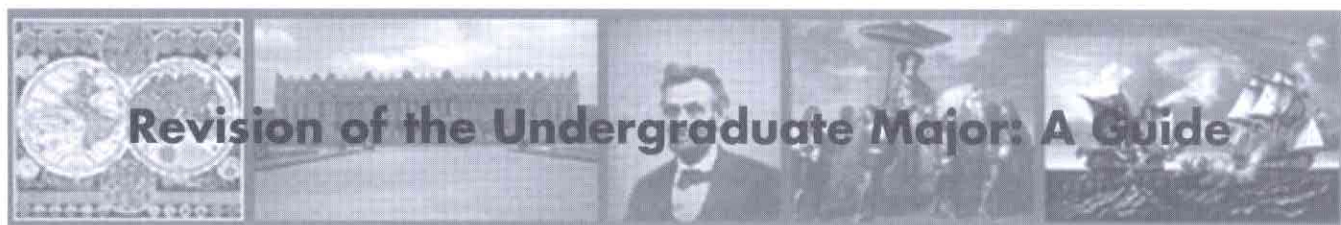


NEWS



of the History Department at Boston University

January 2007



Revision of the Undergraduate Major: A Guide

At the CAS faculty meeting in November, the History Department's revision of its concentration for undergraduates received final approval. Work on the changes began shortly after the arrival of Chairman Charles Dellheim in 2001; the text has undergone countless edits along the way.

The new version of the major will be available in September 2007. Students who declare their major before then may use the existing rules, although they may also adopt the new ones if they wish.

In its rationale for the changes, the department stated:

As the study of human experience in time, history allows us to understand the world in which we live by exploring political, social, economic, intellectual, and cultural transformations. In recent decades, the geographical scope of historical inquiry has widened considerably. No longer centered only on the "West"—and in particular on Europe and the United States—historians' work has become increasingly international and concerned with the interplay between different regions of the world.

Historians have often turned to other disciplines for conceptual and

methodological aid. Traditionally, numismatics, philology, and archaeology have served as useful resources, in particular for historians of Classical Antiquity, the Middle Ages, and the Renaissance. In the 1950s and 60s, if not before, many historians turned to social theory for models and inspiration. During the past few decades, the old boundaries between the humanities and the social sciences have eroded. Hence, we live in an age of "blurred genres," as Clifford Geertz has remarked, and historians are now expected to have some familiarity with the methodologies of other disciplines such as art history, literary criticism, or psychology.

It is in light of such concerns that the History Department is proposing the following undergraduate curricular revision. It is worth emphasizing that there has been no significant revision of the curriculum during the past three decades, though there have been some useful individual changes. The present proposal attempts to combine the finest traditions of historical study with the best of contemporary practice; it is offered in the spirit of reform rather than revolution.

The principal objectives of this revision are to update the curricu-

lum in light of the changing practices of the historical profession and the changing expertise and interests of the History Department faculty. The revision attempts to provide greater structure and coherence and to clarify the time sequence of courses.

The most ambitious elements of the new curriculum include: (1) instituting a new field in cultural/intellectual history and (2) providing opportunities for interdisciplinary/multidisciplinary inquiry. Cultural/intellectual history is a well-established historical sub-specialty that dates back to the late nineteenth century. It is an area in which our faculty is particularly strong (Capper, Dellheim, Johnson, Menegon, Roberts, Schmidt, and Silber). Cultural/intellectual history is a "trans-national" field that encourages comparative, cross-cultural study. One of the premier journals in the field, Cambridge University Press's *Modern Intellectual History*, is published at Boston University (and co-edited by Charles Capper). Cultural/intellectual history is an area of particular interest to students who have completed the Core Curriculum and are seeking more intensive study of specific times, places, and movements.

Providing opportunities for interdisciplinary/multidisciplinary work is also essential. Though some such efforts have been rightly criticized for insufficient rigor (more undisciplined than interdisciplinary), there is little doubt that many historians rely on the concepts and methods of different social scientific and humanistic disciplines.

