

for women's history in that particular area. For teachers overwhelmed with trying to teach "all the world" and probably having marginal preparation for doing so, a focus on one area meant they could specialize and keep up with one academic field.

Critics of the world studies approach emphasized the lack of global connections, the narrow focus of only a few world regions, and, at times, the neglect of history because courses could tend toward being contemporary problems classes. In addition, the focus on a few cultures was also problematic for women's history. Some instructors using books from the "Women in World Cultures" series produced by the Upper Midwest Women's History Teaching Center, for example, found that footbinding in China seemed so terrible to students that it colored their view of the entire culture. Cross-cultural attention to the ways in which other societies "crippled" women through isolation, tightly laced clothing, or exclusion from education might have given some balance to China's discrimination. Yet regional studies sometimes means identification with a culture and a protective attitude toward it. Issues such as genital cutting for African studies courses and *sati* (the ritual self-immolation of widows) for courses on India were sometimes resisted by teachers who wished to present the "best" side of the foreign culture being taught. Given that only a few world cultures would be part of a student's experience, the necessity for encouraging a positive worldview sometimes came at odds with the realities of women's historical experiences.⁵²

THE "NEW" WORLD HISTORY: COMPARATIVE, THEMATIC, AND INTEGRATIVE

Start here

The field of world history is undergoing a major shift, as the title of Ross Dunn's text declares: *The New World History*.⁵³ The "old" world history has been described by WHA Past President Heidi Roupp as a "parade of cultures," a series of segregated "forests." Instead of these courses, she termed the "new" world history an "ecosystem." Much as U.S. history is not a state-by-state curriculum but an integrated U.S. history, so world history, she argued, should involve comparative points of contact and focus on interregional movements.⁵⁴

Comparison has emerged as a useful teaching device and analytic tool for world history (appendix B). Pedagogically, comparative study can underscore key variables in the development of historically common and important structures and processes, for example, slavery, industrialization, state formation, or colonialism. Also the domain of historical sociologists, comparative analysis across disparate regions and periods involves a methodology that demands "the systematic selection of case examples and the mastery of the historical materials relevant to each of these."⁵⁵ For example, Louise A. Tilly, who compares Britain, France, Germany, the United States, Japan, and China, sets as her task

Useful overview of emerging pedagogies

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"to compare both patterns of large-scale structural change and social groups at the micro level, seeking regularities in variation of the forms of gender inequality as they are articulated with the process of industrialization." She admonishes that "such comparisons must take history seriously, examining the ways in which what happens at one point in time may constrain what comes after."⁵⁶

Asking comparative questions can generate new areas of research on the one hand and make more manageable the vast array of information to be covered in a world history course on the other. In this approach gender may be one of the variables analyzed (as in, for example, changes in women's and men's roles and in constructions of femininity or masculinity), or the comparative question may address women's experiences directly. Two major books that use these thematic approaches are Peter Stearns's *Gender in World History* (2000) and Merry E. Wiesner-Hanks's *Gender in History* (2001). Stearns is more concerned with sweeping historical themes: "Westernization and Gender" and "The Chinese Influence." Wiesner-Hanks, however, uses more sociological analysis, beginning with "The Family" and exploring cultural universals such as politics, economics, and education.

In addition to employing comparative analysis, practitioners of the "new" world history focus on selected organizing themes, perhaps trade, disease, cultural diffusion, or citizenship. The issue becomes how to fit women into them. An instructor doing trade and the early Silk Road, for example, could select histories of women from various societies along the route. Looking at the supplying societies, students could explore women's central role in producing silk, whether feeding mulberry leaves to worms, gently unraveling the cocoons, or organizing textile workshops. Often such female rulers as seventh-century c.e. Queen Sondok of Korea or Empress Wu of China were instrumental in encouraging silk production. On the consumption side of the equation, as Pliny complained, Roman women were wearing see-through garments that "render women naked" and straining the economy of Rome with their desire for silk.⁵⁷ Between the producers and consumers were the women of Central Asia, who not only produced many of the foodstuffs, such as cheese, that kept caravans going but also fabricated other trade goods, such as rugs. Traders who set out for the deserts of Central Asia encountered shrines to the Chinese goddess Guan-Yin, established by women rulers to give good fortune on the perilous trips. Using such a global theme as trade, an instructor can highlight women's participation in major events.

