
Teaching the World History Survey Course in the 21st Century: Rationales, Research, and Themes

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At the 117th annual meeting of the American Historical Association in January 2003, there was a presidential panel entitled “Writing the History of Western ‘Civ’ in the Global Age: A Roundtable.” Five professors, all authors of European History textbooks, gave presentations about the appropriateness of teaching Western Civ as the foundational survey in college and university history departments.¹ A related theme of several of the presentations was why it was inappropriate, or even impossible, to teach World History as the foundational survey course. I have been reflecting on this panel for a year: it raised many questions in my mind, especially since I happily teach both courses (AP European History and AP World History). The fear (in academia and in Congress) that World History will replace “traditional” western civilization and even US History courses seems based on the notion that by studying global trends, processes, and interactions, students will never learn the specifics of their own national histories or the European cultural and intellectual roots of western traditions.² They will therefore be unable to appreciate or understand American cultural and political traditions, and in the long run will be unappreciative, uninformed citizens, voters, and members of American society as a whole.

I’d like to argue that World History is an *ideal* foundational survey course for high school and college students, because the study of global processes across a vast sweep of time and space gives them a context from which to discuss both the similarities and uniquenesses of particular regions or nation-states. Without such a context, we doom our students to seeing US history, or Western European history, as *sui generis*, rather than the culminations of or deliberate creations and reactions to long traditions. This historical parochialism, triumphalism, or exceptionalism is not only historically incorrect, but politically dangerous in the 21st century.

Global transportation and communication networks facilitate the movement of people, information, and diseases at astounding, indeed almost uncontrollable, speed. And yet, this is not a new phenomenon: “there is a long historical context for contemporary globalization, and only in the light of past experiences is it possible to understand the contemporary world.”³ If 21st-century students are only taught an exceptionalist, triumphalist nation-state history that favors the philosophy expressed on the t-shirt that says, “Why yes, it IS all about me” then their decisions as adult political, economic and social actors will reflect that egocentric view of reality, and there will be little understanding or sympathy for the complexities of either the local, national, or global issues with which they will be confronted. And if problems are not assessed as complex, the chances are that the solutions proposed will not be nuanced and complex either.

For historians who have not been trained in World History, the assignment to teach the World History Survey course often is received with anxiety. Can one learn all this new material -- if that is even possible -- and then teach it with any authority? How do you “do it all”

in 15 or 30 weeks? Is there any consensus about what constitutes the so-called New World History? Yes, is the short answer to all those questions, with, perhaps, some typically academic reservations. Pioneered by William McNeill, Philip Curtin, Marshall Hodgson and Leften Stavrianos and advanced by a new generation of historians since the 1980s and 1990s, World History emphasizes, transnational and trans-regional connections, comparisons, multiple perspectives, and large-scale patterns, or perhaps webs – “sets of connections that link people to one another”.⁴ The new scholarship encompasses both monographic archival studies and synthetic studies.⁵ There are generally agreed-upon themes and a specifically non-western periodization that frame the survey course.

The periodization is the key to structuring the course. The typical year-long World History survey is divided into 5 eras, and the dominant textbooks undergird this structure.⁶ [*The eras are 8000 BCE - 1000 CE (sometimes subdivided into a “classical” era from 1000 BCE –1000 CE); from 1000-1450; from 1450 –1750; from 1750-1914; from 1914-present.*] Within each era, societies and civilizations are analyzed; the emergence of new and roughly parallel human developments is discussed; continuities from the previous era are reviewed; and the existence and/or intensity of cross-cultural contact are examined. The fulcrums on which the eras shift or pivot are usually significant disjunctures in the threads of continuity in an era, and, with the exception of 1914, these disjunctures are not European-centered.⁷

Within each era, and across them as well, are opportunities to study discrete societies and civilizations, and to compare their myriad constructs.⁸ Traditional historical analyses and research in national and area studies therefore fit within these eras. Within each era, there are opportunities for using case studies and comparisons, just as in any other history survey course: students can study individuals, social groups, political systems, cultural milieux, economic and gender constructs within a society and between societies.⁹ What keeps the era from degenerating into a series of “one damned thing after another”, however, is a set of trans-regional, transnational, chronologically-specific themes. And what holds the 5 eras together are the themes of population growth, technological change, and cross-cultural interactions.¹⁰