Our plan allows students to enrich their historical studies by increasing their grasp of related disciplines. This approach makes it possible for students who do not have the time or inclination to pursue a double major to broaden their historical perspective by serious course work in a cognate field. An additional advantage is that the tracks may provide the basis for a more coherent course of study than that afforded by a double major in which two fields are studied independently. Through careful advising and coordination provided by specialist advisors, we will help students choose effective combinations of courses. We may also eventually offer advanced colloquia or capstone courses specifically designed for students in particular tracks, e.g., Art and Society in Modern Europe. The tracks in question provide sufficient grounding in historical study and methodology to qualify interested students for graduate study.

The present plan proposes spe-

cialization in areas where our faculty is particularly strong: (1) History and Art History, (2) History and Religion, and (3) History and International Relations. We intend to explore the possibilities of launching comparable tracks in other areas as well, such as (1) History and Literature, (2) History and Economics, and (3) History and Philosophy of Science.

There is no single way of structuring interdisciplinary courses of study. The approach taken here is shaped by discussion with colleagues in other departments. Because we would like to ensure that our students have the best possible preparation for graduate school, we require them to do more course work in history than in the related discipline in question.

The existing major has two options (the general track and the specialized tracks in American, European, and non-Western history). The new concentration has a third option—the interdisciplinary tracks. Complete details of the revisions will be available in the department office and on the department's website; below is a practical guide to the changes:

Option A (General Track in History) still requires ten courses, but now no more than four (previously five) may be below the 300 level. Option B (Specialty Tracks in History) now requires eleven courses (with no more than four below the 300 level).

Both of these options require one course in "method and historiography": HI 200 ("The Historian's Craft"), formerly HI 301 ("Critical Reading in History"). Options A and B also require four courses in the "geographical/chronological distribution": the geographical distribution requires at least one course each in American, European, and world/regional (the new term for the non-Western field), and the chronological distribution requires that at least one course must focus on premodern history (a list of courses satisfying this requirement will be available from the department and on the website).

Options A and B require two colloquia (as at present); in the specialty

tracks, however, there is a change in that students are *urged* to take both courses in the special field but *may* take a colloquium outside the field with the advisor's approval.

Why the changes outlined in the preceding paragraphs? By requiring at least one course in each of the areas (American, European, world/regional), the department ensures that students will not "skip" the study of any area and will have a broader grasp of the field. The premodern requirement guarantees that students will take at least one course that is not in the modern period.

Within Option B (the specialty tracks), there are four tracks: History of the United States and the North American Colonies (commonly referred to as the American track), European history, world/regional history, and—the new track—intellectual and cultural history. For the fourth track, students take courses from a list available from the department; it includes such offerings as HI 354 ("Religious Thought in America"), HI 374 ("Intellectual History of the United States, 1900 to the Present"), and HI 440 ("Refugee Intellectuals, 1933-1950").

The most significant change to the history major is the new Option C: Interdisciplinary Tracks. The concentration offers three such tracks, with more in the planning stages. The three, all of which require twelve courses, are: (1) History and Religion, (2) History and Art History, and (3) History and International Relations. Students interested in these tracks will need to consult the departmental information on them; each offers choices of courses in history and the other department involved.

It is important that when students are seeing a faculty advisor, they state which version of the concentration they are following, the existing or the new. The online degree advice (found on the Student Link) will report on a student's progress based on the time when that student declared history as a major. Note that ordinarily current majors will continue with the existing History requirements, but they *may* elect the new version of the concentration by completing a simple form in the CAS Student Records Office. ♦

NEWS

of the History Department at Boston University

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Items of interest for publication and changes of address should be sent to the editor.



Barbara Diefendorf

BU Photo Services

Barbara Diefendorf wins fellowship

In December Professor Barbara Diefendorf learned that she had been named to one of the Boston University Humanities Foundation's Senior Research Fellowships, an award that will provide her with a semester's leave to work on her new research project. Taking off the spring 2008 semester, she will embark on the project she describes below:

One of Molière's most popular plays, *Tartuffe, or, The Imposter*, still amuses audiences with what seems to be a timeless satire on hypocrisy. It is easy to forget that this portrait of an imposter who pretends to be devout in order to dupe an honest family was so hotly opposed when first written in 1664 that King Louis XIV stepped in personally to forbid its public performance. The opposition was organized by men whose rigorist piety left them feeling unfairly tarred by Molière's broad brush. As members of the secretive Company of the Blessed Sacrament, they had joined together to do good works and saw themselves as good Catholics in an age of moral decline. In this, they represent one dimension of a century-long debate over the fundamental values Catholic believers

should hold and how these values should be expressed in personal, social, and political terms.