But, as Sarah S. Hughes points out, if gender is not one of the major themes at the heart of the course, women are difficult to "add and stir" . . . into an impersonal batter.⁵⁸ More recent scholarship, for example, has suggested that exogamy, marrying women out of the kinship unit, was a factor on the Silk Road. The use of women as an "exportable commodity" to fashion alli-

ances is an old trading practice, although perhaps most notable in the “women’s tribute” the Mongols forced on countries such as Korea. But to understand how women became so “exportable,” students also need to understand Confucian values, class, and nationalistic circumstance. Further, it may not be in trading statistics that students find a sense of reality of the silk trade but rather in poetry. Here is Qian Tao’s eleventh-century C.E. poem “Written at a Party Where My Lord Gave Away a Thousand Bolts of Silk”:

A bolt of silk for each clear toned song
 Still these beauties do not think it is enough
 Little do they know of a weaving girl
 Sitting cold by her window
 Endlessly throwing her shuttle to and fro.⁵⁰

Although the poem could be included in a general discussion of the silk trade, without Hughes’s insistence on “gender as a base,” the more likely prospect is of an emphasis on the ruggedness of male travelers’ lives on the road. Further, without a sense of the complexity of women’s roles in China, students would be unlikely to understand that the poet’s criticism of the “beauties” does not take into account their own entrapment as entertainers of rich men. The use of global themes provides a clearer framework for students, but it is often the poetry of specifics that brings them meaning (appendix C).

One problem in integrating women into the “new” world history is that the major themes chosen may impact men and women differently. Although women’s roles in warfare increasingly are being documented, a focus on battle formation, generalship, and the creation of military weapons might limit the time allotted to women’s history. The use of vernacular language and growth of literacy, however, is not generally a major focus in world history. In the transition from court languages of the largely male elite—such as Latin, Mandarin, Greek, and classical Arabic—to the vernacular, however, women created an important artistic corner. While eleventh-century C.E. Japanese men, for example, struggled with the strictures of the Chinese literati, Murasaki Shikibu and Sei Shonagon were creating Japanese literary classics.⁶⁰ Although there were women like Ban Zhao in China and Hildegaard of Bingen in Europe whose scholarship in the languages of the intellectual elite challenged men of the time, the use of the vernacular meant that ordinary women, over time and in increasing numbers, could become literate, perhaps the most liberating force in challenging notions of their inferior nature. What it means to be literate—and who has access to literacy—is not generally a major theme in world history courses, yet for women’s history it would be.

The commitment to social history in the “new” world history is probably more promising for the inclusion of gender issues than the “old,” politically

oriented world history or “world cultures” had been. In the latter, women were usually relegated to a chapter section entitled “The Family,” and questions such as those on nationalism were rarely raised. But, over time, the “parade of cultures” did have the advantage of chapters on the culture itself. Students might connect the early Laws of Manu in India, for example, to later issues of gender discrimination and caste. Instead of seeing Catherine the Great as part of a group of generic enlightened despots, students might puzzle over why almost all eighteenth-century Russia was ruled by women. The long-standing attitudes toward machismo and *marianismo* could be used to understand the ways in which Eva Perón defined herself during the 1950s in Argentina and why the myth continues. In some ways, world studies history, by focusing on separate cultures, mirrors the most accessible ways in which academic fields of research are organized, emphasizing national or area histories.

Although college-level courses in world history are increasing, the kind of syncretic scholarship in women’s history that could inform “new” courses is still in beginning stages. The series “Restoring Women to History” from Indiana University Press is promising, but even there the emphasis is on regional rather than thematic women’s history.⁶¹ For teachers who use primary source documents, Sarah Shaver Hughes and Brady Hughes’s edited two-volume *Women in World History* offers excellent readings, as does *Women Imagine Change*, edited by Eugenia Delmotte, Natania Meeker, and Jean O’Barr.⁶² While the Hugheses’ book follows more regional and national designation, *Women Imagine Change* provides selections in thematic categories broadly defined, such as “Work and Education” and “Identifying Sources of Resistance.”

The explosion of women’s and gender history means that an integrative history of women is still in process. It would be much easier for a teacher to find good sources on women in Japan, India, Africa, or Central America than sources for cross-national comparisons of women and nationalism, economics, or religion. Even the issues of woman suffrage, despite Leila Rupp’s promising beginning in *Worlds of Women: The Making of an International Women’s Movement*, lack the kind of analysis similar to work on the silk trade, or the Columbian exchange, or other economic themes.⁶³

PIVOTAL INDIVIDUALS: BIOGRAPHICAL WORLD HISTORY

A focus on the “worthies” of history, male or female, has largely fallen out of fashion. Yet history is often taught to young people who are in the process of reenvisioning themselves. For them, the heroines, heroes, and villains of history are often more intriguing than global themes or “habits of mind.” In U.S. history and European history courses, such specific people as Abraham Lincoln, Elizabeth Cady Stanton, Isaac Newton, or Elizabeth I have central roles.

If world history emphasizes themes, systems, and movements, the underlying assumptions students may receive is that the West has individuals whereas the "non-West" has masses.

Although not many history courses have biography as a central organizing principle, the concept does offer ways into women's history that may prove useful. The point is not to view an isolated person but the networks and influences that surround that individual. The benefits of such an approach are to re-engage students in the "story of history" and make issues more vivid. T. S. Eliot discussed the "objective correlative" in poetry—that is, how a specific image becomes a symbol intertwined with all sorts of responses.⁶⁴ Teachers have taken Alexander the Great, Akbar, Ghengis Khan, Mao Zedong, or Adolph Hitler as beginning points for the "old" world history. Seeing these individuals in relation to gender issues also puts new slants on their stories. For example, Alexander could hardly have traveled about the world had he not known that his mother, Olympias, and sister, Cleopatra, were keeping an eye on the generals back home. Similarly, in Central Asia the mother of the Khan maintained networks by calling leaders together.

