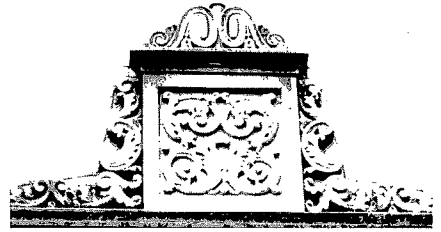


NEWS



of the History Department at Boston University

February 1999

Knopf publishes David Fromkin's work on the history (and future) of humanity

In January Alfred A. Knopf published Professor David Fromkin's new book, *The Way of the World: From the Dawn of Civilizations to the Eve of the Twenty-First Century*. We are pleased to reprint a section of Chapter 1: Becoming Human.

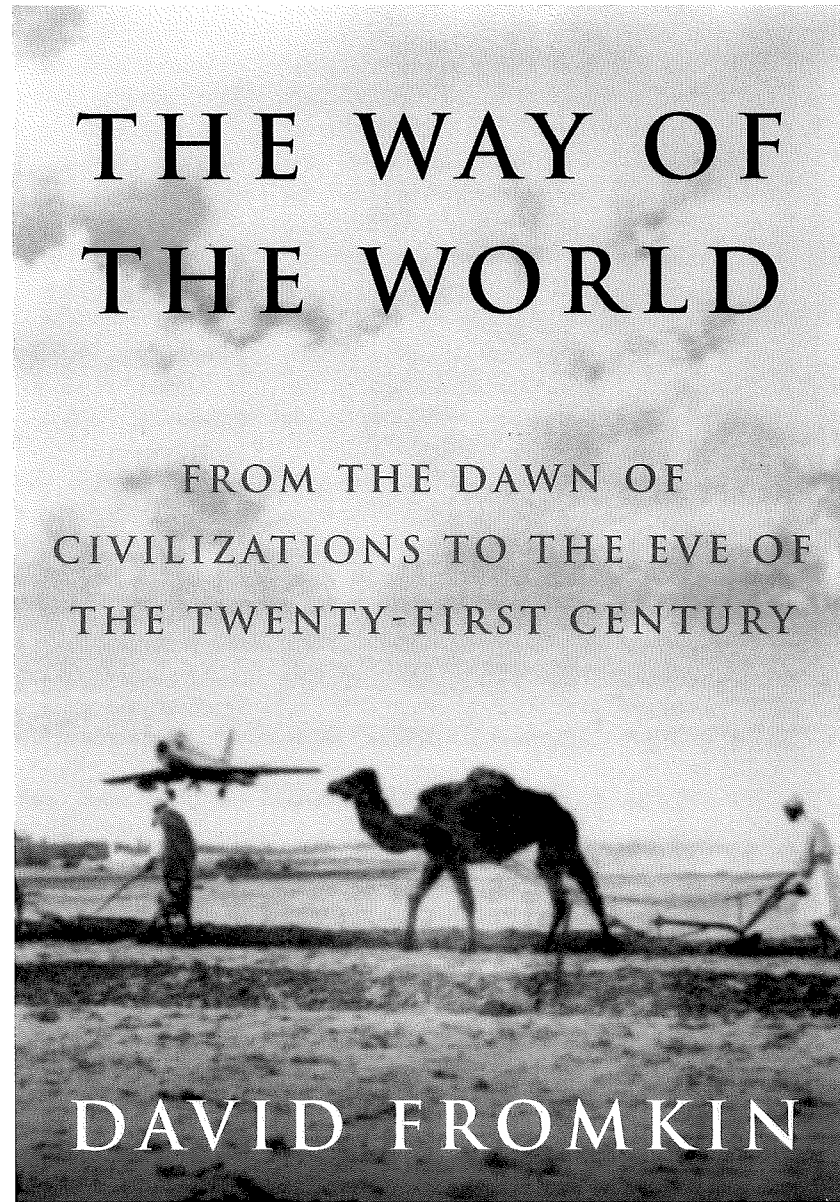
Tens of thousands of years ago, in a cave in southwestern Europe, a shaman clad in bearskin told tales of past and future to his rapt followers. A flickering flame cast moving shadows on the wall. Blood had been spilled; spirits had been invoked. Speaking in a low, hypnotic tone, the shaman made life and death, the seasons of the Earth and the movements of the sky, intelligible to his people. He retold familiar stories of the tribe to which they belonged: its wanderings; the long-ago ancestor from whom they had descended; and the destiny that had been foretold for them.