My current research takes up this problem of internal debates in seventeenth-century French Catholicism with a special focus on the intensely devout factions that intervened repeatedly in public and private affairs to press for their vision of a reformed and purified faith. Departing from the traditional interpretation of the era as a "Century of Saints," a belated Catholic Reformation characterized by the flowering of a new spirituality, my research problematizes efforts at Catholic renewal by examining the conflicting aims and tactics of leading proponents of Catholic reform. It also departs from the standard top-down view of the Catholic Reformation by giving close attention to lay initiatives and not just clerically directed programs of change.

I expect the book that results from this research to contribute in important ways to our understanding of the history of seventeenth-century France but also, more broadly, of what historians have come to call "the confessional age"—the period following the Reformation schism during which rival churches struggled to create clearly defined confessional identities. Although many aspects of France's Catholic Reformation have been fruitfully explored, our understanding of the evolution of early modern Catholicism in that country remains in important respects incomplete. It remains largely a story of top-down change with little attention to lay initiatives and even less to disagreement among Catholics about just what reforms were desirable and what lengths they should take. When historians have confronted such divisive issues as the Jansenist quarrels, they have tended to study them in isolation—as aberrations in an otherwise unified church—instead of recognizing them as symptoms of a broader attempt to define just what role religious practice and faith should play in the believer's life.

I aim to repair this oversight by examining the evolution of Catholic activism in France between the late sixteenth century and the death of Louis

XIV in 1715. First tracing the rise and fall of the ultra-Catholic faction that seized power during the Wars of the League, I will examine the re-emergence of a devout party in the wake of this defeat and explore the influential role the *dévots* played in France's seventeenth-century Catholic revival and their waxing and waning influence through the reign of Louis XIV. The book resulting from this research will trace the battles of ardent Catholics to impose a personally pious but doctrinally narrow faith on their fellow countrymen over the course of the long seventeenth century.

Cathal Nolan to remain in BU position

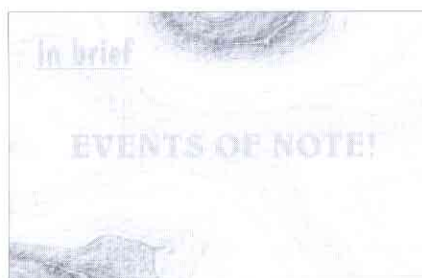
Professor Cathal Nolan, who had announced his intention to become President of the Theodore Roosevelt Association at the beginning of 2007, has decided to remain in his Boston University position—Associate Professor of History and Executive Director of the International History Institute.

Once the change of plans was announced, he restored his World War II colloquium to the spring semester schedule. As a testimony to his popularity as a teacher, the course filled up (with a long wait list) within a few hours after it was added to the schedule. His 2007-08 classes are listed on the departmental website.



On December 5 Michael Carlos passed his qualifying oral examination. Examiners in the major field of modern European history (with a focus on Britain) were Professors Charles Dellheim, James Schmidt, and Jonathan Zatzlin; examiner in the minor field of medieval Italy was Professor Clifford Backman.

William McCoy's research paper, "An Ironical Capital: The Place of Maputo in Mozambique," was approved for credit toward the degree.



In the December 4 *New York Times* alumnus **Gabor Boritt's** recent book, *The Gettysburg Gospel: The Lincoln Speech That Nobody Knows*, received a positive review. Boritt is Director of the Civil War Institute at Gettysburg College.

Professor **Betty Anderson** has a chapter entitled "Jordan: Prescription for Obedience and Conformity" in the newly published book, *Teaching Islam: Textbooks and Religion in the Middle East*, edited by Eleanor Doumato and Gregory Starrett (Lynne Rienner Press).