There are also women whose stories spread a wide net over history, such as Elizabeth I of England, Sondok of Korea, Tayto of Ethiopia, and Wu of China (appendix D). A nonroyal person such as Pandita Ramabai of India, however, can also raise a wealth of issues. A nineteenth-century reformer, Ramabai (1858–1922) worked for women's education and the end of child marriage and for better health conditions. A scholar of the Hindu religion, she had strong ties to her country's past although she was also connected to Western reform. Helping to support her financially was a circle of women that in Boston included Julia Ward Howe. As a widow in India, Ramabai's personal life illustrated a single woman's range of choices.⁶⁵ Her example, of course, cannot tell us everything about Indian women, although her life may provide the sort of "objective correlative" that makes issues lastingly memorable.

The limitations of focusing on a relatively few people in history are significant, and it takes a very skillful educator to balance major themes with illustrative individuals. Yet this way of entering world history has the advantage of easier accessibility to students, a concrete focus on specific women, and the treatment of individual people as ends in themselves rather than a means to understand trade, expansion, nationalism, or imperialism. The guidelines for the new advanced-placement world history course identify information that students should know but do not need for the test, for example "women's emancipation movements but not specific suffragists." What a loss not to become acquainted with such feisty women as Alexandra Kollantai (Russian), Huda Sharavi (Egyptian), Ichikawa Fusae (Japanese), Halide Edip (a Turk), Emmaline Pankhurst (English), or Susan B. Anthony (from the United States).

The way in which world history courses are organized has bearing on the ease of including women's and gender history. Gender history, with its emphasis on systems and analysis, may fit the "new" world history more easily than women's history. But there may be ways of handling a course to take advantage of the attributes of different kinds of history. Instructors may take a "rest" to do three weeks on one culture, discussing, for example, the importance of women in Muhammad's family as role models for later Muslim women. They include Khadijah, his first wife, a trader who financially supported his work, and 'A'ishah, his youngest and favorite wife, whose reports of the Prophet's words and actions helped build the key foundational texts in Islamic law and practice and who helped organize political opposition to the caliph Ali. Fatimah, Muhammad's daughter and wife of Ali, is venerated by Shiis. In the period of warring factions following Muhammad's death, the courage of Zaynab, Fatimah's and Ali's daughter, led her to be claimed later as a model by Iranian women's organizations.⁶⁶

Pivotal women such as Malinche, Hernan Cortes's translator, political informant, and guide in the conquest of the Aztecs, and Ines Suarez, whose participation in the conquest of the New World included donning armor to save the Spanish settlement of Santiago in present-day Chile from Indian attacks, furnish fine topics for historiographical analysis on the issue of Spanish colonialism.⁶⁷

Questions to Consider from a Gender History and Women's History Perspectives

The following represent some of the questions instructors might ask themselves before organizing a history course that has to accomplish so much, either in incorporating women and/or gender into world history or in internationalizing a women's or gender history course. What approach to world history makes it easier to include women's or gender history? If I choose a style that presents problems for bringing in women and/or gender, how will I compensate? Will some themes prove more promising for women's history than others? Is a chronology for women's issues different than for men's? Is it different for some areas of the world more than others? Who are the students in the class? What sort of history will they have had, and what sort can I offer to expand their sense of history? What kind of resources can my students and I expect to find to add new perspectives to a world history course? How will I best do gender history or women's history? How can material on men's roles be used in the same sort of analytical ways as for women's roles? Will gender be equated with "family" and abstract "roles"? How will testing affect the way I teach—or should it?

Examples + a wealth of resources

in the notes

The answers to these questions will be determined by individual teachers, but knowing the questions will enable those teachers to anticipate problems and develop strategies to address them.

A Women's History Chronology

What follows is a brief, and tentative, chronology that may suggest some organizing themes for a world history course. There can, of course, be many other ways that emphasize a thematic approach. But the aim of this chronology is to suggest that teachers sit down and develop their own set of themes based on gender issues parallel to those developed by other thematic formulas. Constructing such a chronology may help engender the familiar narrative and keep the "big themes" from engulfing what really needs to be said about women.

Generally, the currently accepted chronology for world history, based on national standards and other sources, follows the following pattern:

1. Rise of Civilizations to 1000 B.C.E.
2. Creation of Empires: 1000 B.C.E. to 500 C.E.
3. Development of Interregional Contacts: 500 to 1450 C.E.
4. Rise of the West and the Transformation of World Trade: 1450 to 1918.
5. Emergence of the Contemporary World: 1918 to the Present.

