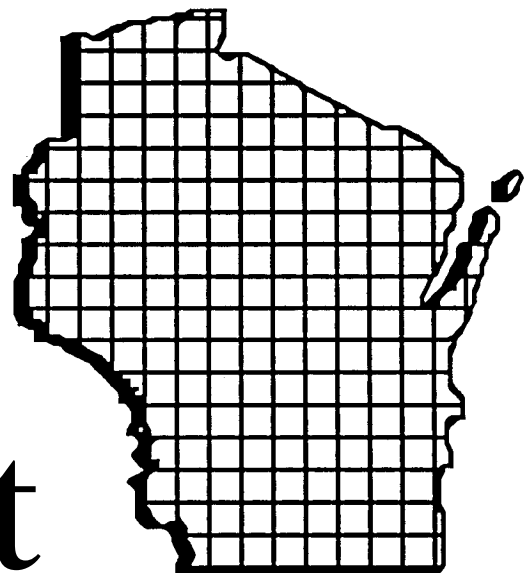


Wisconsin

Policy
Research
Institute

Report



June 2002

Volume 15, Number 4

**Evaluating
World History
Texts in
Wisconsin Public
High Schools**

REPORT FROM THE PRESIDENT:

Recently, the U.S. Department of Education released a history report card. The results were stunning. Among U.S. high school seniors there is little understanding of history. Only one out of ten could perform at grade level and only one out of one hundred had any advanced history knowledge. These are graduating high school seniors. Considering the events of 9/11, this is a very scary scenario for our country. If ever history was an important subject for America's present and future, it is certainly now.

Last year, we contracted with Dr. Paul Kengor, Associate Professor of Political Science at Grove City College, to construct a project in Wisconsin that would examine the World History textbooks used in our public high schools.

Ironically, the results run parallel to the actual history knowledge of our high school seniors. The textbooks are probably at the same level as the ability of these students. The research model used consisted of over 100 high schools from across the state. What was most disturbing in the results was the actual age of some of the textbooks used in our classrooms. Several of these World History textbooks were written before 1990. Major worldwide events like the fall of Communism, Desert Storm, and the rise of Middle Eastern terrorism are not even mentioned in these textbooks. If the age of the textbooks was not bad enough, the content is worse. There is a lingering political correctness on how foreign events are taught to our children. There is little mention of Europe and less of the United States. When the culture and history of Africa and Asia are mentioned, it usually goes along the classic politically correct lines. What Wisconsin schools need are new World History textbooks. They must have in-depth analysis of today's problems — especially the issues that deal with terrorism.

The reason we were interested in developing this report is that few parents have any idea what their children are taught in schools. As recent studies have indicated, we must begin paying attention to what our children learn about the country and world they inhabit. Future generations will be shaped by the history our young children learn today in our schools. Right now these students are getting an F in preparation.



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EVALUATING WORLD HISTORY TEXTS IN WISCONSIN PUBLIC HIGH SCHOOLS

PAUL KENGOR, PH.D.

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EXECUTIVE SUMMARY

This report reviews world history texts used in Wisconsin high schools. The texts were examined for general content, ideological bias, and themes and issues that are both explored and ignored. The greatest liability of the texts is found in what they don't say — in what they choose to ignore. While the texts are commendable in some areas, they feature many more weaknesses. Here are some of this report's key findings:

- There are a number of areas in which the texts succeed. They do a solid job in featuring the role of women in history, in not neglecting the Third World, and in exposing students to a variety of cultures. They avoid ethnocentrism, Euro-centrism, and so-called “Ameri-centrism.” One can't make the usual criticism that these books are written from a narrow American or European perspective to the exclusion of other cultures and countries. Unfortunately, these texts err too much in those directions. While they respect diversity and today's multicultural world, they often do so to an extreme.
- Some schools are using very outdated texts from before 1990 and as far back as 1981. In these texts, the Cold War rages on. The Soviet empire still exists. Mikhail Gorbachev and Ronald Reagan are still in power. Nelson Mandela is still in prison. The Gulf War and Bill Clinton don't exist.
- This review lists 15 separate subject headings that document the texts' failures. Among these are a total neglect of democracy and free markets. The sections on Latin America are misleading. The texts are inadequate in their portrayal of Africa and the Middle East. In these texts, a student is far more likely to read about the internment of Japanese Americans during WWII than about Iwo Jima, Okinawa, or Bataan.
- There are also multicultural excesses at the expense of the West. Two texts — *A Global Mosaic* and *Global Insights* — include no section on the United States. In each, Adams, Jefferson, Madison, Washington, Hamilton, and Lincoln are not mentioned even once. The most commonly named individuals in the texts are Mohammed, Gandhi, and Gorbachev. Gandhi is mentioned 16 times in one of the books. In one of the texts, there is no mention at all of terrorism, the Declaration of Independence, or free markets. Compare that to 10 references on climate in Africa, 12 on the Koran, 14 on racism, 15 on African arts and architecture, 28 on rivers, 32 on women, 32 on overpopulation, and 34 on social class.
- The single most obvious liability is the texts' complete failure on the human and economic bankruptcy of communism and its dictators. This ideology was responsible for the deaths of over 100 million people in the 20th century alone, a figure not featured in a single text. In the case of communism, Wisconsin students are not learning the lessons of history.
- The texts are also extraordinarily weak on China. China's one-child/forced abortion policy is not criticized. It is not portrayed as a constraint on women's rights but instead as a measure for grappling with the country's dire population situation. In a number of these texts, women in China are egregiously portrayed as among the most content in the world.
- A surprise in almost half of these texts is the suggestion that communism is good for women. In regard to women under the Bolshevik Revolution, one text claims: “legally speaking, Russian women were better off than women anywhere in the world.”
- The texts are also inadequate on the threat posed by weapons of mass destruction, terrorism, and radical Islamic fundamentalism. Most texts focus mainly on two modern global issues — overpopulation and the environment.
- Most of the texts mention nothing of Islam's repressive tendencies toward women. The two most commonly used texts are *The Human Experience* and *Connections to Today*. The index to *The Human Experience* lists 37 references to women. Among them, the only one that refers to women under Islam cites an example from the early ninth century in which women actually saw improvements under Islam. *Connections to Today* lists 194 references to women, only two of which refer to women under Islam, neither of which deal with modern treatment of Muslim women. In most of these books, a Wisconsin girl would have no reason to think women are treated in any sort of discriminatory fashion under Islam.

- Also revealing is how the texts deal with the historically predominant religious faith of the West — Christianity. Nearly all note the aggressive actions of Christianity in the distant past, while slighting the persecution of Christians in the very recent. The Crusades and the Spanish Inquisition are profiled in every text. Yet, they ignore the horrific treatment of Christians in places like the Sudan, Middle East, and China. They also do not acknowledge the positive role of Christians in the abolition or civil rights movements.
- On the end of the Cold War, most texts include numerous pages on the role of Gorbachev while mentioning names like Reagan and Pope John Paul II once or twice at the most, and sometimes not at all.
- Among the texts, four stood out as preferable to the others. This report recommends the following: *Continuity and Change*, *People and Nations*, *Civilization: Past and Present*, and *Pageant of World History*.
- Five texts are not recommended: *A Global Mosaic*, *Global Insights*, *The Human Experience*, *Exploring World History*, and *The World's History*. *A Global Mosaic* and *Global Insights* are dreadful; any Wisconsin teen learning world history exclusively from these two texts is being indoctrinated.

INTRODUCTION

We frequently worry over what our children are learning, or not learning, about history. We've been told over and over that those who do not remember the past are condemned to repeat it. Through the teaching of history, our current and future generations learn about past generations, and then go on to teach yet more generations. Current and future generations learn about their heritage, where they came from, and the triumphs, sacrifices, and turmoil of their ancestors.

Regularly, we hear of surveys concerning what our children know about history. Almost always, we are appalled by the findings. We get angry.

What are children learning about world history in Wisconsin public schools? It is obviously extremely important that our young citizens learn the lessons of history. Are they? More so, are they learning both sides of issues and debates?

This report sought to uncover the answers to these questions by examining world history texts used in Wisconsin high schools. The texts were examined for general content, direction, focus, themes and issues, matters addressed and not addressed, and ideological bias.

In some ways, the texts were better than pessimists might expect. This review will begin with those positives. In many more ways, however, they were quite disappointing, justifying the fears of pessimists.

While there is much to criticize regarding what the texts say, it cannot be emphasized enough that the biggest problem with the texts is what they don't say. That is much more difficult to detect upon first impression or in a cursory examination. Reviewers of these texts need to step back from them, maybe even with a priority list in hand, take a close look, dig inside, and ascertain what they don't talk about. That exercise can be quite revealing.

This review lists 15 separate subject headings that document the texts' failures. Before getting to those failures, this review's methodology, organization, and a few other structural items will be addressed. Also, before the failures, the successes will be laid out.

Methodology

There are 426 Wisconsin school districts. We contacted all 426 by email or phone or other available means.¹ An email address for a representative from each school district is located at the Department of Public Instruction website (www.dpi.state.wi.us).

We asked the following four questions to each district:

- 1) Does your school district offer a 9th or 10th grade course on modern World History?
- 2) What is the name of the course?
- 3) Is the course required for students?
- 4) What is the text used in the course? Please provide the author(s) name, title of the text, publisher, year and edition.

In total, 90 school districts responded. We were able to get information from most school districts with more than one high school. We got specific text answers from over one-quarter of all Wisconsin high schools.

This is a representative sample size, particularly considering that there are likely less than 20 texts used throughout the state. In a typical state of Wisconsin's size, one would expect roughly 12-15 texts from four to five major publishing houses, namely Prentice Hall, McGraw Hill, Glencoe, Houghton-Mifflin, and McDougall. School districts use the same core group of texts. This is true for Wisconsin and other states.

We identified and were able to secure and review 17 books used in Wisconsin.

Who Uses What?

Which texts are used by which schools, and who makes that determination?

Wisconsin is a strong “local control” state when it comes to education. Local school boards or committees in each district choose the texts and materials they feel best serve the intentions of their school district. The Wisconsin Department of Public Instruction does not supply a recommended list of texts. All text selection is done at the local level.

This is not true in some other states. There are a handful of “adoption states,” like Texas, where the state’s Department of Education tells local districts which texts to use. In Texas, for example, a state board reviews texts. Committees make selections.

In Wisconsin, world history is not a specified state requirement. But most school districts offer and require the course. That decision is also made at the local level.

The following are examples of how the larger school districts vary.

The Green Bay and Madison School Districts each have four high schools, not including charter schools and alternative education schools. Green Bay has one school board for the entire district. Textbook selection for Green Bay is done by a committee of teachers. The committee generally asks for volunteers and tries to ensure that each of the high schools is represented. The Green Bay School District uses the same text for all four high schools. All four high schools have the same World History requirement and course.

The Madison School District, on the other hand, leaves the choice to each of its four high schools. Each high school gets to choose a committee of teachers, who in turn selects texts. In Madison, 9th grade American History is required across the district. Memorial High School, however, is the only school with a specific World History course. The curriculum is not at all traditional and varies among high schools within the district. The four high schools do not have the same approach to history or specify the same amount of time and emphasis on this subject. There are four different world history texts being used in the four high schools.

The Milwaukee Public Schools features one board for all high schools. History courses are usually completed in 9th or 10th grade. There are three course types offered as year-long courses: World History, World Geography, and World Cultures. Students are required to take one of the three. Textbook selection is done at the teacher level. Publishers are notified and submit possible texts to teachers for consideration. Teachers make the selection and then must get approval from the board.

Variety of Texts and Age of Texts

Among Wisconsin schools there are a few anomalies. One school district opts not for a standard World History text but instead uses an American history text, *America: The Glorious Republic*, by Henry F. Graff, for its world history course. That district is not alone — a few use American texts. At first glance, this might seem a problem. But that’s not necessarily the case. The teacher in that district might use the Graff text for the American history portion of the class and rely on other materials for world history elements. The teacher might follow a model more akin to what college professors do — namely, employ a number of sources. This is more unusual at the high school level, where students usually use only one text. It requires a knowledgeable teacher, but can be done fruitfully.

Another potential problem is that some districts are using outdated texts. A number of schools use texts from 1990. One particular 1990 text has been updated with three new editions since then, and other school districts are using those more recent editions. Two are using 1987 editions. Even further back, another has a 1981 text.

To an extent, using books this old is a big problem. For instance, as far as the 1980s texts are concerned, the Cold War rages on. The USSR still exists and Eastern Europe remains under the grip of Soviet communism. The Berlin Wall hasn’t fallen. Mikhail Gorbachev is still leader of the USSR. Ronald Reagan is president. For the 1985 book, Nelson Mandela is still in prison. Both books are unaware of a full decade of activity including George H. W. Bush, the Gulf War, and Bill Clinton.

Depending on what one teaches, this could be a problem, though, again, not necessarily. For example, a 1985 or 1989 book would be fine if the teacher is using it to cover the rise of the Ottoman Empire, the Middle Ages, the Renaissance, the Enlightenment, WWI, and WWII. As long as the teacher goes elsewhere for the Gulf War and the end of the Cold War, a 1985 or 1989 book can work fine. Undoubtedly, however, that teacher requires other material.

