for fear that any discussion of vice necessarily promotes the behavior. John Bodnar discusses the civic and moral messages that the Statue of Liberty and the Lincoln Memorial were meant to convey and shows that the meanings of these symbols have been re-imagined by numerous groups of people as the nation itself has changed.

The most important feature of this impressive collection is its focus on groups outside of the American mainstream. While most historians will be less interested in the chapters that prescribe what sort of shape moral and civic education should take, the more properly historical essays, which make up the bulk of the book, would make good reading for upper-level undergraduate courses on education in American history, or for more general classes that focus on diversity in America. Instructors will also find a great deal of material for their lecture notes.

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