Within these eras, the following suggests topics that integrate women and/or gender:

1. Rise of Civilizations to 1000 B.C.E.
 - a. Agricultural revolution: women; neolithic farming; property laws.
 - b. Rise of political elites: ruling families access to power; Haushepsut of Egypt; Ku-Bau of Sumer; Puduhepa of the Hittites.
 - c. Segregation of gender roles: women in textiles; household economies.
 - d. Religion: female deities as showing diversity of women's attributes of power; gendered roles of women and men as religious leaders.
 - e. Arts versus craft division (i.e., architecture vs. quilt making).
2. Creation of Empires: 1000 B.C.E. to 500 C.E.
 - a. Military; wars; slavery (kidnapping of women weavers, farmers).
 - b. Imperial family support networks: Hellenistic queens; trading partners.
 - c. Rise of cultural diffusion, religious conversion: Isis cult; shamans.
 - d. Economics: early silk trade; women in local markets; weaving.
 - e. "Golden Ages" solidification of attitudes, often negative, toward women: Laws of Manu (India); Confucianism (China); Solon (Greece).

3. Development of Interregional Contacts: 500 to 1450 C.E.
 - a. Women as cultural ambassadors: Olga; Christianity to Russia; Toltec/Aztec marriages; Ottoman *valides* (the sultan's mother).
 - b. Rise of literacy: women's various roles as vernacular writers (Murasaki [Japan] and Al-Akhana [Arabia]); women as "enlightened" rulers (Queen Sondok [Korea] and Eleanor of Aquitaine).
 - c. Displacement: from subsistence to cash-crop economy
 - d. Disease: Black Death and women.
 - e. Religious dissent and leadership: women as heretics, witches, saints, or defenders of faith (Muslim Sufi saint Rabi'ah al-Adadawiyah).
4. Rise of the West, Colonialism, and the Transformation of World Trade: 1450 to 1918.
 - a. Cultural views of women imposed on other nations.
 - b. Economics: industrialization (women's textile production as producing "take off eras" [Japan, U.S., Russia]); gendered transformation of subsistence economies with the introduction of cash crops.
 - c. Immigration: women as preservers of culture.
 - d. Educational shifts: women writers producing for women audiences.
 - e. Democratic ideas: citizenship; suffrage; nationalism; revolution.
5. Emergence of the Modern World: 1918 to the Present.
 - a. Self-determination: women in nationalist movements.
 - b. Global links among women: suffrage; peace; missionary reform; League of Nations.
 - c. Personal defined as political: redefining the family; issues of domestic violence; sexual abuse.
 - d. Labor and the shift to a market economy: "outside home."
 - e. War: civilian casualties outnumber military in World War I and II; political and economic mobilization of women.

If the emphasis on systems and global themes represents the future of world history, it is increasingly important that historians of women and gender think through what sort of emphasis should be made.

Conclusion

Historians face myriad challenges in conceptualizing each of the major subjects of this essay: gender history, women's history, and world history. Gender (along with age) is a fundamental organizing principle of human society. All societies, past and present, have recognized and differentiated women from men (and some have identified additional genders). The task of a historian of gender is to identify what meanings, roles, and statuses attach to different genders; what constitutes gender identity in a particular place and time; the salience of gender as a factor in people's lives; and how constructions of gender change over time. Also explaining change, historians of women identify the constraints

and opportunities that women encounter and demonstrate the variety of meanings, roles, and statuses assigned to the female gender, mindful that such other identities as nationality or religion interact with being a woman and may at times be more salient. Historians of the world who care about women and gender must make pedagogical sense while respecting both the particularities and patterns of historical events and encounters. Historians who seek to cover the globe and significant, large expanses of time, whether or not they are world historians or women's/gender-historians, must posit meaningful periodization and identify compelling principles for the inclusion and exclusion of data.

These challenges are daunting. In the College Board booklet describing the advanced-placement world history test, the inclusion of women's history is shown in the sample documents test with a series of excerpts on the topic of women and nationalism. The selections of these documents enforce the comparative emphasis of the "new" world history. Selections include ones on Mannohine Zutshi Saghal (India), Sung Ching-Ling (China), Huda Sharawi (Egypt), Teodora Igancia Gomes (Guinea Bissau), and Marie Aimee Helia-Lucas (Algeria) in roughly the period from 1920 to 1950. The question asked about these documents is, "Has the rise of nationalistic movements and the modern nation state broadened or restricted women's political and economic participation and social freedoms?"⁶⁸

The question is certainly a significant one. A student taking the test, however, faces a very difficult task: five different revolutions on two continents and three points of analysis (economic, political, and social views). Ironically, the advanced-placement test may ask tenth- and eleventh-graders to do what few, if any, academic historians have done across major geographic regions: provide an integrated, cross-cultural and cross-national analysis of whether and how women have benefited from the rise of the modern nation state and from nationalism.

For younger audiences, particularly those in kindergarten through the sixth grade, contributory, narrative history is more the norm. One of the best models for serious women's history and the use of role models to engage students is the *Young Oxford History of Women in the United States*, edited by Nancy Cott.⁶⁹ Unfortunately, there is not yet a similar series for world history, although Cobblestone Publishing Company's *Calliope Magazine* deals with world history topics for young children. Although women appear frequently in these and there are separate issues on some notable women, this is not the integrative "new" world history.⁷⁰

Few have thought through what a kindergarten through graduate school world and gender history curriculum might be. Where might it be best to teach about the struggles of women of color? Are some cultures more telling in showing the diversity of women's lives? How soon can curriculum on women

and religion be introduced? Instead of a somewhat arbitrary fitting women into national history standards, what would a curriculum on women's history contain—and when and why?