Thus, one particular caveat is in order: This review identifies some bothersome features in a number of texts. However, a poor text does not necessarily mean that a teacher is using all the troubling information, or even some of it. Likewise, an excellent text in one particular district does not necessarily mean that the teacher is not infusing course material with passages from Weathermen literature from the 1960s. So, a text can only tell us so much about what is being conveyed in the classroom. Having said that, many to most high-school teachers use these texts extensively and rely on them a fair amount. Thus, we should expect that the texts are probably a pretty fair indicator of much of what is being taught in the classroom.

Organization

This report will begin with where the texts succeed, covering a few pages. That is followed by a much more lengthy focus on where they fail. Because the texts include many more failures than successes, there are 15 categorizations detailing the failures:

- *Multicultural Extremes*
- *Nanking, Iwo Jima, Okinawa, Bataan Death March, and Internment Camps*
- *Portrayal of Africa*
- *Population Control, Women's Rights, and Women in China*
- *Communism is Good for Women*
- *Women Under Islam*
- *Arab-Israeli Conflict and No "Three No's of Khartoum"*
- *Treatment of Radical Islam and Islamic Terrorism*
- *Treatment of Christianity and Religion Generally — Religious Wars*
- *Failure to Explain the Evils of Communism*
- *The Blessings of Chairman Mao*
- *Ending the Cold War*
- *Latin America and the Castro-Pinochet Treatment*
- *Dealing with Columbus*
- *Democracy and America as Special*

This review features one to two page sections on each of these 15 categories.

After that, it will conclude with a list of texts recommended and not recommended. At the end of the report in the Appendices are full bibliographical citations for the texts, as well as the short names used to identify them in the review. Also featured in Appendix B are recommended supplemental books that teachers might use. Appendix C features a table that lists which school districts are using the texts reviewed in this report.

WHERE THE TEXTS SUCCEED

There are some areas and issues that these texts handle surprisingly well.

For instance, almost every text mentioned or discussed the role of black Africans in the slave trade, a fact one would expect to see neglected in our politically correct age. All of the texts pin the blame mainly on white Europeans. But they don't neglect the often-neglected but critical fact that black Africans were at times involved in selling their own brethren. *Patterns of Interaction* does a particularly nice job. (pp. 116-17) The best treatment, with a good deal of detail, is *People and Nations*, which chronicles Africans long-time involvement in the slave trade, and notes they had practiced slavery on the continent "well before the arrival of the Europeans." (p. 366)

The books should be commended for addressing this topic. At the same time, as will be noted, hardly any of the texts note the continued practice of capturing and selling black Africans as slaves in our current era in areas from West Africa to Sudan.

One might also expect that these texts would perpetuate the arguments against the Truman administration's decision to drop the atomic bombs on Hiroshima and Nagasaki in August 1945. In the mid 1990s, particularly around the 50th anniversary of this event, there was quite a bit of revisionist writing that insisted that this decision was unjustified, especially the dropping of the second bomb. A host of reasons was given, such as the assertion that Japan was ready to surrender at the time. There were even assertions that the Truman administration may have had racist motivations. This thinking was embodied at the time in a controversial exhibition at the Smithsonian.

As a result, one might expect these texts to contain a rehashing and even advocacy of some of these revisionist arguments. To the contrary, such is not the case. Every text does a fine job with the situation. They note simply and accurately that the Truman administration dropped the bomb mainly to save lives, anywhere from 250,000 to 1,000,000 that they feared could be lost on the American side alone if the United States instead chose a land invasion of Japan rather than using the bomb.

Even one of the two worst texts, *A Global Mosaic*, avoids the revisionist assertions. It correctly notes that even after the first atomic bomb leveled Hiroshima "the Japanese military government refused to surrender." (p. 408)

As a partial criticism, none of these texts emphasize one of the top two or three U.S. motivations for dropping the bomb, namely that George C. Marshall, Henry Stimson, and other high-level Truman administration members saw a need to "shock Japan into action." Japan would need a "shock" that only something as unimaginable as an atomic bomb could deliver. Only that, they figured, could shock Japan enough to compel it to surrender. A shock was necessary because Japan was possessed with a seemingly unmatched militaristic fervor and fanaticism.

This component of the rationale is not addressed.

This calls to mind a related issue that is handled well in these texts. Most of them note the Japanese militarism and imperialism of the 1930s. Many feature full sections with titles such as "Japanese Militarism."

Then came the Cold War. On the start of the Cold War, these texts generally do a fair, decent job. (As we'll see, the same cannot be said for the *end* of the Cold War.) Most represent Yalta well, and note that Stalin broke his Yalta promise to hold free and fair elections in Eastern Europe after the war. Most note that Stalin was expansionary, and that he moved into Eastern Europe not merely because he desired a "buffer zone" between Russia and the Western powers that had invaded Russia in recent times, but also because he wanted to extend communism. Not all of the texts say this, but most do.

Also, surprisingly perhaps, the texts avoid Cold War moral equivalency. This doctrine, popular mainly among segments of the political left, held that both the United States and the Soviet Union were equally responsible for the Cold War. Neither was more (or less) good or evil than the other. The United States could not claim a moral high ground any more than the USSR. Neither side could claim moral superiority. Both were on equal moral grounding. There was a moral equivalency among the two antagonists.

These texts do *not* embrace this notion. In fact, a few blame the Soviets. "The immediate cause of the Cold War," states *Pageant of World History*, "was the Soviet Union's effort to expand its territory." (p. 636) It features a solid section titled "Soviet Aggression in Europe," where it profiles the crackdowns in Poland and Hungary in 1956. Also particularly good on the start of the Cold War is *Connections to Today*.

Moreover, there are other areas where the texts do a solid job, including:

- Featuring the role of women in history and cultures
- Not neglecting the Third World
- Exposing students to a variety of cultures
- Avoiding ethnocentrism, Euro-centrism, and "Ameri-centrism"
- Avoiding a First World or "North/Northern" bias

The books all succeed in these ways. One cannot make the usual criticism that these books are written from a narrow American or European perspective. Other cultures and countries, particularly those of "less developed" nations or outside the "First World," are not at all neglected. If anything, these texts err too much in those directions. At times, for example, the authors seem to be reaching in some sections on the role of women, intentionally ensuring such a section in every circumstance. They also include certain individuals, countries, and events at the expense of others who are often much more influential.

In short, these books respect diversity and the multicultural reality that is the world today. But, overall, the problem is that they often do that to the extreme.

WHERE THE TEXTS FAIL

What follows is a breakdown of where the texts fail. These failures are grouped among 15 different category areas.

Multicultural Extremes

There are strands of multiculturalism in all of these texts. Most do not go overboard, embracing multiculturalism in a salutary way that exposes students to peoples and nations that were historically neglected in the texts of the past. However, roughly five or six of the texts — about one third — go overboard. The three worst, covered in this section, are *The World's History*, *A Global Mosaic*, and *Global Insights*.

There are many ways this is seen in *The World's History*, published by Prentice Hall. Here is just one indicator. Among the major figures in recent history, names like Lincoln, Truman, De Gaulle, and Walesa are not mentioned at all in the entire book. Jefferson, Madison, and Teddy Roosevelt are each mentioned once. Washington and Reagan both get two mentions. Einstein, Woodrow Wilson, Pope John Paul II, and JFK each get three references. FDR is mentioned five times. Gorbachev gets six. Churchill merits seven. The big winner, however, is Gandhi, who receives 18 mentions, including entire page profiles. He is beyond doubt the single most prominent individual in this book. A 15-year-old Wisconsin highschooler reading this text would without doubt see Gandhi as the most influential figure of the past 250 years, and probably of all time.

Gandhi was a good man and a great figure. Students need to learn about him. But there is no convincing reason why he should be the central figure in a text, at the expense of other great figures just as or more influential. Jefferson, Washington, and Lincoln together get six times fewer references. Lincoln freed slaves, but isn't mentioned once.

Yet, *The World's History* is not the worst in multicultural excess. Two others hold that distinction: *A Global Mosaic*, published by Prentice Hall, and *Global Insights*, published by Glencoe-McGraw Hill. These books are poor in many ways, irrespective of their extreme multiculturalism. But they are also the most politically correct and multicultural of all the texts. Each chapter of *Global Insights* features 1-2 page sections with blue backgrounds titled "Multicultural View." These two texts are not multicultural in a way most would accept or even subscribe to. They go extremely overboard.

These two are the only books used in Wisconsin that include *no section* on the United States. There is literally no section on America in either book, despite the enormous influence of America on world history, especially in the 20th century. There is also little on modern Britain and Western Europe in general. In both books, Europe comes as the last section and Africa first. No one can accuse either text of a Western bias.

A Global Mosaic begins by lecturing students on ethnocentrism, a trait of which the authors clearly are not guilty. This is a decidedly Third World text. The first region covered, and at considerable length, is Africa, followed by a lengthy section on South Asia, which profiles India, Pakistan, and Bangladesh. Again, the final section of the book is Europe.

The book's first 157 pages are about "culture" generally and Africa. Western Europe, which has easily been the most dominant region in the world over the last millennium and up to modern times, for both better and worse — including the huge global impact of hosting two world wars in the last 100 years — merits only 68 pages.

All of this follows the first chapter in the text, titled "The Global Environment." Literally, the first lines used to open the book are a long bloc quote from a Chief Standing Bear who, the authors tell us, "spoke of the vital connection between his people, the Lakota, and their environment." The featured New Age-ish quote insists that we "come closer in kinship to . . . all creatures of the earth, sky, and water." (p. 3)

The foundation of the book is laid in the first chapter in its emphasis on "culture." It comes very close to cultural relativism — the belief that all cultures are equal and one culture cannot be judged superior to others. The text clearly conveys that the notion that one culture might have superior values over another is intolerable and wrong.

Many Americans are quick to endorse this thinking. Doing so, however, can mean that a particular culture, such as America, has no right, for instance, to say that the Taliban in Afghanistan were wrong for denying women education, the right to sing in public, the right to leave home without a male escort, or for their law that homosexuals should be punished by having a wall pushed down upon them. It would mean that Americans have no right to object to, say, forced female circumcision by some cultures. The text makes it easy for students to embrace this cultural relativism by not tugging at their moral inclinations with examples like these.

Having laid this foundation early on, young readers of this text now have a worldview for measuring different things they encounter in the book. For instance, one example where readers are probably expected to impose this worldview comes on page 98 in a section about Christians and their “religious motives” in Africa. “Christians believed that it was their duty to spread the benefits of their civilization,” states the text. “They thought their religion and civilization were superior, so they expected Africans to adopt European ways.” Thanks to the opening of the book, students have already been taught that this is bad and wrong.

The book spends more time on the African slave trade than most other issues, and most other texts, and yet manages to not note the role of black Africans in the slave trade. This is an omission that was not made by other Wisconsin texts, with the exception of *Global Insights*.

On the American side, as noted, there is not even a chapter or section. The American Revolution merits two paragraphs, quite a slight for something of such immense world consequence. Among prominent Americans who made an impact, neither Adams, Jefferson, Madison, Washington, Hamilton, or Lincoln are mentioned even once. Among 20th century Americans, FDR, JFK, Truman, and Eisenhower are mentioned one time each, whereas Reagan is not mentioned once in the entire book, including in the sections on Gorbachev and the end of the Cold War. The one American who is *most prominently featured* among all others is Martin Luther King, Jr., who gets a two-page profile — along with Mohandas Gandhi — on pages 242-43.

The Middle East section in *A Global Mosaic* fails in key ways. Not only does it not address terrorism, but it only mentions the word once in passing, in a harmless reference (p. 607) about how “some” Kurdish rebels “turned to terrorism.” In one troubling display, the Middle East chapter profiles “Three Nations on the Road to Modernization.” These three nations are Iran, Egypt, and Turkey. In its lengthy profile of Iran, it never once uses the word terrorism, despite the fact that Iran has long been the world’s leading sponsor of radical Islamic terrorism, spending billions of government dollars to host and bankroll the earth’s most murderous terrorist cells.

While *A Global Mosaic* is bad, *Global Insights* is worse.

Global Insights features a chapter on the Middle East with the idyllic title “A Mosaic of Peoples.” One would never know from reading this chapter that almost weekly a suicide bomber is exploding himself near a café somewhere in Israel. The word “terrorism” is not only not mentioned in the section on Iran, but it is also not mentioned anywhere in the entire lengthy chapter on the Middle East. In fact, the word terrorism does not appear anywhere in this book.

For a sense of the priorities in *Global Insights*, and its extreme multiculturalism, consider Table 1 on the next page, which features the text’s index references to certain nations, issues, and people.

As the table shows, the book gives short shrift to white Europeans and predominantly white, Christian nations, certainly compared to non-Western people and nations. Unfortunately, this means that some of the most influential individuals in history, such as Klemens von Metternich and his 1815 Congress of Vienna, get not only fewer mentions than Desmond Tutu and Ibn Sina, but no mention at all!

More important, and not reflected in Table 1, is that some references feature an entire page on their subject, whereas others mention an individual or item only in passing. In other words, some of Gorbachev’s 16 pages on ending the Cold War comprise entire pages, compared to Reagan’s zero-reference contribution to the great event.

The table also reflects the authors’ priorities in regard to what they consider chief global-historical issues. The book contains more references to rain forests than to terrorism, markets, the Congress of Vienna, the Versailles Conference, Yalta, Potsdam, Geneva, Reykjavik, the Declaration of Independence, Austria, Canada, Finland, Australia, Jefferson, Washington, Hamilton, Madison, Adams, Wilson, Truman, Eisenhower, the Roosevelts, Bismarck, Gladstone — the list could go on and on — combined. Environmental issues totally pervade the text. In each regional section, the section begins with the environment first, followed by people always second.