"Can you do that for us today?" asked the Wall Street hedge-fund manager over a luncheon in midtown Manhattan. He had been told that I was teaching at a university and was challenging me. "Can you tell the story of humanity in the universe and make it whole?"

"Well, actually, yes, I can," I said, "though of course I have to do it in my own way." My way of telling it—though it begins with the creation and multiplication of civilizations, and their lives and deaths—concentrates mostly on the lives that led to the only civilization still surviving, the scientific one of the modern world, and on the prospects before it.

How do you tell the story of Mankind? Oddly, I used to know someone whose job it once had been to answer that question. It was my friend Walter Fairservis, and the reason he had to answer the question was that he was helping to design a new Hall of Asian Man for New York's American Museum of Natural History that would provide a panorama of Asian history.

Walter, who died a few years back, was an anthropologist and archaeologist, but above all an adventurer: a forerunner in real life of the fictitious Indiana Jones. He was a big man, an outdoors type with a weatherbeaten look, rumpled and shaggy. His special field of scholar-



ship was the origin of civilizations. He excavated mainly in Egypt and in Pakistan, but he also roamed the rest of the world, whether on camelback or jet airplane, comparing the beginnings of ancient times in one place with those in another.

Asia is the continent on which human civilization first appeared; its flourishing is a long story, too big to be told comprehensively. Fairservis recognized that the most he could do was to select displays that would get a few of the most important points across to viewers.

Visitors had a choice of two entrances to the exhibition. One took you through chronologically, beginning with the origins of human life and culture. If you followed this path, you came away with a sense of how much material progress the human race has made in its relatively short life span.

The other entrance, as I remember it, displayed a marketplace in central Asia as it might have appeared in the time of Marco Polo (a bit before 1300 A.D.), with goods from an enormous wealth of cultures. From there, you could choose your path to whichever culture most interested you. Viewers came away not only with a sense of the broad range of civilizations contained in Asia alone, but also, it may be assumed, with an idea of the extraordinary variety of human society in the world as a whole.

Material progress, and the variety of cultures: here were two observations about the history of the past that were important and true. Visitors could observe for themselves, and draw their own conclusions. It seemed to me that this was about as much as you could communicate successfully in the course of one visit.

I try to do something similar. I focus on an aspect of human experience: on change, in particular with regard to the way we organize and govern ourselves, and how we deal with the issues of war and peace and survival. I concentrate on some of the turning points in history and look at where they have led, and where they will lead in the future if we continue on the same path. Narrated in such a way, the turns in the life

of the human race form a story that can be outlined in no more time than it takes to tell a tale, as a shaman would, around an evening campfire.

Like those who first put their hands and minds to the writing of history, Herodotus and Thucydides, Greeks of the fifth century B.C., I will deal essentially with the high drama of battle and politics. If instead I were surveying the history of art or science, of literature or music, I would work from a different outline and would have a different tale to narrate.

Telling one story necessarily means not telling another. Little will be said in the pages that follow about artistic creation or spiritual wisdom; there are no discussions of Shakespeare or Dante, of Mozart or Beethoven, of Leonardo or Michelangelo. The tale of how human beings have organized themselves in separate independent societies that sometimes cooperate but more often clash with one another, needs to be told on its own if it is to be told at a manageable length.

A glance at the table of contents shows that I conceive of a dozen radical turns as having brought us from the African forests of millions of years ago to the world of the 1990s and beyond. There is nothing special about the number twelve; another historian, organizing matters otherwise, would do it in some other number of headings and permutations. What follows is only a view from one person's perspective.

Perhaps there were, are, or will be other universes, but we can know nothing of them. It is our universe that we speak of as the universe; we look to its birth for the framework of our beliefs and institutions.

The stories of creation told by the shamans of nomad tribes and the priests of earlier civilizations were factually untrue, but they held meaning. In the full sense of the word, they were myths.