The longer time periods that undergird the WH course allow teachers to present familiar, important event in Western Civ and US history in larger contexts. This shift in magnification from the minute zoom-focus to the wide-angle (or from local to global) can substantially change the historical analysis of a problem or issue. For example, when I teach the 18th-century Enlightenment and Atlantic revolutions in a World History class, I can pull in the European fascination with the “exoticness” of foreign lands and foreigners (Muslims, native Americans) as a significant contributor to the enlightenment ideas of political and cultural relativism and social equality. I can discuss the influence of the American and French revolutionary ideas on the colonies in the Caribbean. I can discuss the Atlantic slave trade and the sugar plantation economies of the Caribbean, and the maritime technologies and culture of multi-ethnic sailors who spread of the ideas/news of the revolution to the docks of Port-au-Prince.¹¹ I can look at Napoleon’s invasion of Haiti, Bolivar’s fascination with Napoleon and how that affected his plans for South American liberation, and I can discuss the political implications for the North American plantation owners of a successful slave rebellion and black-run republic just a few miles off her southeastern coast. I can also run the radical ideas of the equality of man forward into the 20th century, and discuss the suffrage movements, the post WW2 independence movements of African and Asian countries, as well as the rise and fall of the self-styled communist governments in Eastern Europe. By putting the Enlightenment ideas in a World History context, I may not have my students reading big chunks of Montesquieu, or watch the movie *Danton* as I would in a European history class, but my students will have an understanding of how revolutionary ideas

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can be transported from their homelands and adapted to the peculiarities of a particular culture over two centuries and 5 continents, in a world linked by transportation, communication, colonialism, increasing literacy and social inequalities.

One is always a jack-of-all-trades and a master of none whenever one teaches a survey course. That is often triply true for World History: without training in world history, an inexperienced teacher has limited knowledge of several continents' worth of history; of the long sweep of time that the course covers; and little or no knowledge of the crucial transnational and trans-regional themes that knit the course together. Inexperienced World History teachers are the least comfortable with the study of the macro- and trans-regional themes, since most of our training has indeed been in the narrower ranges of nation-state or area-studies.¹² If teachers don't know the global or transnational themes to emphasize, the course quickly degenerates into "one damned thing after another," everyone's worst nightmare of a history survey course.

The good news is that it is in the realm of these macro-themes that some of the most promising research and writing have taken place in the last few years.¹³ And unlike European and US History, where new research can take a decade or longer to permeate the master narratives and percolate into established text books, the field of World History is growing so fast -- due to new state mandates to teach World History, a new Advanced Placement test, and university and collegiate requirements -- that there is a plethora of new texts and readers which incorporate the newest research readily.¹⁴

When faced with the realities of "retooling" from being a student and teacher of European history to learning and teaching WH, there were four macro-or transregional organizing principles that I clung to like a drowning woman as I prepared to teach: (1) broad-based comparisons of societies and solutions that humans come up with to solve similar problems; (2) trade routes and what travels on them – people, goods, ideas, technology, and diseases; (3) the consequences of these cross-cultural interactions, intended or otherwise; (4) the reciprocal effects of human activity and the environment – the hardest for me because it's not something I normally taught in my other classes.

What often happens is that I start with an analysis of a particular kingdom, empire, state, or society, and explain its structures. I would then discuss the interactions –or lack thereof - that the society had with neighbors near and far. Often this begins with a discussion of environments and economics, but it quickly ripples out to a discussion of the people involved and the transference of "new" ideas into another culture. One of the criticisms of world-historical analysis is that is driven by such big, almost deterministic forces – economics, demographics, and the environment and geography—that cultural, intellectual, and political particularism is lost.¹⁵ That need not be the case. One can have students look at case studies that address distinguishing characteristics of a society. I'd also argue that to explain the process of ideas and technologies being taken from one place to another, one has to stop and explain the particulars of each culture: who's traveling, to whom do the new ideas and technologies appeal and why; and how the recipients modify the novelties to fit their particular needs and interests. In short, to explain the fusion of old and new, the syncretism of foreign and familiar, one has to understand the specifics of the contributor and the beneficiary as well as the path on which they each traveled.