The way this text handles religion is quite interesting. Despite the enormous influence of Jesus Christ, he is mentioned five times less than Mohammed and three times less than Confucius. Not reflected in Table 1, but very noticeable when perusing the text, is that the book’s chapters on China, Japan, India, and the Middle East — all non-Christian nations — include profiles on religion in those nations. None of these profiles note the persecution of Christians in some of those nations. To the contrary, the chapters on Latin America, the former Soviet nations, and Europe — all predominantly Christian nations — include no section titles on religion in those nations.

Much more can be said about this text and some of the items in the table. In short, students who use this text are not getting a full treatment of history. Rather, they are receiving multicultural indoctrination at the expense of a full understanding of history. Other items from the text will be discussed in some of the categorizations that follow.

TABLE 1 TOTAL INDEXED PAGE REFERENCES OF ITEMS IN *GLOBAL INSIGHTS: PEOPLE AND CULTURES*

Countries	Issues and Events	People	People
Austria — 0 references	Terrorism — 0	Jefferson, Washington, Hamilton, Madison, and Adams — 0	Desmond Tutu — 1
Canada — 0	Markets/free markets — 0	Adam Smith, David Ricardo — 0	Kwame Nkrumah — 1
Finland — 0	Peace at Westphalia, Congress of Vienna, Versailles, Yalta, or Potsdam — 0	FDR — 0	Eleanor Roosevelt — 1
Australia — 0	Geneva and Reykjavik — 0	Lincoln — 0	Napoleon — 2
Switzerland — 2	Declaration of Independence — 0	Teddy Roosevelt — 0	Ibn Sina — 2
Argentina — 8	English Bill of Rights — 0	Woodrow Wilson — 0	Dalai Lama — 2
Nigeria — 20	Magna Carta — 1	Truman — 0	Jawaharlal Nehru — 2
Brazil — 21	Scientific method — 1	Eisenhower — 0	Daniel T. Moi — 2
Kenya — 32	Entrepreneurs — 1	JFK — 0	Jomo Kenyatta — 2
South Africa — 37	Totalitarianism — 1	Reagan — 0	Marx — 2
India — over 100	Capitalism — 2	William Gladstone — 0	Trotsky — 2
	Reformation — 2	Benjamin Disraeli — 0	Jesus Christ — 2
	Nuclear weapons — 2	Otto von Bismarck — 0	Martin Luther — 2
	Renaissance — 3	Klemens von Metternich — 0	Anwar Sadat — 3
	Enlightenment — 3	Robert Castlereagh — 0	Zulus — 3
	<i>Bible</i> — 3	Lloyd George, Orlando, Clemenceau — 0	Mahatma Gandhi — 3
	Rain forests — 7	Margaret Thatcher — 0	Aztec Indians — 3
	Literature of Africa — 7	John Calvin — 0	Indira Gandhi — 3
	Colonialism in Africa — 9	John Wesley — 0	Hernan Cortes — 4
	Climate in Africa — 10	Tyndale, Hus, Wycliffe — 0	Nelson Mandela — 4
	<i>Koran</i> — 12	Frederick Taylor — 0	V. Lenin — 5
	Racism — 14	Kaiser Wilhelm — 0	Confucius — 7
	Arts and architecture of Africa — 15	Charles De Gaulle — 0	Mao — 9
	Rivers — 28	Pope John Paul II — 1	"Indians" — 10
	Women — 32	Einstein — 1	Mohammed — 11
	Population/over-population — 32	Lech Walesa — 1	Gorbachev — 16
	Social class — 34	Shakespeare — 1	

Nanking, Iwo Jima, Okinawa, Bataan Death March, and Internment Camps

As noted earlier, while Japanese militarism in the 1930s and 1940s is addressed, a number of key crucial manifestations of that militarism get shortchanged. For instance, the ghastly 1937 Rape of Nanking, where hundreds of thousands of civilians were killed by Japanese soldiers in unspeakable ways, including the practice of raping countless women to death, is noted in only a few of these texts. None describe it in the way just noted, particularly the practice of “raping to death.” For those unfamiliar with this episode, it is difficult to find a better example of man’s depravity. An understanding of the depths of Japan’s 1930s barbarism is wanting without a profile of Nanking.

A recommendation is that Wisconsin teachers consider Iris Chang’s superb *Rape of Nanking* as a course supplement. This is a recent, easily readable book, with many modern implications as well. It is not beyond the sophistication of a 10th grader. Even if a teacher opted against having students read the entire book or parts of it, the teacher could read it and extract enough material for a compelling single class lecture.

Also somewhat lacking are certain examples of Japanese WWII militarism.

In some ways, this is not insufficient. For example, Japan is portrayed as aggressive and those aggressive actions are not excused in any way. Pearl Harbor is displayed as a surprise, unprovoked attack by a belligerent, war-bent empire.

Yet, in another way, these books are lacking. A comparison was done to see what the texts state about the Roosevelt administration’s internment of Japanese Americans during WWII, compared to what they state about the way American POWs were treated by the Japanese in the Bataan Death March — where these soldiers were treated infinitely worse than any Japanese American was ever treated in an internment camp. The texts were also reviewed for their portrayal of Iwo Jima and Okinawa.

American veterans will be chagrined to learn that Iwo Jima, Okinawa, and the Bataan Death March do not get mentioned in the vast majority of these texts. On the contrary, the internment camps are discussed frequently, much more so than Iwo Jima, Okinawa, and Bataan. The internment camps are emphasized more times than Iwo Jima, Okinawa, and Bataan combined. Optimally, one might hope for mention of all four of these in each text.

Here is a sample based on the first ten texts that were reviewed — i.e., over half of the 17 texts that were reviewed.

Out of the sample, half of the ten texts covered the internment camps without noting Iwo Jima, Okinawa, and Bataan. Most didn’t mention even one of the three, including the popular *Patterns of Civilization* and *Connections to Today*.

One text that is wanting in this area is *The Human Experience*. It avoids not only mention of episodes like Bataan but also avoids anything bad about Nanking when it mentions it. Here is the extent of what it says on Nanking:

Japanese armies . . . began a bold drive up the Chang Jiang to Nanking. . . . After seizing Nanking, Japan went on to invade South China. (p. 827)

That is all the text could muster on the Rape of Nanking, which is not noted as a “rape” at all, let alone an atrocity.

Yet, the text included three pages of references or discussion on the internment camps. It emphasized the “hate” and “cruelty” shown by Americans toward Japanese Americans. On page 840, the entire page is dedicated to the issue — under the heading “Japanese Americans” — including a large picture (covering over half the page) of a small store owned by a Japanese American in Oakland, California, with a sign posted by the owner that read, “I AM AN AMERICAN.” This sign, said the text, was “an attempt to prevent its burning and looting.” Above the sign was another sign that read “SOLD.” The text’s authors continued:

After the Japanese bombed Pearl Harbor, U.S. politicians spoke with fiery rhetoric, and newspapers ran hate stories that fanned the fear and antagonism against Japanese Americans. This campaign of hate was a symptom of the brutality of the war in the Pacific. (p. 840)

Wisconsin students reading this text will encounter hate only on the American side in this “hate campaign” against those of Japanese descent. They will encounter no hate in Nanking or that march from Bataan.

Another text that is troubling, although not quite as bad, is *Perspectives on the Past*. It features more text on the internment than any other book, including a painting of a Japanese American girl holding her suitcase on her way to a camp. (p. 727) On the other hand, the word Bataan appears only in the context that it was “overwhelmed” by Japan in April 1942. (p. 716) There is no mention of the Death March that followed or other related brutalities. Nanking

merits two sentences, one of which at least notes that 100,000 to 200,000 were “executed” within six weeks, but none of which note the rapes or its more familiar name, “The Rape of Nanking.”

Only a minority, two of the ten texts, mention Iwo Jima, Okinawa, and Bataan. These include *Patterns of Interaction* and *Continuity & Change*. The latter does an excellent job — in fact, the best of all — on Nanking and Bataan, even including a picture of the Death March. (pp. 700-01) These are portrayed in a well-done section titled “Japanese Atrocities,” which would be an oxymoron for most of these texts.

Of the ten, three texts — *People & Nations*, *The Pageant of World History*, and *History of the World* — mention none of the four, including internment.

On Bataan, a Wisconsin teacher might consult or employ the recent superb work by Hampton Sides, *Ghost Soldiers*, or the autobiographical works of Bataan survivor, Abie Abraham. Abraham, a Syrian immigrant whose family emigrated to Pennsylvania coal and steel country in the early 1900s, writes not only of his struggles in the march and in Japanese camps, but also tells hilarious stories about his youth, including the *Guinness Book of World Records*’ record he set by not leaving a tree house for weeks as a teenager.

A WWII veteran of the Pacific theater living in Wisconsin should be upset over these disproportionate treatments. Opening their history books, a vet’s grandchildren would be more likely to learn about the internment camps than about Bataan, Iwo Jima, or Okinawa. For those, they would need to talk to their grandpa.

Portrayal of Africa

The texts should be commended for giving significant attention to Africa, an extraordinary continent of vast resources and history, and a cradle of civilization.

The perspective offered, however, tends to focus almost exclusively on the positives of Africa, a charity not extended to Europe in these texts. When negatives are addressed, they are usually blamed on colonialism and external factors, usually imposed by Europeans. *Patterns of Interaction* begins with this categorical judgment: “The main reason for Africa’s difficulties was the negative impact of colonial rule.” (p. 536) The text starts there and continues that thinking throughout its treatment of modern Africa.

Africa’s problems are usually not portrayed as its own doing. While colonialism undoubtedly shares some responsibility for some of these problems — and that fact ought to be duly noted — there are numerous internal factors that also need to be addressed.

The epidemic of hunger, for example, is rarely blamed on Africa’s atrocious economic policies. In a two-page section titled “Hunger” in *Global Insights*, the text states that “there are many reasons” for Africa’s food crisis, “including drought and a fall in the price of African export products. The main reason, however, is that the production of food cannot keep up with the needs of the growing population.” (p. 18) Having laid out that theory, the text does not then tackle the mystery of how or why so many other nations and major cities of the world — some with exploding populations and higher population densities — have not had hunger crises.

Patterns of Interaction notes the starvation and famine in Ethiopia in the 1980s and 1990s “because of drought.” It does not mention Marxist dictator Mengistu Mariam’s malicious actions, including forced famine and relocations, and outright cruelty, which killed hundreds of thousands to upwards of 1.5 million Ethiopians. Mariam is one of the worst dictators the world has seen in the last 25 years, and yet he is a no-show in these texts. Likewise, Idi Amin, who killed 300,000 (and even ate some), is a name students will not read about. Similarly, mentioned only rarely is Libya’s Moammar Kaddafi.

Most important, again, is what the texts don’t say about Africa.

While most surprisingly acknowledge the role of black Africans themselves in capturing, selling, and buying their own brethren to white Europeans centuries ago, easily 90%-plus of the texts completely ignore slavery in Africa today, which is entirely a black African tragedy. The captors are black Africans, as are the captives and the buyers. All takes place internally within Africa’s borders, from the ghastly practices in Sudan in eastern Africa to the slave ships off the coast of western Africa. Those trying hardest to stop this are white Western human-rights groups and Christian organizations. The U.S. State Department loudly protests this continued horrific practice, but students in Wisconsin schools will learn nothing of it in their texts.

The practice of female circumcision in many of these cultures is also not broached. Likewise, there is a near total silence on tribal genocide in Africa. While Rwanda is occasionally mentioned for its suffering, few texts detail that its civil war (begun in 1990) culminated in the genocide of some 800,000 Tutsis and Hutus by 1994.

A Global Mosaic, which probably gives more attention to Africa than any other continent and most texts, is almost totally silent on this genocide. The worst it says is this one line on page 112: “When tensions between ethnic groups turned deadly in Rwanda in 1994, more than two million refugees fled to neighboring countries.” Students are told of refugees, not untold numbers of corpses floating down rivers.

On Sudan, *A Global Mosaic* has just one reference in all its pages on Africa. It says merely that there has been an “Islamic revival” that has had a “great impact” on some African nations like Sudan. One unnoted impact is the slavery and crucifixion of Sudanese Christians, including genocide of those in the Nuba mountains.

Amid its exhaustive attention to Africa, *A Global Mosaic* manages to mention Mobutu Sese Seko only once in a totally innocuous, nonjudgmental reference, and notes Amin and Mariam not at all. It mentions Kaddafi once, and not for the 1988 downing of Pan Am Flight 103 over Lockerbie, Scotland or numerous other terrorist incidents. Students are told only that Kaddafi, “a strong supporter of Palestinians, was often accused of backing PLO terrorist activities.” (p. 618)

By contrast, *A Global Mosaic* spends three pages on racial apartheid in South Africa. Nelson Mandela receives five mentions. In fact, Nelson Mandela — an almost saintly symbol not of African dictatorship or corruption but of white racism and repression — is easily the most common African name featured in Wisconsin texts.

Another text, *Global Insights*, notes scourges such as apartheid, hunger, colonialism, and European self-superiority. Largely, however, it portrays a halcyon Africa. The words Sudan and Rwanda are each mentioned only once, both times in passing as geographic references or because they desperately need rainfall. Tribal genocide is a no-show in this text. The names Kaddafi, Amin, and Mariam do not appear.