In the rush to create an academic field of women's and gender history, there has been less attention to the ways in which the scholarship is actually used. The National Women's History Project (NWHHP) has been a leader in providing materials and workshops for teachers to speed new scholarship into the curriculum.⁷¹ But the major focus of the NWHHP is U.S. history. The Upper Midwest Women's History Center for Teachers produced a Women in World Area Studies series directed at high school students but useful to teachers of lower grades who wish to develop their own materials. The center closed in 1999, however. The CLIO Project, a new Internet source, will continue to distribute lessons on women and world history. A more ambitious project, funded in 2003 by the National Endowment for the Humanities, is "Women, World History, and the Web," located at George Mason University. Part of the Center for History and the New Media Web site (<http://www.chnm.gmu.edu/chnm>), it will include lesson plans, documents, bibliographies, and scholarly essays for students and educators.

World history teachers who wish to address women and gender in a meaningful way, and historians of women and gender who seek to do cross-regional or comparative analyses, face similar but not identical challenges. Each must strive for meaningful levels of generalization without doing injustice to historical specificities. A dialog between world historians and historians of women and gender can be fruitful. Louise Tilly calls upon historians of women to "make their methodology more analytical on its own terms and to show how their results contribute to the explanation of other, more general problems either already on the historical agenda or readily understandable in terms of central historical concepts."⁷² In turn, Jerry H. Bentley, editor of the *Journal of World History* and author of a world history textbook, notes that "methods and insights from women's history and gender analysis hold unusual promises for global historical studies."⁷³ From such a dialog will come better women's history, gender history, and world history.

Notes

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1. Ross E. Dunn, ed., *The New World History: A Teacher's Companion* (Boston: St. Martin's Press, 2000), 14, citing Lawrence Levine, *The Opening of the American Mind* (Boston: Beacon Press, 1996).

2. For insight into the relationship of personal experience and politics to the development of the field of women's history, see "Introduction: Standpoints on Hard Ground," in *Voices of Women Historians: The Personal, the Political, the Professional*, ed. Ellen Boris and Nupur Chaudhuri (Bloomington: Indiana University Press, 1999), xi-xx. Darlene Clark Hine describes how teachers and members of the local chapter of the National Council of Negro Women challenged her to write about the history of African American women in Indiana. "Editor's Preface," in *Black Women in America: An Historical Encyclopedia*, ed. Darlene Clark Hine (Brooklyn: Carlson, 1993), xix-xi. See also Bonnie G. Smith, *The Gender of History* (Brooklyn: Carlson, 1993), xix-xi. See bridge: Harvard University Press, 1998).
3. Martin Duberman, *Cures: A Gay Man's Odyssey* (New York: Penguin, 1991), chronicles the emerging gay consciousness of a historian. See also *Hidden from History: Reclaiming the Gay and Lesbian Past*, ed. Martin Bami Duberman, Martha Vicinus, and George Chauncey Jr. (New York: New American Library, 1989); John D'Emilio, *Making Trouble: Essays on Gay History, Politics, and the University* (New York: Routledge, 1992); and John D'Emilio and Estelle B. Freedman, *Intimate Matters: A History of Sexuality in America* (1988, repr. Chicago: University of Chicago Press, 1997).
4. For elaboration in a U.S. context, see *Engendering America: A Documentary History, 1865 to the Present*, ed. Sonya Michel and Robyn Muncy (Boston: McGraw-Hill, 1999), 1-7.
5. For a thorough discussion of biological research on gender and sex that argues against gender dualism, see Anne Fausto-Sterling, *Sexing the Body: Gender Politics and the Construction of Sexuality* (New York: Basic Books, 2000).
6. Dunn, ed., *The New World History: A Teacher's Companion*, 2-4 and parts 1-3 traces the development of the field.
7. Gilbert Allardyce, "Toward World History: American Historians and the Coming of the World History Course," in *The New World History*, ed. Ross E. Dunn (Boston: So. Martin's Press, 2000), 26.
8. This exclusive teaching emphasis is changing. The World History Association (WHA) has sponsored sessions at professional conferences on world history as a research area. See <http://www.thewha.org>.
9. National Center for History in the Schools, *National Standards for World History: Exploring Paths to the Present* (Los Angeles: University of California, Los Angeles, 1994; rev. ed. 1996), see also <http://www.sscnet.ucla.edu/nchs/guide.html>.
10. Carter Vaughn Fundley, "The World History Association," *Perspectives* 37 (Dec. 1996): 14.
11. The leadership of the WHA is firmly committed to integrating women and gender into world history. Dunn, ed., *The New World History: A Teacher's Companion*, contains a section on women and gender, including two excerpts by Judith Zinsner, a former WHA president. *Journal of World History* editor Jerry Bentley's essay in Dunn (562-63) notes the importance of women's and gender history for comparative and cross-cultural analyses.
12. For a useful survey of the development of women's and gender history, see Mauriela Thurner, "Subject to Change: Theories and Paradigms of U.S. Feminist History," *Journal of Women's History* 9 (Summer 1997): 122-46.
13. Scholars and amateur historians wrote about women before the rise of women's history as a field in the 1960s. Examples include Mauriel Joy Hughes, *Women Healers in Medieval Life and Literature* (New York: King's Crown Press, 1943); Eileen Power, *Medieval English Nunneries* (Cambridge: University Press, 1922); Dorothy