That people, goods, ideas, and diseases travel along trade routes is a relatively easy idea for students to grasp, since such trade routes and transmissions abound in the 21st century. A survey of the last few years of the Journal of World History reveals a prominent emphasis on studies of cross-cultural interactions on land and sea. Trade routes such as the Silk Routes, the

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Trans-Saharan caravan routes, or the Indian Ocean maritime trade often serve as the foundations on which to build regional and transregional analyses.

Maritime history, like the history of cross-cultural trade routes, has generally resided on the fringes (beaches and quays?) of nation-state histories.¹⁶ The maritime landscape of currents, winds, monsoons, and ports are peopled by merchants, sailors, and pirates, who were purveyors of goods, diseases, ideas, and people par excellence.¹⁷

We see, for example, sailing crews drawn from four continents, bringing news of the French Revolution to docks of San Domingue, even though the colonial governors had forbidden news of the “Declaration of the Rights of Man and Citizen” to be publicized, and the same communication network spreading the news of the Haitian revolution to the coastal slave communities of the slaveholding United States. Oceans and seas - like plains, steppes, and deserts - are easily traversed by those with sufficient skills, have their own geography, demography, and laws which may differ dramatically from land-based realities, and provide natural routes for trade, invasions and immigrations between more urban civilizations. In a World History course, neither people nor ideas fall off the end of the world when one leaves the coast.

Far from losing sight of people and particularisms, world history can bring “lost” peoples—those who don’t belong to identifiable nation-states, those who are illiterate -- back into history. The nomadic peoples of Eurasia, the Americas, Africa, and Australia have often been characterized as predators, the ultimate outsiders of civilization. With the wider lens of World History, nomadic peoples of Eurasia, for example, are analyzed as participants in symbiotic relationships with the sedentary settler societies as they traverse the East-west trajectories across the steppes.¹⁸ They emerge as active agents of economic, cultural, religious, and indeed political relationships rather than mysterious unallied barbarians who appear unpredictably at the walls of the cities. This type of transregional work complements the growing field of studies in frontier histories, which have tended to be conducted on national or regional scales only.

I would also argue for the centrality of themes and research regarding women, family, and gender-related issues in the World History survey. Even in the earliest era of human history, for example, clothmaking implements are as much “technology” as arrowheads are; there are matriarchies as well as patriarchies; and in creation myths, goddesses created the world as well as gods.¹⁹ There is much to be gained from presenting students with the argument that it was probably women who domesticated plants and animals and thereby were responsible for the single most important revolution in human history. Students need to understand that gender roles are cultural constructs, not biological or anatomical givens.

If a global perspective allows historians to bring nomadic peoples into rational relationships with urban-based civilizations and women back into the human species, imagine what it can do for the study of slavery, and unfree and free labor in general. Imagine the shift in discussions about US slavery if students had already had a WH course that analyzed the political, military, social and economic reasons for the existence and multiplicity of unfree labor (slaves, serfs, POWs, convict labor, debt peonage, etc.) in just about every human society across all the continents. The “peculiar institution” of the US becomes both less exceptional, in that most human societies used unfree labor, and more so -- more “distinctive” or idiosyncratic in its justification of “race-based”/ ethnically-based slavery.²⁰ Recent studies of labor systems and migrations on regional and global scales bring insights into local, regional, and national histories

in ways that allow students to understand larger patterns of migration and cultural diffusions, remnants (roots/foundations) of which still shape the world in which they live.

Students who have studied World History have “trade routes” tattooed on their arms: they know the magnetic appeal of the luxury goods coming off the land-based Silk Routes and the maritime Indian Ocean trade for centuries. They are also familiar with technology-transfers across trade routes: the lateen sails from the Arabs, Chinese compasses [and perhaps Chinese-derived cartographical information??] to name a few. Research by world historians like Dennis Flynn and Arturo Giraldez have illuminated the continuing appeal of East Asia for the early-modern Europeans and the enormous breadth of the Spanish colonial economy by demonstrating that *half* of the New Spanish silver to Manila and thus to China. Flynn and Giraldez’s study should recast the European economic history discussions of the effects of New World silver on the Old World economies: it not only caused an inflationary economy in 16th and 17th century Western Europe but in very real terms the power of Hapsburg Spain was based on its economic contacts with *China*.²¹ World historical research has added a layer of economic complexity to a traditionally nation-state based question, and has enlarged the importance of the Spanish empire in the early-modern Europe.