There are only two texts that list a full gamut of possible explanations for Africa’s woes, including poor economic policies and corrupt governments — *Connections to Today* (pp. 833-34) and *Patterns of Civilization* (pp. 751-52).

Here, again, Wisconsin teachers must go outside their texts for a full picture. An excellent contemporary source is Keith Richburg, an African-American who has long covered Africa as a *Washington Post* reporter. He wrote the gripping *Out of America*.

Population Control, Women’s Rights, and Women in China

A global calamity alleged by most of these texts is the so-called population crisis. Many of the texts conclude with a current, general “Major Global Issues” chapter that prominently features this “crisis.”

One would never know from reading these texts that there is debate over whether some nations’ difficulties are due to burgeoning populations or, instead, other factors, such as economic and political choices. Nations that have done extremely well in spite of awesome population densities, such as Japan, Hong Kong, and many more, are never mentioned. (Hong Kong, which is said to be the world’s most free market economy, and is an extraordinary economic success, is largely non-existent in these books, and never portrayed as an economic model.) Charts have been published that list nations and cities with the highest population densities in the left-hand column and their per-capita GNP on the right. These show there is no statistical correlation between the two.

No such charts exist in any of these texts. They accept as fact that a large population is a problem. Large populations are certainly not portrayed as pluses.

The rich literature that argues to the contrary is invisible in these books. A Wisconsin teacher might want to consult some of the work by the late Julian Simon. A recent excellent work by Julian Simon and Stephen Moore is *It’s Getting Better All the Time*. Likewise, a typical college-level “Global Issues” or “International Relations” course will tap one of the very popular *Taking Sides* texts by McGraw-Hill, or a similar text, which naturally feature both sides of the population issue. It is sad that these Wisconsin texts are so one-sided that they completely ignore a full side of the debate. They also do this with various environmental “crises.” The texts guilty of the worst excesses on the environment are *Patterns of Interaction* (pp. 569-71) and *Perspectives on the Past* (pp. 838-39).

In *Global Insights*, population growth is revisited repeatedly as a primary reason for struggling nations like China and India and continents like Africa, but never comes up once in its sections on crowded Japan, Western Europe, or Southeast Asia, where markets allow them no difficulty in producing enough food for their populations.

Global Insights profiles the population situation in China. The first sentence on the resource-rich nation begins: “With more than 1 billion people, China today faces the problem of overpopulation, or having more people than an area has resources to support.” Immediately, the tone is set. It is never suggested that economic policies are to blame. “To slow the population growth,” the authors gently tell students, “Chinese leaders have been trying to convince couples to have only one child.” (p. 214)

Some of these unnamed means of “trying to convince” include forced abortion, mandatory sterilization, and compulsory limits on the number of children a couple can have. The government employs a “one-child policy” which limits each family to merely one child. (In rural areas, some provinces cap the limit at two children per family.)

The Chinese government, says the text, “uses a system of rewards and punishments. Couples who promise to have only one child are given monthly cash bonuses, free medical care, and special benefits in education, housing, and jobs. Those who break their promise must face fines and reduction in pay and loss of benefits.”

This is the extent of the punishment listed in this text. Note the onus placed on Chinese couples to keep their “promise” to the government not to violate this very most basic of human freedoms — the right to reproduce. Note, too, the emphasis on the government goodie of “free medical care.” (The notion of “free medical care” suggests it is free, which it isn’t, since Chinese citizens pay for the system through their taxes.)

The text does not mention the extent of the fines for violating the child policy. For instance, fines can be as high as \$10,000-20,000, way beyond a salary of, say, \$2,000 per year. The text also includes no mention of the side effects of this policy, such as how it has led to infanticide of baby girls, forces women to be sterilized and have abortions, leads to the abandonment of baby girls in orphanages, or about how China is reportedly now “importing” millions of North Korean women to marry Chinese men faced with an insufficient supply of women.

One of the only texts that notes any criticism of population policies, without taking a side either way, is *Patterns of Interaction*, which generally states that “some critics” have pointed out that “extreme” methods are used by some countries to limit population, methods that reduce birth rates “at the expense of personal freedom.” (p. 598)

Maybe the worst book on China’s population policy is *Patterns of Civilization*. “China’s rapidly growing population put severe strains on the economy,” says the text categorically. “To achieve modernization, Chinese leaders pressed forward with a one-child-per-family policy.” (p. 783) This suggests that the cap on children is necessary for modernization. If so, then how can it be that every nation in history that has modernized has done so without a one-child limit? This text likewise says that newlyweds “were encouraged to pledge” to the state “to have only one child.” Coercion is a word not used.

The texts are also bad on Chinese women in a different but related area. *A Global Mosaic* is, amazingly, not the only book to boldly and ridiculously suggest that communism has been beneficial for Chinese women. Here is a passage from page 362:

Under China’s 1950 constitution, the Communists introduced major changes for women. The constitution declared, “Women enjoy equal rights with men in all spheres of political, economic, cultural, social, and family life. Men and women enjoy equal pay for equal work.” China’s marriage law also gave women the right to own property and to keep their family name.

Today, Chinese women have become more independent. Almost all women work outside the home, and many hold high-level jobs in the Communist party or as factory managers. The government has set up day-care centers and nurseries so that young mothers can be free to work outside the home.

A Global Mosaic is, amazingly, not the only book to boldly and ridiculously suggest that communism has been beneficial for Chinese women.

Although the law states that women and men are equal, most women do a greater share of housework as well as most of the shopping and cooking. An equal number of girls and boys attend elementary school.

What is actually done here is precisely similar to what the Chinese government does: cruelly cite the meaningless language of the totalitarian nation's constitution to dishonestly suggest to outsiders that its citizens enjoy certain rights. Chinese government officials do this with religious freedom. They point to the nation's constitution, which guarantees "religious freedom." As it points to that language, it jails and at times tortures citizens specifically for their religious beliefs. Any China scholar knows that its constitution cannot be cited as a credible source for its actual actions.

The text includes no mention of poverty or starvation for women under Chinese communism; the government cap on the children they can bear; the forced abortion or sterilization; the abandoning of baby girls; the lives of prostitution taken by countless Chinese women who have no other effective means of income; or the fact that female infanticide (as a whole and as a percentage) is more prevalent in China than any other nation. (One text that mentioned the correlation between female infanticide and the one-child policy is *The World's History*, on page 659.) There is no mention that China, according to the U.S. State Department, has 20% of the world's women but 50% of the world's female suicides. This is hardly a country that is attractive for women.

A 10th grade Wisconsin girl who got all her information on China from *A Global Mosaic* would deem China an attractive place for women, with a government that takes care of and seeks the best for its women.

Communism is Good for Women

To that end, perhaps the oddest shock in the texts was a very strange but frequent claim that communism is liberating for women, a boon for women's rights, empowering them with "full equality with men," as *Global Insights* puts it. (p. 196) Many texts note that women "won equal rights" with men as a result of the changes by the Bolsheviks in the Soviet Union in 1917 and by Mao's communists following their 1949 takeover. Half of the texts hint at or flat out make this claim. These include, among others, *Perspectives on the Past*, *Global Insights*, *Connections to Today*, and *Patterns of Interaction*. Two texts, *Patterns of Civilization* and *The World's History*, give special attention to the alleged strides for women by both the Bolsheviks and the Chinese communists.

The text that emphasizes this most strongly is *The World's History*, which does so in at least three separate areas. In one spot on page 618, the author quotes two scholars who assert of life under the Soviet communists: "legally speaking, Russian women were better off than women anywhere in the world."

That is arrant nonsense. Which rights did Russian women gain? Certainly not many property rights, nor our First Amendment freedoms of speech, religion, press, and assembly. Among the great strides on behalf of Soviet women, says the author, were "effective birth-control methods," meaning the right to abortion, which the author notes "became so common that it was once again outlawed for a time after 1936." (p. 618)

There is an unquestioned assumption that Soviet women were grateful for communism because it ushered them into the labor force. It is assumed that their entry into the workforce was neither coerced by the state nor by dire economic circumstances that left them no other choice. This is dishonest in many ways.

One key reason why so many Soviet women entered the workforce was because of the extraordinarily high rates of alcoholism among their husbands. Drinking by Russian men reached epidemic proportions under communism because of the ideology's economic and personal devastation. By the mid 1980s, Mikhail Gorbachev's biggest propaganda effort was not merely *glasnost* but also his domestic anti-alcohol campaign. By the early 1990s, the British medical journal *The Lancet* reported that Russia appeared to be the first modern nation that was in danger of drinking itself to death. The life expectancy for men had plummeted to 56 years, well under the 70-plus range for women. This was one reason why many Russian women entered the workforce.

But this is a small point. For a real idea of what Soviet communism did for women, one is better served looking to the labor of the gulag rather than the office place. The Hoover Institute estimates that from 1934-38 one of every four Soviet women, men, and children perished in the gulag. In the Ukraine alone in the early 1930s, millions of women starved to death as a result of Stalin's forced collectivization of agriculture. A typical form of labor for a Soviet woman was waiting in line for food.

Another reason so many Soviet women entered the work force was because the Bolsheviks lifted the divorce prohibition when they seized power. For some women, this enabled them to break a bad marriage. At least two texts

note this “benefit” of divorce rights for women. For many others, however, this enabled their husbands to abandon them, leaving them to fend for the family themselves, and forcing them reluctantly into the workforce. Divorce rates sky-rocketed under Soviet communism, blowing away numbers seen in America today. The Soviet family was the biggest casualty.

Thanks to other Bolshevik changes, a Russian bride saw the government turn her chapel marriage ceremony into a strictly civil ceremony, where God was told to stay home. The Soviets tried to keep God out of the baptisms of the babies of Russian mothers. Officials instead substituted secular civil ceremonies infused with communist ideology, known as “red baptisms” and “red weddings.” In red baptisms, infants were given social “god-parents” who undertook to ensure the child was brought up to become a worthy “builder of communism.” The mothers of newborns would publicly promise to raise their children “not as slaves for the bourgeoisie, but as fighters against it.” Young mothers would declare: “The child belongs to me only physically. For his spiritual upbringing, I entrust him to society.”² This was Soviet communism.

The most ardent religious believers in the USSR throughout its existence were women, which meant they were often also targeted for the most ardent persecution. It was illegal for them to teach religion to anyone under 18, including their children. Soviet children were told to be like Pavlik Morozov, and turn in mothers who violated this edict. Some women who became nuns were housed in special sections of the gulag with prostitutes.

The experience of women under Soviet communism was mild compared to Mao’s China or China today. We could talk about the experiences of women under communism in Cambodia in the late 1970s, where their children and entire families were taken from them and shot. Parents looking for balance in a Wisconsin school might want to equip their children with the *New York Times* best-seller of Cambodian Loung Ung, *First They Killed My Father*, for an idea of a woman’s life under communism.

Parents and teachers might also want to consult Veronica Shapovalov’s new *Remembering the Darkness: Women in Soviet Prisons*, or Lena Constante’s *The Silent Escape*, about her eight years in solitary confinement in a Romanian prison.³ One might also consult a description from someone who was an eyewitness — Russian Alexander Solzhenitsyn, who said: “The throats of our women are constricted with tears.”⁴

Women Under Islam

Like women under Chinese communism, women in many Muslim countries experience a notable degree of restriction. Among other things, the *Koran* teaches that a woman’s testimony is worth half a man’s and that men are permitted four wives. One might expect that in a time of political correctness and insistence on greater rights for women, that these texts would champion the advancement of women everywhere. The problem, however, is that such a proclivity runs into two juggernauts in the political correctness movement — multiculturalism and cultural relativism.

Because these forces pervade many Wisconsin texts, the authors strive to avoid any Western or American “value judgment” on other cultures. This creates some serious priority clashes for liberal authors. It means that when they encountered, say, forced female circumcision in some Islamic societies, they refrain from criticism or moral judgment, no matter what their outrage. It means they mute their objections when Saudi Arabia refuses to let women vote or drive. It means they painfully silence their protestations when the Taliban deny women a high school or college education or the right to work. As seen in this report’s section on China, this leads to absurd leaps, by which the texts not only refuse to include negatives on the treatment of women in China but take the far more ludicrous step of suggesting that women have it good in China.

Similarly, some of these same characteristics are seen in the way these texts handle the topic of women under Islam.

Do these texts portray Islam as discriminatory toward women?

It should first be noted that not all countries with majority Muslim populations necessarily discriminate against women. That is true. But many do.

With that qualifier, do the texts portray Islam as discriminatory toward women?

The majority of the texts do not. Generally, they do not praise Islam as elevating women either. Yet, it is probably fair to say that the texts include more positive information on Islam vis-à-vis women than negative. Here is a representative sample taken from the first six texts that were reviewed.

In *The Human Experience*, the index lists 37 references to women. Among them, the only one that refers to women under Islam cites an example from the early 800s in which women actually saw improvements under Islam.

Connections to Today lists 194 references to women, only two of which refer to women under Islam, neither of which deal with modern treatment of Muslim women.

Patterns of Interaction manages 57 separate page references on women without a single reference to women under Islam. Separately, it lists 19 references to Islam, none of which include a reference to women under Islam.