- Gardiner, *English Girlhood at School* (London: Oxford University Press, 1929); Ellen McArthur, "Women Petitioners and the Long Parliament," *English Historical Review* (1909); Annie Abram, "Women Traders in Medieval London," *Economic Journal* (1916); Marian Dale, "The London Silkwoman of the Fifteenth Century," *Economic History* (1933); Lina Eckenstein, *Woman under Monasticism* (1896); Dorothy Whitelock, *Anglo-Saxon Wills* (Cambridge: Cambridge University Press, 1930); Annie Forbes Busch, *Memoirs of the Queens of France* (Philadelphia: Cary and Hart, 1847); Doris Stenton, *The English Women in History* (1947, repr. New York: Macmillan, 1957); Nabia Abbott, *Two Queens of Baghdad* (1946, repr. London: Al Saqi, 1986) and *Aishah* (1942, repr. London: Cass, 1985); D. Amaury Talbot, *Women's Mysteries of a Primitive People* (1915, repr. J. Allen, 1835); Mary Agnes Cannon, *The Education of Women during the Renaissance* (1916, repr. Westport: Hyperion Press, 1981); Elizabeth Aldridge, *These Splendid Women* (New York: J. H. Sears, 1926); and Grace Macurdy, *Vassal-Queens and Some Contemporary Women in the Roman Empire* (Baltimore: Johns Hopkins University Press, 1937).
14. Reflecting these developments, the women's caucus of the American Historical Association was founded in 1969 and named the Coordinating Committee on Women in the Historical Profession/Conference Group on Women's History. Judith P. Zinsner, *History and Feminism: A Glass Half Full* (New York: Twayne, 1993); Hilda Smith et al., *A History of the Coordinating Committee on Women in the Historical Profession—Conference Group on Women's History* (Chicago: Self-published by CCWHP-CGWH, 1994).
15. Zinsner, *History and Feminism*, 23.
16. See, for example, the "sex gender system" in Gayle Rubin, "The Traffic in Women: Notes on the 'Political Economy' of Sex," in *Feminism and History*, ed. Joan Wallach Scott (1975, repr. New York: Oxford University Press, 1996), 105-51.
17. Joan Kelly, "The Social Relations of the Sexes: Methodological Implications of Women's History," reprinted in *Women, History and Theory*, ed. Joan Kelly (Chicago: University of Chicago Press, 1984), 1-18; Natalie Zemon Davis, "Women's History in Transition: The European Case," reprinted in *Feminism and History*, ed. Joan Wallach Scott (New York: Oxford University Press, 1996), 79-104.
18. Joan Wallach Scott, "Gender: A Useful Category of Historical Analysis," in *Feminism and History*, ed. Joan Wallach Scott (New York: Oxford University Press, 1996), 167-69.
19. Chandra Mohanty, "Under Western Eyes: Feminist Scholarship and Colonial Discourses," in *Third World Women*, ed. Chandra Talpade Mohanty, Ann Russo, and Lourdes Torres (Bloomington: Indiana University Press, 1991), 51-80.
20. Joan Wallach Scott, introduction to *Feminism and History*, ed. Joan Wallach Scott (New York: Oxford University Press, 1996), 5.
21. See Robert Morrell, "Of Boys and Men: Masculinity and Gender in Southern African Studies," *Journal of Southern African Studies* 24 (1998): 605-30, for an excellent survey of masculinity studies in general as well as in the context of Southern Africa, and R. W. Connell, "The Big Picture: Masculinities in Recent World History," *Theory and Society* 22 (1993): 597-623. See also a review essay, Anna Davin, "Historical Masculinities: Regulation, Fantasy and Empire," *Gender and History* 9 (April 1997): 135-38; and Judith Kegan Gardiner, ed., *Masculinity Studies and Feminist Theory: New Directions* (New York: Columbia University Press, 2002).
22. Scott, "Gender," 169.
23. *Ibid.*, 170-71.
24. Louise A. Tilly, "Gender, Women's History, and Social History," *Social Science History* 13 (Winter 1989): 452.