The traditionally nation-based economic issue on modern industrialization also benefits from being analyzed with a global perspective. Kenneth Pomeranz’s *The Great Divergence* makes the case that the most advanced parts of Asian societies resembled the most advanced parts of western European societies in 1750 in their preconditions for industrialization. The breakthrough to a capitalist, industrial economy was not due to western European exceptionalism, Pomeranz argues, but due to its “ecological windfall” from the fruits of overseas exploitations of land, forced labor, and energy.²² Again, as with my example of US slavery, a global perspective allows students to see the big effects of access to colonial land, unfree labor and energy supplies while not negating the more parochial reasons of specific inventions, agricultural innovations, and an entrepreneurial middle class. Pomeranz’s approach shows how world historians can use comparative historical methodologies to illuminate both nation-state histories as well as global themes.²³

Following demographic themes throughout the World History survey can be a means of helping students to recognize the overwhelmingly enormous impacts of population growth on human societies and on the world’s environment. Demographic studies come in many guises, of course. One of the most dramatic types to use in a classroom, is, no doubt, the study of transmissions of diseases and their wide- ranging effects on susceptible populations. Epidemiological studies offer spectacular examples of the results of cross-cultural interactions, as well as insight into a comparative history of science and medicine.²⁴ Recent world historians have investigated pandemic outbreaks of the bubonic plague and cholera as ways of getting at issues of local governance, urbanization, medical practices and public health inequalities, immigration, world trade expansion, and interrelationship of humans, rodents, and the wider environment.²⁵ HIV/AIDS and SARS bring home to students in a very visceral way the importance of understanding how global issues of disease transmissions can affect human lives, travel, and commerce in a very real way.

Climatic events also affected humans’ ability to thrive. European historians are used to teaching about the “mini-Ice Age of the 17th century” that contributed to the hardships of life in that century, and US historians about the devastating “dustbowl” effects of the droughts of the 1920s and 1930s . By taking a global approach rather than a region one, Mike Davis, in his *Late Victorian Holocausts*, argues that 3 El Nino-caused droughts and subsequent famines across Asia,

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South America, and Africa (1876-1902)) contributed to European successes in subduing Asian and African colonial populations and does much to explain the emergence of the “third world.”²⁶

Humans affect the environment as well, never more so than in the 20th century. The continual growth of the human population over the millennia, when combined with the concomitant growth of civilizations with complex energy needs has effected the earth’s geological, atmospheric, hydrospheric, and biospheric environments.²⁷ World historians are particularly interested in the impact of technology on the environment, whether that is soil erosion due to overfarming, or deforestation due to more farming and urbanization, or air and water pollution due to the burning of fossil fuels, or solid waste pollution due to an unimaginable amount of disposable goods from an almost unimaginable amount of people. Environmental themes can be followed on a local, or regional level for much of World.

I do not pretend to have discussed all the themes that teachers could use to construct their courses. Neither have I dealt with issues of human agency, but suffice it to say that it is as possible to work individuals and small groups (not to mention genders) into a World History course as it is to do so with Western Civ or US History surveys. My discussion is structured with an assumption of a chronologically-organized course, and there are those who find thematically-organized courses more useful. Rather, by highlighting some of the recent thematic fields of study, I’d like to encourage inexperienced teachers of World History, and the skeptics as well, that World History is a vibrant, intellectually challenging, professionally-acceptable field that makes use of established modes of historical inquiry as well as finding new ways to explore the nature of the human past. I find it useful to think of World History themes such as the ones I have discussed in Braudelian terms: they are the *longue durée*, the deep-water currents that move and shape the quotidian surfaces of societies, civilizations, nation-states, and transnational regions. Others would take the analogy further afield: they see WH as a history of the human species, held together by complex webs and networks; joined in the commonality of, survival in, adaptation to, and the exploitation of the planet’s biosphere and resources.²⁸

The World History survey course can be a tremendously useful foundation for a history department. It teaches students to think about global historical forces and phenomena as well as forces that function on a nation-state level; it gives them skills to compare human societies and by doing so, helps them to discern patterns as well as appreciate uniqueness in human history. From this base, they enter more traditional nation-state based history courses with a broad foundation of knowledge on which to place the more specific studies of societies, areas, regions, empires, and nation-states. As teachers and as historians, we should not suffer the illusion that students will remember the mere facts from our history courses. What we can hope is that we have provided them with the tools of historical analysis with which they can fathom the currents that have shaped and continue to run through the global world of the 21st century.