The December 1 issue of *Commonweal* contained an article by Professor **Andrew Bacevich** entitled "Twilight of the Republic? Seeds of Decline, Path to Renewal." He also published "Looking Beyond Iraq" in the *Armed Forces Journal* (December 2006); "Iraq Panel's Real Agenda: Damage Control" in the *Christian Science Monitor* (November 28); and "A Civil War—and Worse" in the *Boston Globe* (December 4), reprinted in *The Australian* (December 6). And the fall 2006 issue of *Raritan* included his review of *The Secret Way to War: The Downing Street Memo and the Iraq War's Buried History*.

During December Professor **Julian Zelizer** appeared in *The New York Times*, *The Washington Post*, *The San Francisco Chronicle*, *The Christian Science Monitor*, *The Detroit News*, *New York Daily News*, *Metro*, NECN, WBZ Radio, CN-8 Television, Bloomberg Radio and News, as well as Radio Free Europe.

Professor **Marilyn Halter** has published an essay on "West Africans" in *The New Americans: A Handbook to Immigration Since 1965*, Mary Waters and Reed Ueda, eds. (Harvard University Press).

Professor **Jonathan Zatlin** was awarded a Faculty Research Visit Grant from the German Academic Exchange Service (DAAD) for summer 2007 to

work on his new book project, "Jews and Money in Germany." He gave a paper entitled "Reverse Alchemy. The Role of Money in East Germany under Honecker" at a conference on "La consommation dans l'Europe communiste des années 1970-1980: les débuts d'une grande transformation?" organized by the Centre d'Études et de Recherches Internationales at Sciences-Po in Paris on November 20.

Professor **Arianne Chernock** participated in a panel on "Feminism and Radicalism in 1790s Britain" at the North American Conference on British Studies, held in Boston in November.

Professor **Eugenio Menegon** has two new publications: "New Knowledge of Strange Things: Exotic Animals from the West" in *Gujin lunheng—Disquisitions on the Past and Present* and (translated from Italian) "On the most wanted list: the adventurous life between Europe and Asia of Pietro Zai (Cai Ruoxiang, 1739-1806), pupil of the Chinese College of Naples" in Michele Fatica, ed., *Matteo Ripa e il Collegio dei Cinesi di Napoli (1682-1869). Percorso Documentario e Iconografico. Catalogo della Mostra, Archivio di Stato di Napoli, 18 Novembre 2006-31 Marzo 2007* (Napoli: Università degli Studi di Napoli "L'Orientale").

Professor Emeritus **Norman Bennett** has published "The Struggle to Keep Port 'the Englishman's Wine': The Shipping Price of Port Wine, 1750s to 1908," in Gaspar Martine Pereira and Paula Montes Leal, eds., *O Douro Contemporâneo: Actas do Encontro Realizado na Faculdade de Letras da Universidade do Porto, 5 e 6 de Maio de 2006* (Grupo de Estudos de História da Viticultura Duriense e do Vinho do Porto).

Professor **James McCann** has been invited to join the editorial board of a new publication, *Journal of Eastern African Studies*, produced jointly by Oxford University and the British East Africa Institute in Nairobi. The journal will be under the general editorship of Professor David Anderson of All Souls College and St. Antony's College, Oxford. Harvard University Press has just announced a paperback edition of McCann's book *Maize and Grace*. The book will also be featured in a new publication of the Global Challenge Program of the Consultative Group on International Agricultural Research based in Hong Kong and Mexico City. Professor McCann will travel to Ethiopia in early January to meet local farmers and specialists in tropical medicine for his Rockefeller-funded project on the agroecology of tropical disease. During that

During his visit to China December 3-6, Professor Eugenio Menegon was a guest of Xiamen University, one of the major universities of southern China, located in Fujian province and facing Taiwan. In this picture, he is holding a Xiamen University T-shirt presented during a reception by Ms. Lisa Yu, who is in charge of exchanges with North American institutions in the Office of International Programs at XU. Menegon met with administrators and faculty from various departments. The Department of History, with a faculty of 50, is internationally famous for its research and publications in the socioeconomic history of China. Other important specialties at XU are the history of Taiwan, the history of overseas Chinese, especially in Southeast Asia, and United States history (with six instructors specializing in US urban history and African American history). In October 2006, a presidential delegation led by XU President Zhu Chongzhi met with President Robert Brown and other BU officials. A legal scholar, Zhu was visiting professor at BU's Law School in the past. Prof. Menegon hopes to establish academic exchanges with XU in Chinese maritime history and Chinese-Western relations.