Uniquely, the civilization to which we belong at the end of the twentieth century tells a tale of creation that is true—which is to say, unlike all others, it is based upon evidence. But the story changes all the time, as new evidence comes to light. Moreover, it is incom-

plete, and in its incompleteness it cannot tell us what—if anything—creation signifies. Our scientists tell us what happened, but they haven't a clue as to how or why. Is the universe a cosmic accident or the result of a cosmic design? Science doesn't know; so we may believe whatever we choose. ♦

in brief

EVENTS OF NOTE!

Recent PhD recipient **Stacy Helmbrecht** writes: "I am working at the Carver County [Minnesota] Historical Society as Education Coordinator. I design and implement all their education programming for children and adults. I have created education resources for teachers, instituted an outreach program to county schools, and created a series of interactive activities for children visiting the museum. I have also set up a series of lectures and special events for members. I love the job and will probably stay in public history."

Professor **Marilyn Halter** was the commentator for the session "Bread upon the Waters: Food, Culture, Migration" at the Annual Meeting of the American Historical Association in Washington, D.C., in January and the chair of the panel "Immigrants, Blacks and Ex-Colonials: West Indian Life in the Twentieth-Century U.S." at the American Studies Association Annual Meeting in Seattle last November. She is also the primary organizer (with Reed Ueda at Tufts) of a new seminar series, "The Boston Seminar in Immigrant and Urban History," hosted by the Massachusetts Historical Society. The monthly series, designed to bring together established scholars and graduate students in the area who are working

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A witness to Chinese elections

BY MERLE GOLDMAN

One of the projects of the Carter Center, founded by former President Jimmy Carter, is the monitoring of elections all over the world as part of an effort to introduce democratic practices in non-democratic countries or new democracies. To this end, in January the center sent ten people to China to witness elections for deputies to the township people's congress and for village chair in the village of Zhujiqiao in Rongchang county in Sichuan province. The delegation was made up of four people from the Carter Center; journalists from NPR, *Time*, and the *Wall Street Journal*; and three academics (including me) working on political reform in China.

When we arrived on January 9, the whole village was already gathered together in the school courtyard, seated in rows according to their membership in eight small groups, waiting to vote. Brief résumés and pictures of the three candidates for the positions of two deputies to the people's congress were hung on posters in the courtyard. Shortly after our arrival, the voting began. The procedures were first explained to the assembled voters. The ballot box was held up high with great fanfare with its door wide open so that the villagers could see that it was empty; then ten people, who had been appointed to monitor the elections, were called up to a table at the front of the courtyard to receive their monitor badges. The three candidates for deputies to the township congress took seats behind the table at the front of the assembled voters and then each proceeded to give a brief speech.

The first speaker was Wang Fujin, the head of the party group in the village and the village chair, who stressed that he would help the farmers acquire scientific farming methods in order to

increase production. The second speaker was Liu Deji, the village accountant and a party member, who also pledged to bring scientific technology to the village to benefit agriculture. The third candidate, Liao Zenwen, who was not a party member, was head of the village construction collective, which had built the new schoolhouse; he promised more generally to provide the villagers with a better life and urged them to supervise his actions. The three speeches, varying from one-half minute to two minutes, were too brief and made similar arguments so that it was difficult to differentiate the views of the three speakers.

The speeches were followed by brief questions from four villagers, three men and one woman. The candidates answered the questions in the order in which they had given their speeches. The questions took the form of suggestions for more economic reforms. The first questioner asked about building roads to the village, the second pointed out that the village was not doing as well as surrounding villages because of inadequate water resources, the third urged the introduction of better seeds for growing watermelons, and the fourth asked to have the village's finances



Professor Merle Goldman stands in the midst of the villagers preparing to vote

open to the scrutiny of the villagers. The candidates' replies to these questions were vague promises to do whatever the villagers demanded, such as pledges to build more roads, provide better water resources and scientific agriculture, and open up the village's finances to public scrutiny.

Next the monitors came to the front table to count out the ballots to be given to the villagers row by row. They appeared to do a careful job of counting and distributing the ballots. Even though it was announced that voters could vote in secret in rooms off the courtyard, except for a handful, most voted at their seats. Some silently marked their ballots and folded them over; others conversed with people in their row and then marked and folded their ballots. Most waited quietly to be lined up to put their ballots in the ballot box. This was definitely not a secret ballot, but no coercion in the vote was evident. Although there may have been some last-minute changes or switching, it appeared from random interviews that most

villagers had come with their minds made up as to whom they would vote for. Those interviewed also invariably expressed a sense of empowerment in the belief that through the process of competitive elections, they could choose officials who were responsive to their needs. They much preferred this process to the previous method of upper-level selection of their officials for them because, to paraphrase a few of the interviewees, they could vote against those who they believed were not performing well.