¹ This session, #89, took place on Jan. 4, 2003. The roundtable participants were Lloyd Kramer, Thomas Martin, Thomas Noble, Patricia O'Brien, and Merry Wiesner-Hanks.

¹ For a good overview of the five Congressional bills advocating “traditional” American history in 2003, see the article by Bruce Craig in the Nov. 2003 issue of *Perspectives* (vol. 41, no. 8) entitled “The Politics of ‘Traditional’ American History”. For a spirited discussion by teachers of the place of the Western European Renaissance and Reformation periods in the Advanced Placement World History course, see the discussions on the College Board listserv for AP World History in November and December 2003. (www.apcentral.collegeboard.com).

¹ Jerry Bentley and H. Zeigler, *Traditions and Encounters*, 2nd edition, xvii.

¹ See Patrick Manning, *Navigating World History: Historians Create a Global Past* (NY: Palgrave MacMillan, 2003), 273; J.R. McNeill and William H. McNeill, *The Human Web*, 3.

¹ A typical objection to the professional validity of World History is that no one can possibly do the serious archival research in so many countries, or be fluent in so many languages, so therefore World History should not be considered “real” or “professional” history. William McNeill addressed – and dismissed – this cavil by maintaining that the “worth” of a historical study is based on the quality of the questions asked and answers delivered, and the professional integrity of the historian. See Gale Stokes’ review essay, “The Fates of Human Society: A Review of Recent Macrohistories” in *The American Historical Review*, vol. 106, no. 2, April 2001, n. 13.

¹ Periodization in World History is fundamental to the non-Eurocentric tenor of the course. See Peter Stearns, “x” in *The New World History: A Teacher’s Companion*, ed. Ross Dunn (Boston: Bedford/St. Martins, 2000).

¹ The eras are 8000 BCE - 1000 CE (sometimes subdivided into a “classical” era from 1000 BCE –1000 CE); from 1000-1450; from 1450 –1750; from 1750-1914; from 1914-present. This periodization, while not completely standard, is used in the following major texts and in conjuncture with College Board’s Advanced Placement test in World History: Peter Stearns et al., *World Civilizations: The Global Experience* (3rd ed.) Addison Wesley Longman, 2001; ...

¹ There are underlying issues within this periodization schema that challenge both the relative lack of attention (“coverage”) to human history before ca. 2000 BCE and the ways that non-urban-based “civilization” are privileged to the detriment of the continual existence of rural, non-capitalist communities. See Segal, above.

¹ Bentley & Zeigler’s text introduces each chapter with a vignette of an individual in order to bring a sharp focus onto the intensely personal experiences within the larger global contexts. See Peter Stearns’ book on *Gender in World History* and Sarah and Brady Hughes, *Women and World History*, for essays and documents useful for making sure that gender issues are incorporated into World History.

¹ Jerry Bentley calls these three themes “realities of global human experience” which represent “shifting constellations of intertwined processes that fuel and mutually reinforce each other, giving rise to a powerful complex of global historical dynamics” in his essay “World History and Grand Narrative” in *Writing World History, 1800-2000*, ed. B. Stuchtey and E. Fuchs (Oxford Univ. Press, 2003), 61.

¹ See Carolyn Fick, *The Making of Haiti: The Saint Domingue Revolution from Below* (Knoxville, University of Tennessee Press, 1990). See also new Bolivar biography....

¹ According to Robert Townsend, “More than half of the history graduate programs do not offer graduate-level courses in fields outside of the United States and Europe.” Instead, graduate students are trained in and rely upon area-studies training. Only 4 American universities offer PhDs in World History, while nine offer fields of examination in world history-related themes and topics. See Robert Townsend, “History Majors and Enrollments Rose Sharply between 1998 and 2001,” in AHA’s *Perspectives*, vol. 41, no. 2, Feb. 2003. Figure 2, p. 8. Then of course there

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is the daunting realization that most K-12 teachers of social studies/history do not have a major in History.