visit he will arrange for transport of data records and preserved mosquitos for processing in the entomology laboratory at the Harvard School of Public Health, materials to be the basis for the continued study of the history of malaria and wetland agricultural production in Ethiopia. To those who might wonder, Professor McCann assures his colleagues that yes, this is history. ♦

Ronald Lamothe wins research fellowship

Doctoral candidate Ronald Lamothe has won a Graduate Research Abroad Fellowship from the Boston University Graduate School. He will use the award to research his dissertation, "River War" Revisited: Sudanese Slave Soldiers in the Nile Campaign, 1896-1899." Ron describes his project:

Though the 1898 defeat of the Sudanese Mahdists by Anglo-Egyptian forces has been chronicled many times over the past century, we still know little about the Africans who fought in this campaign. Imperial historians have time and again described the "charge of the 21st Lancers" at Omdurman, for example, yet they tend to ignore the more critical role in the battle played by Sudanese soldiers. Indeed, one gets the impression from reading these accounts that the larger Nile Campaign of 1896-1899 was won by British redcoats and not Egyptian and Sudanese conscripts (who made up some two thirds of the Anglo-Egyptian army). My dissertation will engage this long-running distortion, highlighting the experience of Africans in the Nile Campaign and, in particular, the unique status of the Sudanese infantry battalions. In so doing, I hope to demonstrate how the lives and loyalties of Sudanese soldiers were complex expressions of the dialectical relationship between Europe and Africa in the nineteenth century. . . . In revisiting this "River War," as Churchill famously penned it, I will endeavor to redefine "event history" in Africa by asking new questions about agency, identity, place, biography, and memory.

Barbara Diefendorf's University Lecture well received

BY JOLANTA KOMORNICKA

On October 25, the Boston University community enjoyed the honor of hearing the distinguished work of a top university scholar, Professor Barbara Diefendorf of the History Department. Introduced first by Provost David Campbell, then President Robert Brown, and speaking to a large and appreciative audience, Professor Diefendorf in the University Lecture drew in not only the academic community, but also a reporter from the *Daily Free Press*.

Entitled "Blood Wedding: The Saint Bartholomew's Day Massacre in History and Memory," the lecture focused on the consequences and historical legacies resulting from the infamous massacre of Protestants first in Paris in August 1572, then throughout much of the rest of France. In particular, Professor Diefendorf addressed herself to the questions of the representation of the king, Charles IX, and his contested role in the affair. Much of the contention over his role has arisen from the king's own contradictory reports. Professor Diefendorf skillfully navigated both the historical discourse surrounding Charles and the growing myths around the night of Saint Bartholomew's Day.

In particular, Charles IX came to represent the "bad king": impetuous, governed by his mother, irrational, and zealous. He could be drawn upon whenever expedient to articulate theories of royal responsibility. This polemic on kingship crossed religious divisions, favoring a political interpretation by all sides and showcased the longevity of historical memory—if at the expense of historical fact. Professor

Diefendorf utilized the existence of the polemic to argue that historical interpretation can yield much beneficial information about the polemicists, even when the original event remains problematic.

The lecture was warmly received and generated many stimulating and interesting questions. In line with the attempts of later authors drawing upon Charles, many of the questions sought to make the past present—seeking lessons for contemporary religious tensions around the globe and even how the massacre itself ought to be taught within modern-day France. Professor Diefendorf's replies were thoughtful, encouraging further discussion—much of which could be heard at the reception which followed.

Coming Events

- **Tuesday, January 23, 12:30 p.m., Room 504, European Studies Seminar***

Jonathan Zatlin, Assistant Professor of History at Boston University, "Jewish Criminals and German Communists, 1945-1951"

- **Friday, January 26, 2 p.m., Room 504, History Department Seminar**

Jan Gross, Norman B. Tomlinson Professor of War and Society, Princeton University, "Fear—Anti-Semitism in Poland after Auschwitz"

- **Wednesday, January 31, 12 noon, Room 504, Political History Seminar**

Louis Hyman, Harvard University, "Discovering Consumer Credit: Commercial Banks, Personal Loan Departments, and the Federal Housing Administration"