After the villagers marked their ballots, they were lined up by their row, and each one deposited the ballot in the box. They then showed their identification card to be stamped by the monitor. Their names had not been checked against a registration list before they voted nor, it seemed, after they voted. Some left, but most returned to their seats to await the vote count, which the monitors carried out both inside the schoolrooms and at the table in the front of the schoolyard. The voting and counting procedures were done in what the Chinese would call a "sui bian" way, that is, in a rather relaxed fashion. The balloting was not secret and the counting was not done in a uniform manner. Nevertheless, the voting results showed that the election of deputies to the township people's congress was relatively competitive and did not appear skewed. Wang, the head of the party branch and village head, received 706 votes, Liu 427 votes, and Liao 398. Several of those interviewed before the election had expressed satisfaction with affairs in the village and had particularly praised Wang and Liu for providing cable television to the village. Nevertheless, even though Liao was a non-party member, he lost by only 29 votes. In an interview afterwards, Liao said that he thought the election had been fair and blamed his loss on the fact that, unlike the other two candidates, who held village-wide positions, as head of the construction collective, he was known primarily within his own small group and among those for whom he had built homes. He said he plans to run again for the deputy position and will try harder to

provide better housing and water facilities so as to become better known to his fellow villagers.

Though the vote for deputies to the township people's congress took most of the morning, it was followed by a vote for village chair and village assembly. The two men, Wang and Liu, who were elected as deputies to the congress, also ran for village chair. In the process of the voting for the chair and assembly, one member of our team observed that four or five people took ballots from other voters and wrote in Liao's name as a write-in candidate for village chair and assembly. Then several of these people jumped up and protested that the nomination process had been flawed. At that point, our group had to leave, but we later heard that the vote for the village chair was a draw between the two candidates, and this election was declared void and was to be rescheduled.

The protest may have influenced the outcome of the latter vote, but more important, it demonstrated some discontent with the nomination process for village positions. It is not exactly clear how the nomination process takes place. Supposedly, ten or more people and each small group can nominate candidates, and then a primary-like process takes place in the village in which the list of nominees is whittled down further. At every stage, however, the party group in the village vets the candidates so it is difficult to say to what extent the final candidate list results from the direct vote of the villagers and/or the decision of the village party leaders.

Clearly, the voting procedures in Zhujiaqiao do not yet meet all the requirements of a truly democratic election, but when one considers where such villages began in late 1979, with no experience whatsoever in democratic procedures, it is clear they have come a long way. Despite the shortcomings of the procedures, the opportunity to choose their own leaders seems to have created a sense among the villagers of greater control over their own lives and livelihood. ♦

Historic preservation Egyptian style

BY STACY HOLDEN

From January 1 through 8, I participated in a workshop on preservation strategies in Cairo, Egypt. Founded over 1000 years ago, Cairo is today the largest urban center on the African continent in both population and physical breadth. The purpose of our week-long exploration of the innumerable nooks and crannies of this city was to analyze recent efforts to restore the physical remnants of Cairo's past by different groups ranging from families to private interest groups and international agencies. The Aga Khan Program for Islamic Architecture sponsored the program, while Hasan Uddin Khan and Nasser Rabbat of MIT organized the actual visits to various sites. I was a token student of history in a group composed of thirteen other graduate students studying architecture and urban planning. My interest in attending the workshop stems from my developing dissertation that will analyze the responses of Moroccan residents in the city of Fez to the colonial policy of historic preservation.