The universities that offer PhD programs in World History are: Northeastern University, Georgia State University, Washington State University, and Columbia University. Universities that offer PhD examination field in World History are: University of Wisconsin-Madison, Binghamton University, University of Hawaii, Ohio State University, Rutgers University, University of Minnesota. Doctoral programs in Atlantic History are offered at Florida International University and University of Texas –Austin. See Manning, 80. On the question of the balance between area-studies training and global training among world historians, see Manning, ch. 9 *passim.*, 330-333.

¹ It is also the realm of research that is not universally recognized either within the profession or within the grant-funding agencies, which is an area of immediate concern.

¹ According to August 2002 figures from the Educational Commission of the States, 11 states specifically require a course (1 credit) in World History to graduate from high school; 5 states require a World History and Geography course; 3 states require World History for a higher-level diploma but not a lower one; 1 states requires _ a credit in World History. 2 states offer World History as one of the options for completing a Social Studies graduation requirement, but of course a student may elect to not take World History and still graduate. 8 states require that global or world “issues” be embedded in required social studies courses, but do not specify a World History course in and of itself.

According to the AHA’s 2000-2001 survey, 59% of all U.S. colleges and universities offer World History courses, while 46% offer Western Civ courses. That figure becomes 69% when only public institutions are surveyed. See Robert Townsend, “History Majors and Enrollments Rose Sharply between 1998 and 2001,” in *Perspectives*, vol. 41, no. 2, Feb. 2003. Figure 2, p. 8.

¹ I thank Stu McConnell of Pitzer Univ. for thought-provoking discussions on this topic.

¹ See K.N. Chaudhuri, *Trade and Civilization in the Indian Ocean* (1985) and *Asia Before Europe: Economy and Civilization of the Indian Ocean from the Rise of Islam to 1750* (Cambridge Univ. Press, 1990).

¹ See the papers given at the “Seascapes, Littoral Cultures, and Trans-Oceanic Exchanges,” Feb. 12-15, 2003, soon to be available at the History Cooperative (www.historycooperative.com.)

¹ Recent articles in the *Journal of World History* include: Xinru Liu, “Migration and Settlement of the Yuezhi-Kushan: Interaction and Interdependence of Nomadic and Sedentary Societies (Fall 2001, vol. 12, no.3); Nicola di Cosmo, “State Formation and Periodization in Inner Asian History (Spring 1999, vol. 10, no.1); David Christian, “Silk Roads or Steppe Roads? The Silk Roads in World History” (Spring 2000, vol. 11, no. 1). IN the Fall 2002 issue (vol. 13, no. 2), there is a fascinating article that attempts to delineate a history of a Berserk warrior traditions from the bronze age through the creation of more disciplined, and ultimately gunpowder-supplied armies. Michael P. Speidel, “Berserks: A History of Indo-European ‘Mad Warriors.’”

¹ See Sarah and Brady Hughes, *Women in World History* ; E.W. Barber, *Women’s Work: The First 20,000 Years* (NY: WW Norton, 1994). For methodology and bibliographies, see Judith Zinsser’s two essays “Technology and History: The Woman’s Perspective” and “And Now for Something Completely Different: Gendering the World History Survey” and Sarah Hughes’ essay “Gender at the Base of World History” in Dunn, *The New World History*.

¹ The June 2003 volume of the *JWH* was devoted to labor case studies: David Northrup, “Free and Unfree Labor Migration, 1600-1900: An Introduction”; Marcus Vink, “‘The World’s Oldest Trade’: Dutch Slavery and Slave Trade in the Indian Ocean in the 17th century”; Anand Yang, “Indian Convict workers in Southeast Asia in the Late 18th and Early 19th Centuries”; Matthew Pratt Guterl, “After Slavery: Asian Labor, the American South, and the Age of Emancipation”. All in *JWH*, vol. 14, no. 2, June 2003.

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¹ “Thus, the silver-industry profits that financed the Spanish empire were huge because China had become the world’s dominant silver customer. This implies that ultimately China was responsible for a power shift within early modern Europe.” Dennis Flynn and Arturo Giraldez, “Born with a ‘Silver Spoon’: The Origin of World Trade in 1571” in JWH, vol. 6, no. 2, Fall 1995, 210.

¹ Kenneth Pomeranz, The Great Divergence: China, Europe, and the Making of the Modern World Economy (Princeton University Press, 2000), 23.

¹ See Pomeranz, p. 10.