Perspectives on the Past includes four references to women under Islam. One refers to that ninth century example. Two come from the early 1900s, acknowledging the role of Mestafa Kamal (1881-1938), the leader of a group of revolutionary Turk nationalists who overthrew the last Ottoman emperor in 1922. Kamal, the text's authors report, "gave Turkish women equal legal and political rights, including the right to vote and be elected to office." (p. 667) (Other texts also acknowledge Kamal and this exact overture.) The text includes only one reference to women under modern Islam — the case of Iran. Surely, here women are portrayed as repressed? Not at all. The text simply notes that men and women were separated from each other in public places under the Ayatollah.

In these four books, which are in fact reflective of the majority of texts, a Wisconsin girl would have no reason to think that women were treated in any sort of discriminatory fashion under Islam. If she learned about world history strictly through her class text, as she is probably at least partly expected to do, she would have no reason to think that a Muslim country would be in any way repressive toward her.

Notably, these were among the first books reviewed because they are among the most popular texts in Wisconsin, used in high schools in the Green Bay, Madison, and Milwaukee school districts. Their names popped up the most in our initial survey responses, and copies were easy to procure, since they are so widely used. In other words, these are not only a fair sample of Wisconsin texts, but a completely representative sample of the texts used in Green Bay, Madison, and Milwaukee school districts.

This leaves two remaining books from this sample of the first six texts collected for review. The two remaining both mention repression of Muslim women.

One of the two is *Patterns of Civilization*, which notes that Muslim women in Saudi Arabia are not permitted to drive cars, among other restrictions. This, however, is carefully contrasted with the more open freedoms of Muslim women in Egypt. While the balance is obviously done in part to avoid criticism, the balance is fair and reflective of the reality that women are indeed treated much more generously in some Muslim countries. The recommendation of this review is that precisely this sort of compare/contrast be done among all Wisconsin texts when examining how women are treated under Islam. It is fully appropriate, and enlightening, to juxtapose a case like Egypt up against a case like Afghanistan or Saudi Arabia or Iran.

The final book from the sample of six is *Continuity & Change*. It lists 21 references to women, and includes a page on women under Islam. This profile is not as harsh as it could be, and certainly holds back, but at least notes that there has been an increase in repression of women in Muslim nations in the 20th century. This obviously indisputable fact ought to take up at least one mere sentence in all these texts.

Arab-Israeli Conflict and No "Three No's of Khartoum"

On the surface, the Arab-Israeli conflict seems to be generally handled fairly well, with the authors of the various texts doing a good job of appearing to remain impartial.

In some ways, supporters of Israel will be happy with these texts. For instance, all — with the typical exception of *Global Insights* — note that Israel was invaded by Arab forces moments after the United Nations granted statehood in May 1948.

But, again, there are a few key things left unsaid.

Israel is rarely portrayed as surrounded by hostile Arab states, or as any sort of victim. During its 50-plus years of existence, Israel has arguably never known real peace. It experienced at least four major wars — 1948, 1956, 1967, and 1973. And that hardly includes threats like Saddam Hussein's Scud missiles in 1991, PLO excursions, truck

bombs near cafes, suicide bombers, and much more. All this after a pretty rough period when nearly half the Jews on the planet were exterminated by a genocidal madman in the 1940s.

There is also little emphasis on the very small amount of land Israel occupies.

The texts ignore that Israel is the Middle East's only democracy. Not one noted the irony that the only Middle East Arabs with full voting rights happen to reside in Israel, where they can even elect fellow Arabs to the Israeli Knesset. This is at least partly explained by the fact that these texts do not celebrate democracy. (More on that later.)

They do not emphasize that the Arab nations in the Middle East are autocracies. Monarchy, an antiquated system of government, is the dominant system in the Middle East. Many of the Arab nations are dictatorships, and some are theocracies.

Freedom House, in a 1999-2000 survey of democracies in the world, found that 63% of the nations in the world are technically democracies. Outside of the Middle East, the regions of the world with lowest number of democracies are the former Soviet Union and sub-Saharan Africa, each at 42%. In a very distant last are those classified by Freedom House as "Arab Countries," which comprises 16 nations in the Middle East. Of these, an astonishing 0% are democracies, far and away the worst rate in the world.⁵

This says something significant about the Arab nations in the Middle East. And yet, these Wisconsin texts do not focus on it, if mention it at all.

There is another critical omission. As best as was determined, not one of these texts contained a reference to the infamous "Three No's of Khartoum." Any Israeli, or Arab for that matter, knows the Three No's. On September 1, 1967, in Khartoum, Sudan, the nations of the Arab League in the Arab League Summit Conference issued a formal proclamation vowing that the "Arab States" would adhere to a policy of "no peace with Israel, no recognition of Israel, no negotiations with it." That monumental pronouncement is fundamental to understanding the Arab-Israeli conflict. The conflict cannot be understood without it. It represented the flat-out, literal rejection of peace with Israel by Arab states, not to mention their refusal to negotiate with Israel and even to recognize its existence as a nation. This partly explains why many Arab students, particularly Palestinians, go to school and learn from texts that have maps without Israel. (In fact, no Wisconsin text lists examples of what students in Palestinian schools are learning about Israelis in *their* textbooks — a feature that would be interesting to students.)

Any discussion of the Arab-Israeli conflict that leaves out the "Three No's of Khartoum" almost seems to be implicitly showing a bias in favor of the Arab states.

Treatment of Radical Islam and Islamic Terrorism

When it comes to treatment of Islam, the texts tend to leave out key negatives. They are silent on the intolerance of other religious faiths by many Muslim countries. Most fall far short on the association between Islamic extremism and terrorism. At best, a text will feature a one-page section on terrorism, and not necessarily Islamic terrorism.

Revised editions of these books need to continue to fairly profile Mohammed, as they do, noting who he was, where he was from, and what he said. They should continue to focus on peaceful Muslims throughout the world. But new editions ought to have a full section on the disconcerting aspects of radical Islamic extremism, particularly Islamic terrorism. In the post-September 11 world, it would be irresponsible to do otherwise.

They should underscore Iran's sponsorship of terror — likewise for Libya, Sudan, and more. There should be profiles on actual terrorists and their cells. A profile on a group like Hezbollah or Hamas is fundamental. The fact that profiles of such groups, or a terrorist leader like Abu Nidal, were not already included in these books is regrettable, and may in part help explain why many Americans have been taken by surprise by the recent actions of terrorists. If these books represent what Americans have learned about terrorism in public schools, then the ignorance is no surprise at all.

The few texts that mention Islamic terrorist groups like Hamas or Hezbollah, or just one of the two groups, do not always even refer to them as terrorists. For example, in its only mention of Hamas, *A Global Mosaic* calls it "a more extreme group" (p. 620), while not at all mentioning others like Hezbollah. To call Hamas merely "a more extreme group" is a grand understatement. At the same time, *A Global Mosaic*, like most other texts, refers to the Palestine Liberation Organization (PLO) as a terrorist group. Like other texts as well, however, it refrains from labeling Yassir Arafat as a terrorist.

Global Insights features an unusually long section on Islam in its Middle East chapter. It includes nothing on terrorism or any violence associated with some brands of Islam. It has nothing negative. There seems no such thing as “radical Islam” in *Global Insights*. In fact, the Islam section concludes with this assessment: “The impact of Islamic civilization has been great.” (p. 598) This is the lead into the next section, titled “The Great Bitterness,” which is about the bitterness felt by Muslims in the Middle East toward the West because of its “exploitation” beginning in the 1800s.

Future editions ought to include a profile of Al Qaeda and Osama bin Laden and what they did on September 11. A Wisconsin teacher should not accept a revised edition that doesn’t. A discussion could be done on how those actions relate to radical Islam, at the same time sensitively noting that not all Muslims endorse such behavior. Indeed, a feature on Osama and September 11 could include a box that lists the condemnation of those events by Muslim leaders throughout the world. The only world leader who did not condemn the bombings was Saddam Hussein. It is not hard to find these statements.

Lastly, these texts ought to move beyond political correctness and take the step of featuring a box or short section comparing and contrasting Islam and Christianity. The temptation will be to include other faiths, which is understandable and could be done. But Islam and Christianity need to be examined head-to-head. This is because the vast majority of students reading these books, including in Wisconsin, likely come from the Christian faith, regardless of whether they are practicing believers. They are genuinely confused by statements such as “Christians and Muslims believe in the same God” and “Muslims, too, recognize Jesus Christ.” It would be helpful to detail the differences and similarities. For example, Muslims do not believe Christ rose from the dead. They reject the Christian notion of the Trinity. Christians, on the other hand, do not believe that Mohammed was a prophet. It is important to know these differences. At no other time in all of American history are students in our public schools in greater need of such clarifications.

Treatment of Christianity and Religion Generally — Religious Wars

Many of these texts offer profiles of the world’s major religions, usually in three to four page individual treatments of Buddhism, Christianity, Confucianism, Hinduism, Islam, and Judaism. Generally, these are well done. Most texts seem objective. Certainly, there is no favoring of a particular religious belief system.

Where they fail is in what they *don’t* say. Aside from Islam, this is particularly salient for the dominant faith of the West — Christianity. Christianity is among the most frequently indexed topics in these texts, justifiably in light of its influence in world history over the last 2000 years, which is the period traversed by most of these texts.

A good example of what they don’t say is offered by *A Global Mosaic* in its section on Jesus Christ. While fairly done, it leaves out the most important item concerning what Christians believe about Christ. It accurately notes they believe Christ was the Son of God, that he performed miracles, healed the sick, and more. Yet, one glaring omission is that while it notes the crucifixion and that Christ was “left to die” on the cross, it never mentions the resurrection — the core of the Christian faith. Regardless of whether one believes Christ rose from the dead, any analysis of what Christians believe must note they believe just that. It has been said for ages among Christians that without the Resurrection there is no Christianity. (The book also concludes with a Jesus that seems more interested in matters like wealth and income inequality.)

A number of texts, including *Global Insights*, leave out this important doctrine. Both *A Global Mosaic* and *Global Insights* hit everything on Christ but that.

Also, nearly all of the texts rightly note the aggressive actions of Christianity in the distant past, while slighting the persecution of Christians in the very recent. For instance, the Crusades and the Spanish Inquisition are profiled in every text. Some note, and criticize, attempts by Western Christian missionaries to bring their religion to places like Africa. Some note Columbus’ attempt to bring Christianity to the natives he encountered. Those that mention this about Columbus hardly portray it as a positive.

Where do they fail in the recent period?

For one, the texts do not address the horrific treatment of Christians in places like the Sudan and Middle East. How they treat Christians and Africa is interesting. Earlier Christian missionaries are portrayed as imposing their religious superiority on Africans.

On the other hand, the texts do not note the vital role of Christians in spearheading slavery's abolition, from England to America. Christians were in the forefront of the abolition movement, as they would be 100 years later in the civil rights marches of the 1960s. For every 18th century American founding father that owned a slave, there were others who condemned it, and often for Christian reasons. John Adams, who never owned or hired a slave, feared God's wrath on his young nation because of the "evil" of slavery. His wife, Abigail, pondered whether her nation's "agonies of pestilence and war could be God's punishment for the sin of slavery."⁶

Also, the books skip the persecution of Christians in China, more often mentioning the Dalai Lama. On Chinese Christians, voices like Harry Wu and Michael Horowitz have provided chilling testimonies that would captivate young readers.

In short, these books don't fail to note historical examples of Christians persecuting others, but do fail to note modern examples of others persecuting Christians.

The best example of this is the case of Bolshevik Russia.

Starting in 1917, the Soviet Union pursued a war on religion. James Billington said Vladimir Lenin and his group aimed for nothing less than "the extermination of all religious belief."⁷ Soviet historian Eduard Radzinsky said the Bolsheviks had created an "atheistic empire."⁸ Mikhail Gorbachev stated: "Just like religious orders who zealously convert 'heretics' to their own faith, our [communist] ideologues carried out a wholesale war on religion. . . . Atheism took rather savage forms in our country."⁹

This thinking had roots in the thoughts of Lenin and Marx. Marx was an atheist who dubbed religion the "opiate of the masses." Speaking on behalf of the Bolsheviks in his famous October 2, 1920 speech, Lenin stated flatly: "We . . . do not believe in God." Lenin insisted that "all worship of a divinity is a necrophilia."¹⁰

Many actions were taken in this war. Among them, churches were destroyed or transformed into clubs, workshops, and storage houses. Of the 657 churches that existed in Moscow on the eve of the 1917 revolution, only 100 to 150 remained by 1976, according to Soviet officials. Of those, only 46 still held services by the mid 1970s.¹¹

This is a short overview of what the Bolsheviks did in the most successful, pervasive "religious war" since the Inquisition. It arguably involved more people — certainly more in modern times. This war, however, is almost totally neglected in these texts. To be fair, some texts, while not going as far as I have, do note, broadly speaking, that the Soviets were harsh to religious believers, without giving numbers or examples. The best text for this is *Connections to Today*, which is excellent on the subject, even including a section heading that bears the title "War on Religion." (p. 730)

Most of the texts, however, mention little to nothing. They also don't note that a hallmark of communist tyrants who so mercilessly went after religious believers was that they themselves were merciless, visceral atheists, as was true for Lenin, Trotsky, Stalin, Mao, Pol Pot, and others. Next to the communist ideology itself, this was the one core belief they all tightly shared. This omission seems particularly curious in light of the fact that the likes of Columbus are specifically denoted as Christians, and their Christianity is tied to some of their harsh actions. Further, the atheism of many of these communist murderers fostered two critical beliefs that in turn fostered their butcheries. First, it equipped each man with a personal moral relativism, by which he decided morality and truth — not defined by an absolute God but rather by each man himself. Second, the atheism fostered in each man a denial of eternal accountability for his killing fellow human beings. These two beliefs were fundamental to their willingness to cavalierly exterminate countless millions with no fear of eternal punishment, convinced as they were that no just, punishing, almighty God existed.