Our visit to many of the projects demonstrated that historic preservation often reflects the political and cultural concerns of the individuals and groups who undertake particular projects. I considered the restoration of the mosques of Al-Hakim and Al-Aqmar, dating from the founding of the city by the Ismaili Shi'ite dynasty of the Fatimids (969-1169), among the most interesting projects in this respect. The buildings have been restored by a contemporary Muslim sect from India called the Buhara, who claim the Fatimids as an important part of their

Stacy Holden entered the graduate program in 1996 and is preparing to take her qualifying oral examination; her advisor is Professor Diana Wylie. Both Stacy and the department express their gratitude to the Aga Khan Program for Islamic Architecture and to the Boston University Graduate School for funding for this trip.

own history. The purpose of this group is not so much a scientific rendering of ancient buildings but the recreation of the mosques as a functional part of the city, thus invigorating their own particular community. In creating functional buildings from what had been, until ten years ago, dilapidated structures, this group has taken some innovative measures that many art historians consider inappropriate artistic license. At the Al-Aqmar mosque, for example, the group constructed an extra wing in order to create a more symmetrical exterior while adding internal space for the group's growing membership. Because this renovation was done in the absence of any textual or physical evidence, some feel that the Buhara's architectural interpretation has "ruined" the historical value of the monument. I myself found the idea of reinvesting these buildings with contemporary meaning to be an appealing approach to conservation, especially when contrasted with more technical exercises that ignored more human considerations.

The preservation strategy at the Bayt El Suhaymi offers an example of just such a technical exercise intended to maintain the integrity of the built territory even at the expense of local communities whose lifestyle seems to threaten the monument. Bayt El Suhaymi is a 350-year-old courtyard house with 115 rooms that one extended family is restoring through a grant from the Arab Fund for Economic and Social Development. The family has employed, in its own words, "over 100 consultants, experts, university professors, architects, civil engineers, archeologists, historians and technicians" in order to reconstruct a "traditional" Egyptian house. (Can we really believe that an extraordinarily large mansion represents a "traditional" norm?) The family-run organization has done everything from soil analysis to archival work in order to restore the building exactly as it was in the late nineteenth century. In my opinion, however, the family has neglected to consider fully the social costs of their well-meaning efforts. A neighboring pickle manufacturer, for example, whose salty waste

seeps into the building's foundation, has been encouraged to move. Thirty of this man's neighbors have been relocated to another part of Cairo because the leaky sewage and water supply of their building similarly threatened the stone walls of the house. Presently, project managers have begun to talk with surrounding shopkeepers about transforming their own small businesses into traditional craft shops, anticipating a rise in tourists drawn to the restored courtyard house. In preserving the built form of this admittedly beautiful building, the family has encouraged a social transformation of debatable value in the surrounding neighborhood.

Ultimately, my visit to Cairo has left me with the impression that an effective policy of conservation should not begin with work on a monument itself but use the renovation of a monument only as a capstone to more substantive changes. Project managers emphasized the absence of basic public services to many of the city's 16.5 million residents as a significant factor accelerating the decay of historic monuments in the last fifty years. Figures alone cannot communicate the reality of inching through Cairo's downtown area on streets that are so crowded one feels suffocated from the human mass pressing in. Nor do such figures convey the dismay one feels when, standing atop a renovated monument such as the gate of Bab Zuwaila, one is confronted with the local residents' need to use their rooftops as a dump because municipal authorities are unable to organize regular garbage collection. Many project managers seemed to waste far too much time debating details such as the pros and cons of sandblasting as a method for cleaning up external grime. They ignored the more profound and ongoing threats to Cairo's built heritage as well as the people whose collective past these monuments supposedly embody. The American Research Center, with a \$15 million grant from USAID, offered the only example of a project that sought to address the fundamental causes of a monument's deterioration. Only after the sewer system was put in place, prevent-

ing excess moisture from seeping through the walls of the Mosque of Saleh Tala'i, did work begin on the 500-year-old minbar, or pulpit, for which the group had specifically been awarded their grant. An exclusive focus on historic monuments, without a preliminary renovation of the urban surroundings, means that many other restoration efforts offer nothing more than a stopgap solution. ♦

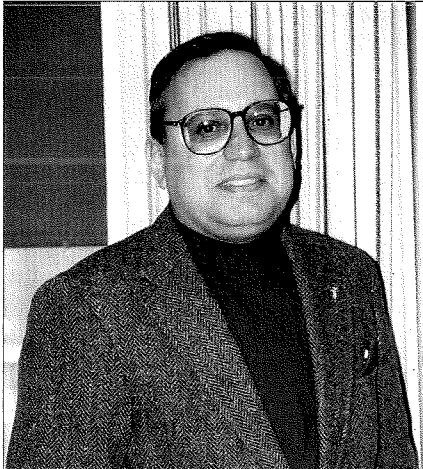
EVENTS OF NOTE (cont. from page 2)

in these fields, is modeled after the successful Early American Seminar at the MHA. The inaugural meeting will be held on April 28 (details to follow in future newsletters), while a full program will be in place beginning next September. Finally, for those living on Cape Cod, check local listings to catch Professor Halter narrating the documentary "Bog Builders" about Cape Verdean cranberry workers. The film is being broadcast this month on local access TV.