¹ Alfred Crosby, The Columbian Exchange: Biological and Cultural Consequences of 1492 (Westport CT: Greenwood Press, 1972) and William H. McNeill, Plagues and Peoples (NY: Anchor Books, 1976).

¹ See O.J. Catanach, “The ‘Globalization’ of Disease? India and the Plague,” in JWH, vol. 12, no. 1, Spring 2001; M. Echenberg, “Pestis Redux: The Initial Years of the Third Bubonic Plague Pandemic, 1894-1901,” in JWH vol. 13, no. 2, Fall 2002; S. Watts, “From Rapid Change to Stasis: Official Responses to Cholera in British-Ruled India and Egypt, 1860 to c. 1921,” in JWH vol. 12, no. 2, Fall 2001.

¹ “Synchronous and devastating drought provided an environmental stage for complex social conflicts that ranged from the intra-village level to Whitehall and the Congress of Berlin.” Mike Davis, Late Victorian Holocausts: El Nino Famines and the Making of the Third World (London: Verso, 2001), 11.

¹ The turn of phrase here, or the terminology, belongs to JR McNeill. See his Something New Under the Sun: An Environmental History of the Twentieth-Century World (NY: Norton, 2000).

¹ D. Christian, “World History in context,” JWH, 12/2003

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⁸ There are underlying issues within this periodization schema that challenge both the relative lack of attention ("coverage") to human history before ca. 2000 BCE and the ways that non-urban-based "civilization" are privileged to the detriment of the continual existence of rural, non-capitalist communities. See Segal, above.

⁹ Bentley & Zeigler's text introduces each chapter with a vignette of an individual in order to bring a sharp focus onto the intensely personal experiences within the larger global contexts. See Peter Stearns' book on Gender in World History and Sarah and Brady Hughes, Women and World History, for essays and documents useful for making sure that gender issues are incorporated into World History.

¹⁰ Jerry Bentley calls these three themes "realities of global human experience" which represent "shifting constellations of intertwined processes that fuel and mutually reinforce each other, giving rise to a powerful complex of global historical dynamics" in his essay "World History and Grand Narrative" in Writing World History, 1800-2000, ed. B. Stuchtey and E. Fuchs (Oxford Univ. Press, 2003),61.

¹¹ See Carolyn Fick, The Making of Haiti: The Saint Domingue Revolution from Below (Knoxville, University of Tennessee Press, 1990). See also new Bolivar biography....

¹² According to Robert Townsend, "More than half of the history graduate programs do not offer graduate-level courses in fields outside of the United States and Europe." Instead, graduate students are trained in and rely upon area-studies training. Only 4 American universities offer PhDs in World History, while nine offer fields of examination in world history-related themes and topics. See Robert Townsend, "History Majors and Enrollments Rose Sharply between 1998 and 2001," in AHA's Perspectives, vol. 41, no. 2, Feb. 2003. Figure 2, p. 8. Then of course there is the daunting realization that most K-12 teachers of social studies/history do not have a major in History.

The universities that offer PhD programs in World History are: Northeastern University, Georgia State University, Washington State University, and Columbia University. Universities that offer PhD examination field in World History are: University of Wisconsin-Madison, Binghamton University, University of Hawaii, Ohio State University, Rutgers University, University of Minnesota. Doctoral programs in Atlantic History are offered at Florida International University and University of Texas -Austin. See Manning, 80. On the question of the balance between area-studies training and global training among world historians, see Manning, ch. 9 *passim.*, 330-333.

¹³ It is also the realm of research that is not universally recognized either within the profession or within the grant-funding agencies, which is an area of immediate concern.

¹⁴ According to August 2002 figures from the Educational Commission of the States, 11 states specifically require a course (1 credit) in World History to graduate from high

school; 5 states require a World History and Geography course; 3 states require World History for a higher-level diploma but not a lower one; 1 states requires _ a credit in World History. 2 states offer World History as one of the options for completing a Social Studies graduation requirement, but of course a student may elect to not take World History and still graduate. 8 states require that global or world "issues" be embedded in required social studies courses, but do not specify a World History course in and of itself.

According to the AHA's 2000-2001 survey, 59% of all U.S. colleges and universities offer World History courses, while 46% offer Western Civ courses. That figure becomes 69% when only public institutions are surveyed. See Robert Townsend, "History Majors and Enrollments Rose Sharply between 1998 and 2001," in Perspectives, vol. 41, no. 2, Feb. 2003. Figure 2, p. 8.