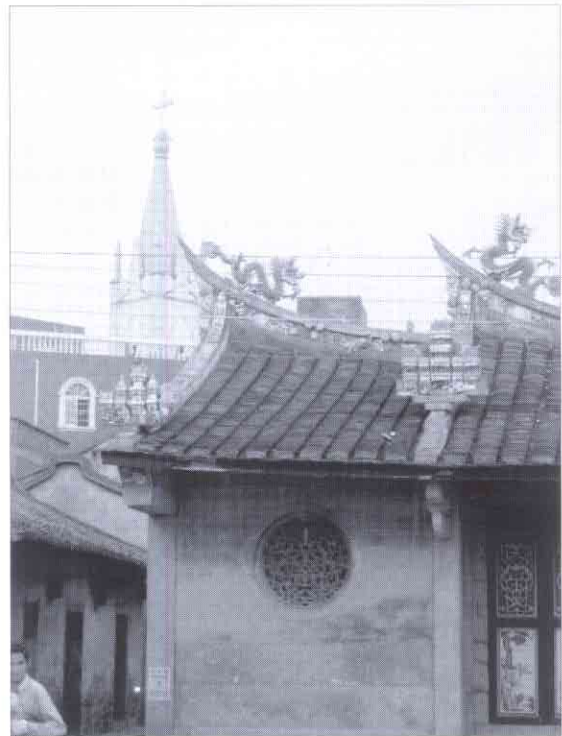
*This event inaugurates Boston University's European Studies Seminar, a series of informal faculty talks by Europeanists from across the College. Speakers will either read from completed work or discuss work in progress, with discussion to follow. The seminar ordinarily meets on alternate Tuesdays.

Jolanta Komornicka is a second-year student in the doctoral program working with advisor Professor Clifford Backman.

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Houban village in Zhangzhou Township (Fujian province, southern China) is home to a Chinese Catholic community dating to the end of the Ming dynasty (1630s). As part of his historical research on Christianity in China, in early December Professor Menegon visited Houban and the nearby village of Lindong. He was accompanied by his long-time colleague and friend, Professor Zhang Xianqing of Xiamen University's Institute of Anthropology. Houban is the ancestral land of the Yan lineage. The photograph at right shows the ancestral hall of the lineage at the center of the village, dating probably to the eighteenth century, and behind it, the spire of the recently restored local Catholic church. In the picture below, Menegon stands with a Catholic elder of the Yan lineage, probably a descendant of the earliest convert, the literatus Ambrosius Yan Zanhua, who was baptized by the Italian Jesuit missionary Giulio Aleni in the 1630s and later received an honorary degree by imperial grace as Tribute Student in 1651. According to the Jesuit China Mission Annual Letter of 1649, Ambrosius's young son, Paulus Yan Mo, was saved that year through divine intervention from the waters of a swollen river. Later on, Paulus Yan participated in the discussions surrounding the notorious "Chinese Rites Controversy"—between the Jesuits and the Chinese emperor on one side and the papacy and other religious orders on the other—over the permissibility for Chinese Christians to celebrate ancestral rituals and the rites in honor of Confucius. Paulus, whose Chinese writings are today preserved in the Roman Jesuit Archives, tried to support the Jesuit position, suggesting the identity of the Christian God with the high divine being mentioned in the Confucian Classics and the



compatibility of the ancient Chinese rituals with Christianity. His manuscript works, written in the 1680s and recently published, are hailed by scholars as one of the earliest attempts by a Chinese scholar to discuss these issues in depth. Recently, Zhangzhou Township government has slated Houban village as the development site for a large administrative compound, and this may spell the destruction of the social fabric of the local community. The history of nearby Lindong village shows, however, the resilience of local religion in China, even in the face of past government prohibition or modern "development." Lindong is home to the Cai lineage, and from that lineage came in the eighteenth century at least a couple of Catholic priests who were trained in Naples (Italy). One of them, Petrus Cai Ruoxiang, was put on the most wanted list during the anti-Christian campaign launched in 1784 by the Qianlong Emperor of the Qing Dynasty, and his adventures and travels in Europe, China, India, and Southeast Asia have been the subject of a recent publication by Menegon. Things have hardly changed: even in today's China, religious identity remains an area of social tension but also of possibilities.