Professor **James McCann** will deliver a National Humanities Center Lecture at St. Lawrence University on March 29. His topic will be "Africa's New Landscapes and New Vulnerabilities." The lecture is part of a program of the National Humanities Center, and proceeds will go to the Center's endowment. Professor McCann will also participate in two seminars on campus, one on famine and the other on African development. On March 26 he will present a seminar paper, "Maize and Grace: Africa's Green Revolution and Landscapes of Memory, 1500-1999," to the Program in Agrarian Studies at Yale University.

In January Professor **Dietrich Orlow** gave a presentation on "German Social Democracy and European Unification, 1945-1955" to the International History Study Group at Boston University. In early March he will deliver a paper entitled "Demokratie und Parteien in Deutschland 1919 und 1945" at a conference on "Deutsche Umbrueche im 20. Jahrhundert." The conference will be held in Bamberg, Germany.

At the annual meeting of the American Historical Association in Washington in January, Professor Fred Leventhal delivered a paper entitled "Projecting British Culture in America before World War II" as part of a session on "The Battle for America's Soul: British Propaganda in the United States, 1914-45." ♦



Angel Amy Moreno

Angel Amy Moreno defends dissertation on Moriscos and Amerindians

On January 14, Angel Amy Moreno successfully defended his dissertation entitled "The Spanish Treatment of Moriscos as a Model for the Treatment of Native Americans." First reader was Professor Thomas Glick, and the second was Professor Clifford Backman; other members of the examining committee were Professors James Iffland (of Modern Foreign Languages), John McGrath (of the College of General Studies), and Mariano Plotkin. We are pleased to reprint the dissertation abstract:

This dissertation examines Spanish treatment of subject Muslims (Moriscos) as a model for the assimilation and acculturation of Amerindians during the sixteenth and

seventeenth centuries. It gives particular emphasis to formal, institutional roles of the government and Church in formulating and executing assimilative policies in the conquered kingdom of Granada and in the New World (in particular, the Caribbean region, Mexico, and Peru). Thus I examine and compare the role that Spanish law played in prohibiting both Moriscos and Amerindians from speaking their native languages, wearing local dress, worshipping their deities, practicing indigenous medicine, or otherwise maintaining their social and cultural identities. With regard to the Church, we examine the role ecclesiastical authorities in Granada, Valencia, and Aragon, as well as in Mexico, Peru, and other areas of the New World, played in the Christianization of Moriscos and Amerindians respectively.

Inasmuch as the emphasis here is on institutionalized pressure for assimilation, I examine catechisms, books of Christian doctrine, confessional manuals, spiritual guides, prayer books, and other books produced in Spain for the Christianization of Moriscos and subsequently used in the evangelization of Amerindians.

The Spanish employed parallel institutions to enforce adherence to religious norms and punish apostasy. I examine cases of apostasy brought against Moriscos in the Tribunal of the Inquisition in the decade before their expulsion (the only period in which substantial cases against Moriscos were heard) and compare the Tribunal's procedures to those of a parallel New World institution, the Office of the Provisor of Natives.

I conclude that, with respect to formal pressures for assimilation of religious minorities, institutionalized in civil law and ecclesiastical policy, the model devised for assimilation and acculturation of Moriscos was substantially transferred to Spanish America and applied to Amerindians. The documents in which the policies were expressed gave formal and juridical body to the values in forming intergroup relations in the Spanish world of the sixteenth and seventeenth centuries. ♦

More information on Y2K issues

BY JAMES T. DUTTON

In last month's newsletter I wrote about personal computers and potential problems connected with the year 2000. Since then more information has come to light—and most of the news is not comforting. The January 1999 issue of *Windows* magazine asserts, for instance, that "In PCs older than three years or so, Y2K problems are the rule rather than the exception. But even some newer ones may have problems." The magazine goes on to offer some consolation: "The good news is if you understand the problem, it's easy to detect—and to correct."