25. Botis and Chaudhuri, "Introduction."
26. Karen Offen, Ruth Roach Pierson, and Jane Rendall, eds., *Writing Women's History: International Perspectives* (Bloomington: Indiana University Press, 1991), xx-xxvii.
27. Offen, Pierson, and Rendall, eds., *Writing Women's History: International Perspectives*, xxxiv. The following articles appear in the same volume: Francisca de Haan, "Women's History behind the Dykes: Reflections on the Situation in the Netherlands" (259-77), Jane Rendall, "Uneven Developments: Women's History, Feminist History, and Gender History in Great Britain" (45-57), and Ruth Roach Pierson, "Experience, Difference, Dominance and Voice in the Writing of Canadian Women's History" (79-106).
28. Gisela Böck, "Challenging Dichotomies: Perspectives on Women's History," in *Writing Women's History: International Perspectives*, ed. Karen Offen, Ruth Roach Pierson, and Jane Rendall (Bloomington: Indiana University Press, 1991), 9.
29. Mary Kay Thompson Tetreault, "Rethinking Women, Gender, and the Social Studies," *Social Education* 51 (March 1987): 173.
30. Gerda Lerner, *The Majority Finds Its Past: Placing Women in History* (New York: Oxford University Press, 1979), 145-46.
31. Tilly calls upon historians of women to "make their methodology more analytical on its own terms and to show how their results contribute to the explanation of other, more general problems either already on the historical agenda or readily understandable in terms of central historical concepts" ("Gender, Women's History, and Social History," 447).
32. Felicia Ifeoma Ekejiuba, "Omu Okwei of Osomari," in *Nigerian Women in Historical Perspective*, ed. Bolanle Awe (Lagos/Ibadan, Nigeria: Sankore/Bookcraft, 1992), 89-104.
33. Kamene Okonjo, "The Dual-Sex Political System in Operation: Igbo Women and Community Politics in Midwestern Nigeria," in *Women in Africa: Studies in Social and Economic Change*, ed. Nancy Hafkin and Edna Bay (Stanford: Stanford University Press, 1976), 45-58.
34. Judith Van Allen, "Aba Riots" or Igbo Women's War? Ideology, Stratification, and the Invisibility of Women," in *Women in Africa: Studies in Social and Economic Change*, ed. Nancy Hafkin and Edna Bay (Stanford: Stanford University Press, 1976), 59-86.
35. This episode was one of the few places in which women could be found in African historiography in the late 1960s. Material in this paragraph comes from Van Allen, "Aba Riots," and Nima E. Mba, "Heroines of the Women's War," in *Nigerian Women in Historical Perspective*, ed. Bolanle Awe (Lagos and Ibadan, Nigeria: Sankore/Bookcraft, 1992), 73-88.
36. Van Allen ("Aba Riots") is more critical of the outcome; Mba ("Heroines") stresses what women achieved.
37. Van Allen, "Aba Riots."
38. Caroline Ifeka-Moller, "Female Militancy and Colonial Revolt: The Women's War of 1929, Eastern Nigeria," in *Perceiving Women*, ed. Shirley Ardener (London: J. M. Dent and Sons, 1975), 127.
39. Ifeka-Moller, "Female Militancy," 142.
40. Ife Amadiume, *Male Daughters, Female Husbands: Gender and Sex in an African Society* (London: Zed Books, 1987), 185.
41. Amadiume, *Male Daughters*, 31-32.
42. Joseph M. Carrier and Stephen O. Murray, "Woman-Woman Marriage in Africa," in *Boy-Wives and Female Husbands: Studies of African Homosexualities*, ed. Stephen O.

Murray and Will Roscoe (Boston: St. Martin's Press, 1998), 255-66. Wairimu Ngunjiri Njambi and William E. O'Brien argue that woman-woman marriage, at least contemporarily, is an option selected not just for reasons of establishing rights to children but also out of affection and to escape male control. "Revisiting 'Woman-Woman Marriage': Notes on Gikuyu Women," *NWISA Journal* 12, no. 1 (2000): 1-23.

43. Oyeronke Oyewumi, *The Invention of Women: Making an African Sense of Western Gender Discourses* (Minneapolis: University of Minnesota Press, 1997), x.

44. Jerome Big Eagle, "A Sioux Story of the War," *Collections of the Minnesota Historical Society* 6 (1894): 382-400.

45. Alan R. Woolworth, "The Significance and Challenge of Camp Release, 1862-87," speech given Sept. 15, 1987, in Alan Woolworth Papers, Minnesota Historical Society.

46. Good Star Woman, "A Sioux Woman's Account of the Uprising," transcript in Frances Densmore Papers, Minnesota Historical Society.

47. The most accessible information on accounts of the Dakota War is in *Through Dakota Eyes*, ed. Gary Clayton Anderson and Alan Woolworth (St. Paul: Minnesota Historical Society, 1988).

48. Allardyce, "Toward World History," describes the early period.

49. We thank Jerry Bemley for this insight.

50. Dunn, ed., *The New World History: A Teacher's Companion*, 2-3.

51. Statements from WHA Past President Heidi Roupp and Peter Steams made at the National Council of Social Studies Conference, AP World History Session, Nov. 16, 1999, Orlando, Fla.