These texts, of course, do not mention this. One cannot find the words "atheism" or "moral relativism" associated with any of these leaders. In fact, the term moral relativism is not listed anywhere in any of these books, including in their glossaries.

Overall, these texts are totally lacking on the communist war on religion.

Failure to Explain the Evils of Communism

Likewise, it is on the issue of communism where these books fail most, made all the more grand because it involves such a recent ideology. The only communist who is rightly vilified is Stalin. In key ways, the failure on communism is miserable. It does not offer Wisconsin students the proper understanding of very recent global history or

a full teaching of the proper lessons of the very recent past. Like the Nazi Holocaust, the communist holocaust needs to be remembered so it will not be repeated.

Communism is the single greatest killing ideology. Under communism, totally different national cultures, completely unrelated to one another, sharing only communism as their common characteristic, all committed mass violence against the population. This violence exceeded anything in the national past of these cultures. It is evident in the record. Here is one scorecard of communism's killings:

- U.S.S.R.: 20 million deaths
- China: 65 million deaths
- Vietnam: 1 million deaths
- North Korea: 2 million deaths
- Cambodia: 2 million deaths
- Eastern Europe: 1 million deaths
- Latin America: 150,000 deaths
- Africa: 1.7 million deaths
- Afghanistan: 1.5 million deaths
- The international Communist movement and Communist parties not in power: about 10,000 deaths

The total dead approaches 100 million.¹² Martin Malia aptly writes that the communist record offers the “most colossal case of political carnage in history.”¹³ These numbers, which are conservative, blow away Hitler's genocide.¹⁴ It is difficult to identify any ideology or belief system that has killed more people or so quickly. The 100-million dead primarily occurred during a roughly 70-year period — the bulk of which transpired over half that period. Some 100 million over 70 years is equal to 1.4 million per year, or almost 4,000 per day. It boggles the mind to imagine how one ideology could cause so much pain and suffering. For just one source of historical comparison, during the grisly 64-year Spanish Inquisition period (1481-1545), some 31,912 were killed.¹⁵

These numbers are not to be found in Wisconsin texts. Some texts acknowledge the 5-10 million who starved to death as a result of Stalin's disastrous collectivization of agriculture in the Ukraine. Likewise, students may hear, on occasion, that “millions” died due to starvation under Mao as well. But they will not get this catalogue of numbers, nor crimes. The closest the texts come in giving numbers is that some note the extent of the killings and crimes by Pol Pot's Khmer Rouge in Cambodia from 1975-79.

[M]ost of the books are totally innocuous on Marx and his ideas. They profile Marx as a person — none noting his racism, sexism, and other repulsive personal traits.

Having said that, there are exceptions on the Cambodian communists. An example is *A Global Mosaic*. Though it mentions communism in noting the domino theory in Southeast Asia, it remarkably manages to do a lengthy profile of the murderous Khmer Rouge without once noting that it was Marxist or communist or Maoist.

As far as individual communists go, aside from Stalin, the books provide a cream-puff treatment on the odious Lenin. They are terrible on Lenin. Most do not mention Cambodia's Pol Pot by name, instead noting only his Khmer Rouge.

To the contrary, none of these books make these same mistakes with the century's far-right totalitarian, Adolph Hitler. Hitler is demonized. The total numbers of those he killed are always broken down with precision and emphasis. There is a huge double standard in this book in its treatment of Nazi fascists vs. communists.

Lastly, most of the books are totally innocuous on Marx and his ideas. They profile Marx as a person — none noting his racism, sexism, and other repulsive personal traits. They discuss his ideas and what motivated them. None pause to note that Marx's ideas, whether his fault or not, led to economic failure wherever they were tried or left a pile of corpses in their wake almost everywhere they were implemented.

[Charles Darwin is handled somewhat similarly. Darwinism is handled well, detailed as a theory and quite objectively. The texts note it postulates another theory on the origin of humans. Only one of the 17 books, however — *Connections to Today* — notes the notable fact that Darwinism has “encouraged racism” among devotees. One

Darwinist who took those ideas to the absolute extreme was Hitler. Darwinism was a core influence on Hitler's racial thinking. None of these books note that. Marx was a Darwinist as well, as well were many leading communists. This is not mentioned in a single text.]

On communism, Wisconsin teachers will need supplements. They should consult the landmark, authoritative *Black Book of Communism*, published by Harvard University Press in 1999. Also, students would love Alexander Solzhenitsyn's factual narratives of the gulag, especially his very easy to read, *A Day in the Life of Ivan Denisovich*.

The Blessings of Chairman Mao

Similarly, most of the books are too soft on Mao Tse-Tung, the despot who ruled China from 1949-1976, and was, in fact, probably the greatest killer in the history of humanity, if one goes by the total number of body bags, which exceed 60 million. Not a single text states that Mao is one of history's greatest killers, least of all possibly number one.

Exploring World History and *A Global Mosaic* are especially bad on Mao.

Global Insights may be the worst. Mao's Great Leap Forward took place from 1957-60. It was followed by his 1966-69 Great Proletarian Cultural Revolution. These were dark years for the Chinese people, and humanity in general. It was a great leap backward. A catalogue of the personal devastation would fill a library. *Global Insights* couldn't identify even one. Here is its take on the Great Leap Forward:

Within two years, it became clear that the Great Leap Forward was in trouble. Food shortages, industrial mismanagement, and peasant resistance to communes brought the program to a halt. Even so, China did make significant economic gains under communist rule. By the mid-1960s, it was ranked among the ten leading industrial nations in the world. (p. 197)

To the contrary, the significant economic gains made by China came in the 1980s when Mao's successor, Deng Xiaoping, allowed key market freedoms as part of his "socialism with Chinese characteristics." Moreover, if China has ever ranked among the top ten nations economically, it has only done so by total Gross National Product because it has more people than any other nation. Its high ranking on total GNP—anywhere from second or third in the world to somewhere around 10th—plummets when the more accurate ranking of per-capita GNPs is used, which since the 1970s has been from a few hundred dollars to no more than roughly \$3,500 per year.

All other texts at least acknowledge the millions of Chinese who starved to death as a result of these policies, and at least note that there were terrible consequences. They at least note the totalitarianism and repression. The only repression in *Global Insights* is the repression of negatives on the Great Leap Forward, Cultural Revolution, or Mao.

The only honesty on Mao in *Global Insights* is found in a section that gives two opposing views, including a blistering assessment—and an accurate one—by a Chinese nationalist in Taiwan. (pp. 198-99) Of course, students have no reason to know that the assessment is true—not merely the ranting of an opposing politician. Their text gave no indication that such a scathing assessment could hold a scintilla of truth.

Much more could be said on *Global Insights*, particularly as it moves through modern China. It includes a section on human rights, oddly titled "Ethnic Rights." There, it speaks only of the Dalai Lama, with nothing on the repression of pro-democracy forces, of the treatment of prisoners, women, etc. On pages 225-26 is a section titled "Young People," which almost reads like Chinese government propaganda.

Although Chinese students work hard at their studies, they still find time to participate in activities outside of school. Many young people are involved in youth organizations. The Young Pioneers is a children's organization to which about 50 percent of China's youngsters belong. Its purpose is to train children to be good citizens. The Communist Youth League, on the other hand, is an honor organization for high school students. To become a member, a student must be at least 15 years of age and have an excellent academic and political record.

This section is followed by a touching profile of Chinese gymnastics champion Li Jing at the 1992 Olympics in Barcelona. It reads like official politburo agitprop.

If I were a Wisconsin teen reading this text, I would have no doubt in my mind that China would be a nice country to move to. I'd have no reason to think otherwise.

The only texts that are good on Mao are *Pageant of World History*, which refers to the "reign of terror" that ensued during his Cultural Revolution, and *Civilization: Past and Present*, which actually gives numbers that Mao killed outside of the famine.

To address this bias, teachers might consult the 1994 biography by Mao's doctor, Li Zhisui, titled *The Private Life of Chairman Mao*, or some of the work by Fox Butterfield or the University of Hawaii's Kate Xiao Zhou, who lived in rural China.

Ending the Cold War

While most of the texts do a fair job on the *start* of the Cold War, the same cannot be said for its end. There is total emphasis on Mikhail Gorbachev's role to the complete exclusion of Ronald Reagan — a mistake not made in *serious* analyses of this monumental event. There is rich, credible literature on Reagan's role in the end of the Cold War. Aside from sympathetic authors, such as Dinesh D'Souza, Peter Schweizer, and others, some of the top Cold War and presidential scholars have given Reagan considerable credit, from the likes of Oxford's John Lewis Gaddis to Princeton's Fred I. Greenstein to Brookings's Thomas Mann to David McCullough, Alonzo Hamby, and many others.

Surveys of mainstream presidential scholars and historians done by C-SPAN and the *Wall Street Journal*/Federalist Society in 1998-99 reveal that Reagan now gets ranked quite favorably among American presidents. One of the principal reasons was his role in the end of the Cold War. It is difficult to find a respected Cold War historian who would argue that Reagan had no role whatsoever in the end of the Cold War. No reputable publishing house would take seriously a scholarly work on the end of the Cold War that didn't include a single reference to Reagan, let alone just one or two.

Yet, that is how these texts handle the end of the Cold War. The end of the Cold War shows how the bias works in these texts generally. Rather than state flatly that Reagan had no role in ending the Cold War, which apparently must be the view of the authors, they merely leave him out entirely, suggesting he had no role. The hope, perhaps, is that no one will notice (including reviewers) and thus it will not be an issue. No bias jumps out because there is no open rejection of a role by Reagan.

In *Connections to Today* and *Patterns of Civilization*, Reagan is never mentioned, even at the end of the Cold War section. *History of the World* is quite good on the start of the Cold War but quite poor on its end. *Global Insights* features 16 pages of references on Gorbachev but not a single reference to Reagan, whose name does not appear *anywhere* in the entire 944-page text.

A more charitable treatment is *Patterns of Interaction*, which includes an eight-page section on the end of the Cold War. Reagan is mentioned once, and in a context that credits only Gorbachev. There is no suggestion of any Reagan role. The text could easily include a box that gives two opposing views. Or, for example, it could briefly say: "There is debate over the extent of President Ronald Reagan's involvement in ending the Cold War. Some Reagan supporters say he and his policies played a crucial role, and cite a number of alleged reasons. Reagan detractors, on the other hand, disagree with this assessment, instead pointing to the role of Mikhail Gorbachev." That would be easy.

There is one exception among the 17 texts — *Perspectives on the Past*. On pages 846-47, it provides a "Background" section that borders the regular text in the margins. Over a few paragraphs, it notes Reagan's "Evil Empire" speech, his first press conference where he alleged that the Soviets "lie and cheat," his Strategic Defense Initiative, and the clandestine alliance between his administration and the Vatican to secretly aid and sustain the Solidarity movement in Poland. This is the only book that features such a list.

At the same time, *Perspectives on the Past* is guilty of almost worship of Mikhail Gorbachev. (One senses that the Reagan "Background" section may have been added under advice from reviewers who felt the text went overboard on Gorbachev.) Indeed, some of the texts border on hagiography of Gorbachev. One such text is *Connections to Today*. The only well-rounded treatment of Gorbachev, which notes the important fact that he used force to try to hold the USSR together, including a blockade on all goods entering Lithuania and by dispatching troops to the Baltics, is *Pageant of World History*. Another text, *People and Nations*, also does a respectable job on the end of the Cold War.

Among other key Cold War figures, there is also little to no role assigned to Pope John Paul II. Also, Margaret Thatcher, who is credited by historians for a key role in the Cold War, is equally neglected. Some texts are negative on Thatcher generally. (Among the worst is *Perspectives on the Past*.) She is never hailed as the first woman prime minister of "white male" Britain. One might think she would be acknowledged for breaking one of the world's highest glass ceilings, but such is not the case. The only text that partly gives Thatcher her due is *Pageant of World History*.

One individual gets credit for the Cold War's end — Gorbachev. On the role of Reagan and the Pope, teachers might consult sympathetic but fascinating works like Peter Schweizer's *Victory*, George Weigel's *Witness to Hope*, Joseph Shattan's *Architects of Victory*, or Carl Bernstein's 1992 cover story for *Time* magazine.¹⁶

Latin America and the Castro-Pinochet Treatment

These books do a very poor job on Latin America, which is portrayed in a far-left slant, more so than any other area. If one graded any single item in these texts as the worst, Latin America would be it. The treatment of Latin America earns an easy "F."

The texts feature a glaring double standard in their treatment of left- vs. right-wing regimes in Latin America. *Connections to Today* is far more harsh on the 1980s right-wing government of El Salvador than the left-wing regime of Nicaragua. In fact, *Connections to Today* is generally a good book outside the section on Latin America. Unfortunately, the section on Latin America is so thoroughly poor that it ruins the book as a whole. If not for that section, the book would be recommended.