As I said last month, Apple computer owners do not have to worry about the Y2K problem (or so Apple says). So they can stop reading now—and resume their gloating. For the rest of us, there are two concepts important to grasp: Every PC contains a clock powered by a battery, and many of these clocks are *not* Y2K compliant (regardless of how new the computer is). There is also a system clock (based in software) that runs from the BIOS (basic input output system), and it is the BIOS that takes the time from the computer's clock and translates it into information that programs can use. Both the real clock and the software clock must be tested for Y2K compliance. The January issue of *Windows* contains such a test; if you can't find that issue, the article is available at the magazine's Web site: www.winmag.com (click on "Y2K Watch"). There are other Web sites to test your PC: www.nstl.com/html/nstl_ymark2000.html is recommended. In addition, many computer manufacturers offer Y2K guidance on their Web sites (check with me if you need to find such a Web address).

Computer software may also present Y2K problems, but most vendors have guidance on their Web sites—or will suggest an upgrade. ♦



Professor Salvatore Ciriaco

History at the University of Padua

Boston University has a faculty exchange program with the University of Padua which permits three faculty members from each university to visit the other for a month each year. History Department members James Johnson and James McCann have gone to Padua, but most of the Paduans coming here have been professors of economics or management. Thus the department was pleased to welcome Salvatore Ciriaco, professor of early modern history, for two months last fall. On November 12, Professor Ciriaco gave a public lecture on "Water Control in Early Modern Europe: From Agriculture to Industrialization," cosponsored by the Interdisciplinary Italian Studies Program and the Institute for Medieval History. He has sent a brief account of the Padua history program and departmental library:

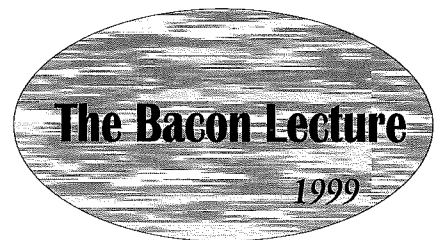
The Department of History of Padua University brings together professors and courses from different faculties of the University. Although the majority of the members of the department are members of the Faculty of Arts and Philosophy, some come from the Faculties of Political Science and Education. Teaching and research cover a wide range of themes and topics in survey format, such as Byzantine history, history of the Church, history of Christianity, history of ancient Christian literature, hagiography, palaeography

and diplomatics, history of Latin America, medieval history, modern and contemporary history. The department staff includes full professors, associate professors, and researchers (about 36 people), most of them with tenure. The principal mission is to offer to the students who will receive the "laurea" (BA) in history comprehensive preparation based on the survey courses, although, in fact, some courses offered in other departments are required, such as Greek and Roman history and archaeology.

After the Bachelor's degree, students can receive a PhD ("Dottorato di ricerca") in History (European social history) as well as in religious history and history of the medieval Church. Graduate students normally receive a four-year fellowship. The administrative control of these degrees is shared sometimes with other universities, such as those of Venice, Verona, Milan, or Turin.

The department publishes some dissertations in its own series and, in collaboration with other departments, publishes the journal *Quaderni di Storia Religiosa*. The departmental library has 80,000 volumes and 232 current serials, focusing on European history and especially the history of the Venetian Republic (it is the best place to study it inside the Venetian region).

Considering the large number of teaching and research interests, it is difficult to summarize even the principal lines of faculty interests. What we can say is that, again, Venetian history is well covered from the Middle Ages through the Fascist period, in social and economic aspects, as well as political. Beyond this central focus, there are current faculty projects on Middle East culture and religion, English archaeology, medieval writing and documents, water control, Peruvian history, protoindustry, Florentine history, history of technology, and French historiography, among others. There is now a great concern for American history, towards which end the department is interested in broadening the current structure of faculty and student exchanges with Boston University. ♦



Pauline Maier of MIT to deliver Bacon Lecture

On Wednesday, March 3, at 5:15 p.m. in the George Sherman Union's Conference Auditorium (775 Commonwealth Avenue), Professor Pauline Maier, William R. Kenan, Jr., Professor of History at the Massachusetts Institute of Technology, will deliver the Gaspar G. Bacon Lecture, part of a series endowed to fund lectures on the U.S. Constitution.