¹⁵ I thank Stu McConnell of Pitzer Univ. for thought-provoking discussions on this topic.

¹⁶ See K.N. Chaudhuri, Trade and Civilization in the Indian Ocean (1985) and Asia Before Europe: Economy and Civilization of the Indian Ocean from the Rise of Islam to 1750 (Cambridge Univ. Press, 1990).

¹⁷ See the papers given at the "Seascapes, Littoral Cultures, and Trans-Oceanic Exchanges," Feb. 12-15, 2003, soon to be available at the History Cooperative (www.historycooperative.com.)

¹⁸ Recent articles in the Journal of World History include: Xinru Liu, "Migration and Settlement of the Yuezhi-Kushan: Interaction and Interdependence of Nomadic and Sedentary Societies (Fall 2001, vol. 12, no.3); Nicola di Cosmo, "State Formation and Periodization in Inner Asian History (Spring 1999, vol. 10, no.1); David Christian, "Silk Roads or Steppe Roads? The Silk Roads in World History" (Spring 2000, vol. 11, no. 1). IN the Fall 2002 issue (vol. 13, no. 2), there is a fascinating article that attempts to delineate a history of a Berserk warrior traditions from the bronze age through the creation of more disciplined, and ultimately gunpowder-supplied armies. Michael P. Speidel, "Berserks: A History of Indo-European 'Mad Warriors.'"

¹⁹ See Sarah and Brady Hughes, Women in World History; E.W. Barber, Women's Work: The First 20,000 Years (NY: WW Norton, 1994). For methodology and bibliographies, see Judith Zinsser's two essays "Technology and History: The Woman's Perspective" and "And Now for Something Completely Different: Gendering the World History Survey" and Sarah Hughes' essay "Gender at the Base of World History" in Dunn, The New World History.

²⁰ The June 2003 volume of the JWH was devoted to labor case studies: David Northrup, "Free and Unfree Labor Migration, 1600-1900: An Introduction"; Marcus Vink, "'The World's Oldest Trade': Dutch Slavery and Slave Trade in the Indian Ocean in the 17th century"; Anand Yang, "Indian Convict workers in Southeast Asia in the Late 18th and Early 19th Centuries"; Matthew Pratt Guterl, "After Slavery: Asian Labor, the American South, and the Age of Emancipation". All in JWH, vol. 14, no. 2, June 2003.

²¹ "Thus, the silver-industry profits that financed the Spanish empire were huge because China had become the world's dominant silver customer. This implies that ultimately China was responsible for a power shift within early modern Europe." Dennis Flynn and Arturo Giraldez, "Born with a 'Silver Spoon': The Origin of World Trade in 1571" in JWH, vol. 6, no. 2, Fall 1995, 210.

²² Kenneth Pomeranz, The Great Divergence: China, Europe, and the Making of the Modern World Economy (Princeton University Press, 2000), 23.

²³ See Pomeranz, p. 10.

²⁴ Alfred Crosby, The Columbian Exchange: Biological and Cultural Consequences of 1492 (Westport CT: Greenwood Press, 1972) and William H. McNeill, Plagues and Peoples (NY: Anchor Books, 1976).

²⁵ See O.J. Catanach, "The 'Globalization' of Disease? India and the Plague," in JWH, vol. 12, no. 1, Spring 2001; M. Echenberg, "Pestis Redux: The Initial Years of the Third Bubonic Plague Pandemic, 1894-1901," in JWH vol. 13, no. 2, Fall 2002; S. Watts, "From Rapid Change to Stasis: Official Responses to Cholera in British-Ruled India and Egypt, 1860 to c. 1921," in JWH vol. 12, no. 2, Fall 2001.

²⁶ "Synchronous and devastating drought provided an environmental stage for complex social conflicts that ranged from the intra-village level to Whitehall and the Congress of Berlin." Mike Davis, Late Victorian Holocausts: El Nino Famines and the Making of the Third World (London: Verso, 2001), 11.

²⁷ The turn of phrase here, or the terminology, belongs to JR McNeill. See his Something New Under the Sun: An Environmental History of the Twentieth-Century World (NY: Norton, 2000).

²⁸ D. Christian, "World History in context," JWH, 12/2003