The best example of the double standard is seen in Augusto Pinochet of Chile vs. Fidel Castro of Cuba. Pinochet is portrayed brutally. His total victims, which most estimates pin around 3,000 to 5,000, are frequently noted. To the contrary, not a single text listed the 15,000-20,000 dead at the hands of Castro, or the added tens of thousands who have drowned at sea trying to escape the dictator's island prison. Both men are thugs, but Pinochet is portrayed as much more thuggish than Castro.

Castro and Cuba are sometimes not framed negatively at all.

Though all the texts discuss the Cuban Missile Crisis, not one reports Castro's infamous 1992 remark — confirmed again in discussions Castro had with former Secretary of Defense Robert McNamara — that both he and Che Guevara were ready to launch the Soviet nuclear missiles. Such a launching, and the retaliations that would have followed, would have killed millions of people, perhaps hundreds of millions.

Cuba's problems are usually not blamed on Castro's economic centralization but instead on factors like the U.S. trade embargo — it is not mentioned in a single text that Cuba trades with every country except the United States and Israel — and the end of the Soviet subsidy in the early 1990s. On the latter, students might expect that Cuba's economy performed swimmingly for 30 years until Gorbachev cut the subsidy.

Most of the texts praise Cuba's high literacy rates and "free" health care. "Educational and all medical services," cheers *The World's History*, are "free." (p. 763) On education, there is no mention of the heavy communist indoctrination in Cuba's public schools, or how each teacher is required to foster each child's "communist personality" according to the State's "Code of the Child." Also unnoted is that because the economy produces so little, the per-pupil spending in Cuba is a few pesos per year, infinitely lower than the most under-funded public school anywhere in America.

On the "free" health care system, once again, most of the texts convey the false impression that when a service is paid for from one's tax dollars — as is the case with Cuba's health care system — it is somehow "free." The authors of these texts are themselves in desperate need of education on very basic economics. They are passing their dismal understanding of simple economic principles on to a new generation.

Not long ago, Elian Gonzalez was returned to Castro's Cuba. Many Cuban Americans seen on television were extremely angry. If Wisconsin teens were puzzled by this anger, their texts would explain their puzzlement. They learn little to nothing about why these Cuban Americans could possibly be so angry at Fidel Castro.

Another text, *The Human Experience*, does not refer to Castro as a dictator, though it refers to the man he replaced as a dictator, which is true for many of these texts. Overall, it is one of the two or three worst texts on Latin America — and that says a lot. It does not use words like "ruthless" for Castro or the Nicaraguan Sandinistas, saving it for Pinochet, for whom it actually gives numbers on the Chileans he killed or imprisoned.

Fittingly, *The Human Experience* begins its homage to Castro with this:

On New Year's day, 1959, the island of Cuba went mad with joy. Tall, bearded, Fidel Castro, a lawyer turned soldier, and a band of his guerrillas had overthrown dictator Fulgencio Batista.

Along the road to Santiago, crowds of people waved and cheered as Castro's ragtag troops passed by in battered jeeps and trucks. "Viva, Fidel! Viva la revolucion!" they cried. So delirious were the throngs, so swept

away by the power of the moment, that a friend of Castro's later recalled, "It was like a messiah arriving. We were walking on a cloud." (p. 972)

Unashamedly, that is the opening quote that leads the Latin America chapter. And the authors do little to dispel students of this messianic view of Fidel. The tone is set.

Also very bad is *The World's History*. The double standard between Pinochet and Castro is overwhelming. The profile of Castro is incredibly one-sided, and, in that sense, almost depresses a reader who knows better. On page 764, it is the only text to profile the "charismatic revolutionary" Che Guevara, without a single criticism levied by the author.

Exploring World History is just as bad. Hard on Batista, it is easy on Castro. Batista, it says, "outlawed criticism and made protest an extremely dangerous and often fatal activity" — none of which it alleges of Castro. It begins on Castro with this:

Castro . . . promised to end corruption, bring back democracy, and hold new elections. Castro was a very popular leader. He raised salaries, gave land to the poor, and cut the cost of services such as electricity. He also seized all farms, industries, and sugar plantations, many of which were owned by business people from the United States. These actions forced the United States to break diplomatic relations with Cuba in 1961. Why do you think that the United States was so angry with Castro? (p. 668)

That question is posed to students with only that information provided.

The only text that does a good job on Latin America is *People and Nations*, which is actually excellent on the region. Teachers might want to grab that text and copy the chapter in lieu of what they're using. They can base their lecture notes on that chapter.

Wisconsin teachers need to go elsewhere for material on Latin America. Outside of texts, there are a number of good books in the popular press. On Castro, there are many works on his dictatorship, including one by his own daughter. One recent work that is recommended is an autobiography by Armando Valladares, *Against All Hope*, his memoir of his decades spent in Castro's gulag.

Dealing with Columbus

Not surprisingly, Christopher Columbus does not get hero treatment in these texts.

Almost every text notes that he mistakenly believed he was off the Coast of India, and thus called the inhabitants he encountered "Indians." Most note he was not the first to set foot in America. Some note that he and his followers brought devastating disease to the Indians, like smallpox, which killed countless natives. The texts avoid a harsh tone. The facts themselves are often harsh, and certainly not inaccurately so.

On the other hand, Columbus opened the Western world, even if by accident. His voyage forever altered the history of the world in so many ways that it is impossible to do it justice in words. Yet, even a few words can be mustered. Many of the texts, however, avoid any positives on Columbus' voyage. He is often portrayed as a rather pathetic bumbler. In some of the books he is marginalized. In a few, he is almost ignored. Probably about half of the books offer no more than a couple paragraphs.

A good example is the popular text, *The Human Experience*. The best the authors can muster is this single sentence on page 432: "As a result of Columbus' voyage, contacts increased among Europeans, Native Americans, Africans, and Asians." That's it. The best this text could identify was some sort of fuzzy multicultural result.

Continuity and Change also features almost nothing on the man.

In terms of the explorer bringing Christianity to the continent, that's usually only portrayed as a negative — bringing repression, persecution, moral and religious superiority and self righteousness, and a forced proselytizing of Native Americans living in harmony with nature and the gods of the Earth. Certainly, there is not even the remotest suggestion that the inhabitants could benefit in any way from this Christianity, especially spiritually or metaphysically. Columbus, said historian Samuel Eliot Morison, "carried Christian civilization across the sea." One can attack that, but one cannot diminish its monumental importance culturally, socially, and historically, all aside from any spiritual benefit.

On the other hand, close to half of the texts capture his import, including the importance of bringing Christianity across the sea. Indeed, the Morison remark is quoted on page 109 of *Patterns of Interaction*. The text *Peoples &*

Nations does a good job of noting both the man's failures and achievements. Likewise with *The Pageant of World History*, which, while a bit harsh, is not unexpectedly so and not inaccurate, and at least nicely notes his contributions as well. *Perspectives on the Past* offers a similar treatment, as does *History of the World*. Well done is a *Pageant of World History*, which states that despite his mistakes, Columbus "vision began a new era." (pp. 372-73)

Probably the best treatment is provided by *Patterns of Interaction* (a text which is weak in other key areas). Columbus "paved the way," the text nicely put it. It contains an excellent box on page 109 that features four perspectives on Columbus. Two are very harsh and two praise him. The two that are harsh border on hysteria and are clearly exaggerated. The two that praise him are more sober, but nicely capture his historical contribution. One of those commending Columbus is Morison, who is excerpted from one of his works. The critics lack Morison's credentials, sounding off with litanies of every imaginable crime or castigation an enthusiast might hope to lay at the man's feet. Nonetheless, this text, thereby, does a fine job of illustrating the heated, polar positions in the debate over Columbus. Wisconsin teachers who don't use this particular text should at least borrow it and make a copy of the Columbus section for students.

Democracy and America as Special

One of the most alarming aspects of the texts is the neglect for the truly special ideal that is democracy. Perhaps this is done to avoid endorsing a "Western" or "Americentric" view. Regardless of the reason, it is unfortunate. (Similarly, while democracy is never championed, neither are free markets.)

The reality is that democracy *is* special. While far from perfect, it has proven the best guarantor of civil liberties and basic human rights. Self-government is a good thing. One can argue that it does not work best for everyone. But most individuals, when given a chance by their rulers, seem to opt for democracy and self government.

Today, according to Freedom House, 120 of the world's 192 nations are democracies.¹⁷ So, a focus on democracy would not constitute an endorsement of a Western or American view. Outside of Western Europe, Freedom House reports that 88% of Latin American and Caribbean nations are democracies, 92% of South American nations, 93% of the nation's of East Central Europe and the Baltic states, and 91% of Pacific Island states. Democracy is no longer a mere Western phenomenon.

There has been an explosion in democracy worldwide, especially since the 1980s. This explosion is one of the great stories of modern humanity. It arguably began primarily with the American and French Revolutions in the late 18th century. Its next great surge came after WWI. It increased again after WWII. Then came the explosion in the 1980s, particularly following the end of the Cold War in the 1989-91 period.

Because of this explosion, of which America was at the forefront and has been a shining example, a model — taking liberty with that thought, Ronald Reagan referred to it as a Shining City Upon a Hill — more people now live in freedom and without fear of persecution and even murder by their own government than at any point in all of history. This is a triumph to be celebrated, not suppressed or silenced in Wisconsin history texts.

There should be entire chapters, or at least sections, on the rise in democracy. That would also mean, probably, bringing in names like Jefferson, Washington, Madison, and Adams, whom these texts seem to have taken great pains to avoid like the plague.

There is also no sense in these texts of the United States as a special place, as the world's matriarch of democracy. There is no sense of the historic importance of America as a refuge for those escaping tyranny in the 20th century, or as a nation so crucial to the world in WWI, WWII, or the Cold War. In his *A History of the American People*, the British historian Paul Johnson says that if not for America in the 20th century, Europe in particular would be governed either by genocidal Nazis or by genocidal communists, or by both working together in bipartisan cooperation. Such thinking is non-existent in these texts, as is any thinking that Americans have been more fortunate than others.

CONCLUSION

This review considered where Wisconsin world history texts succeed and don't succeed. Among the 15 category areas listed, it is hard to say where the biggest failure resides, from the excesses of multiculturalism to the total neglect of democracy and free markets. The portrayals of Africa, the Middle East, and Islam are inadequate. Maybe

the single most glaring disappointment is the utter failure to underscore the human, political, and economic bankruptcy of communism and its dictators. With communism in particular, Wisconsin students are not learning the proper lessons of history.

Revised editions should shore up these liabilities. The chances of that happening are probably diminished by the obvious political biases of the authors of the texts. One essential area of improvement, however, must be greater emphasis on radical Islamic fundamentalism and its relationship to terrorism. Islamic terrorism is widely feared as the new battleground of the 21st century. A desire to be politically correct should not preclude Wisconsin high school students from learning about this very real threat.

Much more could be said. Another key issue ignored by most texts is the advent of weapons of mass destruction and the enormous influence they have had, not to mention the enormous power they may hold for the future. A few individuals or a group of terrorists possessing one nuclear bomb can suddenly possess the sort of power that previously only nation-states wielded. None of these texts show any sort of appreciation for the enormity of weapons of mass destruction, or military-weapons technology and the face of warfare in general, which has risen rapidly since WWI.

They also neglect the phenomenon of free-trade agreements and regional trade blocs proliferating today as forces for economic development, growth, interdependence, and globalization. Most texts acknowledge the European Union. Some spend a few paragraphs on NAFTA. Few mention the emerging Pacific Rim trade bloc, which could feature nations as varied as China, Japan, Hong Kong, Singapore, Australia, New Zealand, and more.

Any text that includes a final chapter that focuses on "Major Issues Today," as do most of these texts, ought to broaden itself beyond the standard hand-wringing about the environmental and population "crises." They should consider adding issues like regional trade blocs and weapons of mass destruction, not to mention, again, matters such as terrorism and radical Islamic fundamentalism.

Among the texts reviewed, here are those recommended and not recommended:

Recommended:

- *Continuity and Change*
- *People and Nations*
- *Civilization: Past and Present*
- *Pageant of World History*

If grades were assigned, the first two of these four recommended texts would probably get a B+ or A-. The second two would probably get a B or B+.

Recommended is *Continuity and Change*. This is probably the best book used in Wisconsin. It has problems. Columbus is marginalized. It is inadequate on Islam and the Middle East, and not perfect on the end of the Cold War. But it is solid in most other areas. It is especially good on Japan in the 1930s and 1940s, the start of the Cold War, the Soviet Union, and even Joe McCarthy and the HUAC era. It is quite good on Latin America, with a superb section on Chile's Allende. It is very good in detail.

Also recommended is *People and Nations*. Like all of the texts it has weak spots. But it may be the best on the end of the Cold War. Whereas most of the texts degenerate when they hit Latin America, this text is excellent on the region.

Civilization: Past and Present is overall a good text, notwithstanding the fact that it is appalling on Castro and Latin America, as we should apparently expect from most texts. Aside from that, however, it is pretty good in most other areas. It is the best on Mao of all the books. The big problem, however, is that it's a 1987 edition, before the end of the Cold War. That is acceptable only if another book is used to pick up that period.

Recommended less enthusiastically but still as generally good is *Pageant of World History*. It has some poor statements and spots. It is weak on Marx, Lenin, and Castro, but not as weak as others. Yet, it is among the least ideological of the books. It is among the best on the start of the Cold War. While, like others, it neglects Reagan on the end of the Cold War, it avoids the Gorbachev idolatry that plagues other texts.