Pauline Maier received her PhD in American History from Harvard in 1968. After teaching at the University of Massachusetts, Boston, she was appointed to MIT in 1978. She is the author of *From Resistance to Revolution: Colonial Radicals and the Development of American Opposition to Britain, 1765-1776* (1972); *The Old Revolutionaries: Political Lives in the Age of Samuel Adams* (1980); *The American People: A History* (1986); and *American Scripture: Making the Declaration of Independence* (1997). She is currently working on a U.S. history that will integrate the history of science and technology with "mainline" developments.

Professor Maier will lecture on "High Crimes and Misdemeanors: Reflections on the Relationship of Historical Scholarship and Legal Partisanship." She states that her lecture "will mention several recent controversies in which Americans have scurried back to the eighteenth century for guidance (or for material to justify a position already taken), of which the impeachment controversy's effort to define 'high crimes and misdemeanors' is the most prominent example. Lawyers, of course, do that all the time, but it's less 'part of the job' for historians. The lecture will revisit the 'high crimes and misdemeanors' issue briefly as a way of getting at some of the difficulties overt partisanship raised and, more generally, the significance of its eighteenth-century origins for the modern American nation."

Department of History
Boston University
226 Bay State Road
Boston, MA 02215



Finalists in Middle Eastern search selected

In mid-January the members of the search committee for a Middle Eastern historian (now composed of Professors James Johnson, William Keylor, Herbert Mason, Richard Norton, and Diana Wylie) chose three finalists for the position to visit campus during February. We are pleased to introduce the candidates:

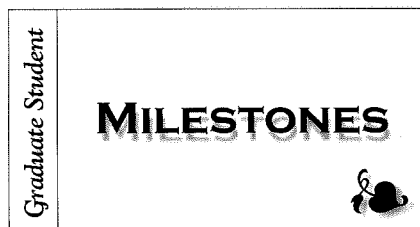
• Betty Anderson received her PhD from the University of California at Los Angeles in 1997. Her dissertation, "The History of the Jordanian National Movement: Its Leaders, Ideologies, Success and Failures," focuses on the ideological principles and political parties guiding the Jordanian National Movement in the context of the political, economic, and social changes that took place in Jordan in the 1950s. Anderson's work attempts to use the Jordanian experience to tie together the political and social events taking place throughout the entire Fertile Crescent. Anderson is currently a lecturer at UCLA and at San Diego State University teaching world history. Her visit to campus will take place February 18-19.

• Michael Doran earned his PhD from Princeton University in 1997. His revised dissertation, under the title *Pan-Arabism before Nasser*, is about to be published by Oxford University Press. The book presents a new interpretation of the Egyptian decision to adopt a pan-Arab foreign policy in the aftermath of World War II, a development that had consequences for the politics of the entire Middle East. In addition to Egyptian foreign policy, the work treats politics in the Fertile Crescent as a whole; a major focus is the Palestinian crisis in 1946-48. Doran is under contract with Oxford to write a general history of the modern Middle East suitable for use as a textbook. He has taught at Princeton and is now a tenure-track assistant professor at the University of Central Florida, teaching Middle Eastern and world history. Doran will be on campus February 4-5.

• Eve Powell has a 1995 PhD from Harvard University, where she wrote a dissertation entitled "Colonized Colonizers: The Issue of the Sudan and Egyptian Nationalists, 1875-1919," which explores how Egyptians viewed their political and cultural relationship to the Sudan and the Sudanese during a period when Egypt's administration of the Sudan was overthrown by both a Sudanese religious revolt and the occupying

forces of Great Britain. The experience affected Egyptian nationalists, who found themselves calling simultaneously for the right to self-government against the British government and the right to reconquer the Sudan. Powell currently holds a tenure-track assistant professorship at the University of Georgia, where she teaches various courses in Middle Eastern history. She will be on campus February 11-12.

Consult the department's Web site (or phone 353-2551) for schedules of the candidates' visits.



The following students passed foreign language examinations:

Heather Hoag: *French*
Carla Lovett: *French*
Christina McIntosh: *French*
Sarah Phillips: *French*

The following students received the MA in January:

William Kelleher
Madia Thomson