52. Stanlie M. James and Claire C. Robertson, eds., *Gemil Cutting and Transnational Sisterhood: Disrupting U.S. Politics* (Urbana: University of Illinois Press, 2002). Comments from teachers reflect those made in the pilot teaching of "Women in World Area Studies," a Title IV Project of the St. Louis Park and Robbinsdale (Minnesota) schools and subsequent workshops. Upper Midwest Women's History Center Papers, Minnesota Historical Society.

53. Dunn, ed., *The New World History: A Teacher's Companion*. For a discussion of the varieties of the new world history, see Jerry H. Bentley, *Shapes of World History in Twentieth-Century Scholarship* (Washington: American Historical Association, 1996).

54. Statement made at the National Council of Social Studies Conference, AP World History Session, Nov. 19, 1999, Orlando, Fla.

55. Michael Adas, introduction to *Islamic and European Expansion: The Forging of a Global Order*, ed. Michael Adas (Philadelphia: Temple University Press, 1993), ix.

56. Louise A. Tilly, "Industrialization and Gender Inequality," in *Islamic and European Expansion: The Forging of a Global Order*, ed. Michael Adas (Philadelphia: Temple University Press, 1993), 243.

57. Quoted in Peter Hopkirk, *Foreign Devils on the Silk Road* (Amherst: University of Massachusetts Press, 1980), 20-21.

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59. Quoted in Susan Hill Gross and Marjorie Wall Bingham, *Women in Traditional China* (Minneapolis: Glenhurst, 1980), 38.

60. Ramusack and Sievers, *Women in Asia*, 178-81.

61. Iris Berger and E. Frances White, *Women in Sub-Saharan Africa: Restoring Women to History* (Bloomington: Indiana University Press, 1999); Ramusack and Sievers, *Women in Asia*; Navarro and Korrol, *Women in Latin America and the Caribbean*; Guity Nashat and

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63. Lelia J. Rupp, *Worlds of Women: The Making of an International Women's Movement* (Princeton: Princeton University Press, 1997).
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65. Ramusack and Stevers, *Women in Asia*, 49; Antoinette Burton, *Bardens of History: British Feminists, Indian Women, and Imperial Culture, 1865-1915* (Chapel Hill: University of North Carolina Press, 1994), passim.
66. Nashat and Tucker, *Women in the Middle East and North Africa*, 34-49.
67. Navarro and Korrol, *Women in Latin America and the Caribbean*, 21-29.
68. College Board, *Advanced Placement Program Course Description: World History* (Princeton: Educational Testing Service, 1999).
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70. Cobblestone Publishing, P.O. Box 9306, La Salle IL 612301, or <http://www.cobblestonepub.com/pages/callmain.htm>.
71. National Women's History Project, 3343 Industrial Dr., Suite 4, Santa Rosa CA 95403, available at <http://www.nwhp.org>. (Accessed Nov. 18, 2003.)
72. Tilly, "Gender, Women's History, and Social History," 447.
73. Jerry H. Bentley, "New Directions," in *The New World History: A Teacher's Companion*, ed. Ross E. Dunn (Boston: St. Martin's Press, 2000), 563.

Appendix A. World Studies as an Approach to World History: Female Genital Cutting and Kenyan/Gikuyu Nationalism

Control of women's sexuality is a common feature in many societies, both in the present and historically. Critiques of such practices come from a feminist perspective and, increasingly, from a human rights perspective grounded in the principles of the United Nation's Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). Since the 1990s, the issue of female genital cutting (FGC, also referred to as female genital mutilation, female genital surgery, or female circumcision) has appeared with increasing frequency in the U.S. media, from the *New York Times* to *Marie Claire*, and in novels, films, and medical and legal journals. Rarely is it addressed as a practice with a history (as opposed to current practice) in Africa, although its practice in the United States and Europe during the nineteenth century is noted.

One excellent way to teach about the practice historically is to examine FGC among the Gikuyu (or Kikuyu) of Kenya, formerly a major British colony in Africa. The "female circumcision controversy" played a critical role in Gikuyu nationalism. The missionary criticism of the practice and the nationalist defense of FGC in Kenya during the 1920s and 1930s provide an excellent frame of reference for discussing current debates about the role of external, Western critics of FGC. Many African societies' beliefs about female sexuality did not conform to Christian (especially Victorian and Edwardian Christian) preaching. Puberty initiation rites, for example, often included instructing girls in how to achieve sexual pleasure; some included having an older woman massage the girl's labia to stimulate such pleasure. In Kenya, Gikuyu custom approved of sexual play between young women and men who had been initiated as long as the play did not result in pregnancy; indeed, in oral histories Gikuyu women remark on this period as the best time of their lives. In addition to seeing sexual pleasure as an aspect of femininity, the vast majority of Gikuyu women and men during the colonial period saw clitoridectomy, known among the Gikuyu as female circumcision, as central to female identity.

The practice, however, became a major arena for conflict. During the late 1920s, missionaries criticized clitoridectomy, and some congregations deter-

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