Not Recommended:

- *A Global Mosaic*
- *Global Insights*

- *The Human Experience*
- *Exploring World History*
- *The World's History*

There are five texts not recommended. Among them, the worst are *A Global Mosaic* and *Global Insights*. If grades were assigned, these two would be flunked. Any child learning exclusively from these two dreadful texts is being indoctrinated.

Not as bad, but still bad, is *The Human Experience*, which shares the same publisher (Prentice Hall) and two of the same authors as *Global Insights*. If it's not quite at the "F" level it's a "D-."

All three of these texts have been prominently featured throughout this review. There is no need to rehash their numerous shortcomings here.

Unfortunately, *A Global Mosaic* is used in three high schools in the Milwaukee School District. Neither it nor *Global Insights* are used in Madison or Green Bay schools. One Madison school and all four of the Green Bay schools use *The Human Experience*. Many other school districts across Wisconsin use these three texts.

In total, only four Wisconsin schools in our survey use *A Global Mosaic* or *Global Insights*. Apparently, many teachers and districts agree that neither book is acceptable. On the other hand, 33 schools use *The Human Experience*. It is among the most popular texts in Wisconsin — maybe the most popular.

Scraping by with perhaps a "D-" is *Exploring World History*, which is used in one Madison school and a handful of others. It, too, has been featured throughout this review.

The World's History, also published by Prentice Hall, is a disappointment. It holds the distinction of being the worst of all on the subject of women under communism, among other liabilities. On the plus side, it is the only text that quotes what the Koran itself says about women and that quotes Marx himself from the *Communist Manifesto* in showing that Marx wanted world communism and favored the abolition of private property. It also has a good section on the Comintern. Where it fails is its excesses on multiculturalism and political correctness, especially on gender issues. It is also woeful on Castro and Che Guevara. This is a short list. It might merit a D+ or C-.

Lastly, not mentioned is *Connections to Today*. It deserves special attention because it is one of the more commonly used texts, employed by 23 high schools that responded to our survey. It is one of the more lengthy books, reflecting the volume of material contained within it. There is quite a bit of good material featured in this text and not included in others. For example, there is an excellent "Historical Documents" section comprised of one-page excerpts of speeches and writings from the likes of Octavio Paz, Lech Walesa, John Locke, Vaclav Havel, Mario Vargas Llosa, Andrei Sakharov, and others. This section is extremely useful at the high-school level.

The text is very good on Lenin and where he came from, but has nothing on his brutality. It is the only text that features a section titled the Bolshevik "war on religion." This nicely done section follows a terrific short treatment on "communist ideology." If it were not for the text's nonsense on the gains for women under Soviet communism, this might be the best book on the USSR.

Connections to Today would merit an A+ on the start of the Cold War, but fails on its end. Near worship of Gorbachev is a liability of this text, as is its complete slighting of Reagan, who is mentioned only twice in the entire book. It is also excellent on the New Deal and the dropping of the atomic bomb.

This text also spares students the usual hysteria over the alleged environmental and over population catastrophes that other texts suggest are upon us. The section on Africa is not bad, and neither is the treatment of Mao.

With all of this, why is the book not recommended? Because of the section on Latin America. The chapter on Latin America is upsetting and even depressing. It is truly appalling. It is so bad that it ruins the book as a whole. It is guilty of every complaint listed earlier in this review when it comes to Latin America, and then some.

Any Wisconsin teacher using this text ought to go elsewhere for material on Latin America and the end of the Cold War. If that is done, the book can be very much an asset.

Connections to Today is among eight books neither recommended nor not recommended. Among those eight texts are *History of the World*, *Modern World History*, *The Western Perspective*, *Story of Progress*, *Patterns of Civilization*, *Perspectives on the Past*, and *Traditions and New Directions*. These texts rank somewhere in the middle, having both strengths and weaknesses. If graded, they would probably fall in a C- to C+ range.

APPENDIX A: FULL BIBLIOGRAPHIC CITATION OF TEXTS

Here are full citations for the texts reviewed. Included is the short title used. The edition listed is an edition being used by one or more Wisconsin school districts. Once beyond the early 1990s, however, there is little substantive difference among editions. For example, there is little difference in a book with 1994, 1997, and 2001 editions.

Civilization: Past and Present. Published by Scott, Foresman and Company. 1987 edition. Authors: T. Walter Wallbank, Alastair M. Taylor, Nels M. Bailkey, George F. Jewsbury, Clyde J. Lewis, and Neil J. Hackett.

Exploring World History. Published by Simon & Schuster. 1994 edition. Authors: Sol Holt and John R. O'Connor.

Global Insights: People and Cultures. Published by Glencoe-McGraw Hill. 1994 edition. Authors listed: Mounir A. Farah, Thomas O. Flickema, James Neil Hantula, Ellen C. K. Johnson, Andrea Berens Karls, Abraham Resnick, and Katherine Thuermer. Referred to in this review as *Global Insights*.

History of the World. Published by Houghton-Mifflin. 1995 edition. Authors: Marvin Perry, Allan H. Scholl, Daniel F. Davis, Jeannette G. Harris, and Theodore Von Lave. Referred to as *History of the World*.

Modern World History: Patterns of Interaction. Published by McDougall-Littell. 1999 edition. Authors listed: Roger G. Beck, Linda Black, Larry S. Krieger, Phillip C. Naylor, and Dahia Ibo Shabaka. Referred to as *Patterns of Interaction*.

The Pageant of World History. Published by Prentice Hall. 1994 edition. Author: Gerald Leinwand. Referred to as *Pageant of World History*.

The Western Perspective: A History of Civilization. Published by Holt, Rinehart, and Winston. 1999 edition. Authors: Philip V. Cannistraro and John J. Reich. Referred to as *The Western Perspective*.

The World's History. Published by Prentice-Hall. 1998 edition. Author: Howard Spodek.

World Cultures: A Global Mosaic. Published by Prentice Hall. 2001 edition. Authors: Iftikhar Ahmad, Herbert Brodsky, Marylee Susan Crofts, and Elisabeth Gaynor Ellis. Referred to as *A Global Mosaic*.

World History: A Story of Progress. Published by Holt, Rinehart and Winston. 1987 edition. Authors: Terry L. Smart and Allan O. Kownslar. Referred to as *A Story of Progress*.

World History: Connections to Today. Published by Prentice Hall. 1999 edition. Authors: Elisabeth Gaynor Ellis and Anthony Esler. Referred to as *Connections to Today*.

World History: Continuity and Change. Published by Holt, Rinehart, and Winston. 1997 edition. Editor: William Travis Hanes III. Referred to as *Continuity and Change*.

World History: Patterns of Civilization. Published by Prentice Hall. 1993 edition. Author: Burton F. Beers. Referred to as *Patterns of Civilization*.

World History: People and Nations. Published by Harcourt Brace Jovanovich. 1993 edition. Authors: Anatole G. Mazour and John M. Peoples. Referred to as *People and Nations*.

World History: Perspectives on the Past. Published by Houghton-Mifflin. 1997 edition. Authors: Larry S. Kreiger, Kenneth Neill, and Edward Reynolds. Referred to as *Perspectives on the Past*.

World History: The Human Experience. Published by Glencoe-McGraw Hill and the National Geographic Society. 1997 edition. Authors: Mounir A. Farah and Andrea Berens Karls. Referred to as *The Human Experience*.

World History: Traditions and New Directions. Published by Addison-Wesley. 1990 edition. Authors: Peter N. Stearns, Donald R. Schwartz, and Barry K. Beyer. Referred to as *Traditions and New Directions*.

APPENDIX B: RECOMMENDED OUTSIDE SOURCES

Here is a summary of outside sources recommended for Wisconsin teachers. These contemporary books can help make up for the failures of some of the texts. Teachers might consider having students do book reports/reviews on some of them — a good skill for students to learn, especially those preparing for college. If teachers don't wish to assign the books, they might at least consult them themselves for their lessons.

Abraham, Abie, *Ghost of Bataan Speaks*

Chang, Iris, *The Rape of Nanking*

Constante, Lena, *The Silent Escape: Three Thousand Days in Romanian Prisons*

Courtois, Stéphane et al., ed., *The Black Book of Communism*

Richburg, Keith B., *Out of America: A Black Man Confronts Africa*

Schweizer, Peter, *Victory: The Reagan Administration's Secret Strategy That Hastened the Collapse of Soviet Communism*

Sides, Hampton, *Ghost Soldiers*

Simon, Julian and Stephen Moore, *It's Getting Better All the Time*

Shapovalov, Veronica, *Remembering the Darkness: Women in Soviet Prisons*

Shattan, Joseph, *Architects of Victory*

Solzhenitsyn, Alexander, *A Day in the Life of Ivan Denisovich*

Ung, Loung, *First They Killed My Father*

Valladares, Armando, *Against All Hope: A Memoir of Life in Castro's Gulag*

Weigel, George, *Witness to Hope: A Biography of Pope John Paul II*

Zhisui, Li, *The Private Life of Chairman Mao*

APPENDIX C: — SPECIFIC TEXTS USED BY SPECIFIC WISCONSIN SCHOOL DISTRICTS¹⁸

School District	Course Title	Grade	Required?	Text Used
Algoma School District	World History	N/A	N/A	People and Nations
Altoona School District	World History	Varies	Varies	The Human Experience
Amery School District	World History	N/A	N/A	Connections to Today
Antigo School District	World History	9	Yes	Patterns of Interaction
Appleton School District (4**)	World History	10	Yes	Traditions and New Directions
	AP World History	AP		Perspectives in World History
Arcadia School District	World History	10	Yes	The Human Experience
Argyle School District	World History	10	Yes	The Human Experience
Arrowhead Union High School District	World History	N/A	N/A	The Human Experience
Auburndale School District	World History	N/A	N/A	Exploring World History
Baldwin-Woodville School District	World History	9	N/A	Patterns of Interaction
Bangor School District	World History	9	N/A	The Human Experience
Barnevald School District	World Civilizations	9 or 10	No	Continuity and Change
	European Studies	N/A	N/A	The Western Perspective
Barron School District	World History	10	Yes	Connections to Today
Bayfield School District	World History	N/A	N/A	Connections to Today
Beaver Dam School District	World History II	10	No	Patterns of Interaction
Beecher-Dunbar-Pembine School District	World History	N/A	N/A	Pageant of World History
Belmont Community School District	World History	N/A	N/A	Exploring World History
Beloit School District	World History	9	N/A	Connections to Today
		10	N/A	Global Insights
Big Foot Union High School	The Human Experience	10	Yes	Patterns of Interaction
Black Hawk School District	World History	10	No	Patterns of Civilizations
Brown Deer School District	World History	10	Yes	Connections to Today
	AP World History	AP		The World's History
Burlington Area Public Schools	Western Civilization	9	Yes	Patterns of Interaction
Cadott School District	World History	10	Yes	The Human Experience
Colby School District	“integrated course”	10	Yes	The Human Experience
DeForest Area School District	World History	9	Yes	Patterns of Interaction
Dodgeville School District	World History	9	Yes	The Human Experience
Eau Claire Area School District (2**)	World Studies	10	Yes	World History *
Flambeau School District	World History	9	Yes	Peoples and Nations
Fond du Lac School District	World Studies	10	Yes	Perspectives on the Past
Franklin School District	Western Civilization	N/A	N/A	The Human Experience
Galesville-Etrick-Trempealeau School District	Modern Western History	10	Yes	Continuity and Change
Green Bay School District (<i>East, West, Southwest, Preble – all 4 use same text</i>)	World History	9	Yes	The Human Experience
Greendale School District	Global Studies	9	Yes	Patterns of Interaction
Holmen School District	World History	10	No	The Human Experience
Janesville School District (2**)	Western Civilization	10	Yes	People and Nations
Kohler School District	Modern History	10	No	Modern World Since 1870

* Unable to confirm title

** Number of High Schools

School District	Course Title	Grade	Required?	Text Used
Little Chute School District	World History	9	Yes	Perspectives on the Past
Lomira School District	World History	10	Yes	Patterns of Interaction
Loyal Public Schools	World History	Varies	No	Patterns of Interaction
Madison School District	<i>(Four high schools; each has own choice of text)</i>			
East High School	World History	9	No	The Human Experience
		10	No	Exploring World History
James Madison Memorial HS	World History	10		Patterns of Interaction
<i>Memorial is only high school in Madison School District with a specific, required World History course.</i>				
Lafollette High School	World History	10	No	Perspectives on the Past
West High School	World History	10	No	Perspectives on the Past
Manawa School District	World History	N/A	N/A	Patterns of Interaction
Marinette School District	World History	10	N/A	The Human Experience
Marion School District	World History	N/A	N/A	The Human Experience
Markesan School District	World History	9	N/A	People and Nations
		11	N/A	Continuity and Change
Marshfield School District	Western Civilization	N/A	N/A	Human Heritage by Glencoe
		N/A	N/A	People and Nation
		N/A	N/A	Patterns of Interaction
McFarland School District	World History	N/A	N/A	New World
		N/A	N/A	Patterns of Civilization
		N/A	N/A	World Geography
Menasha School District	World History	10	Yes, or AP option	The Human Experience
Menomonee Falls School District	World History	N/A	N/A	The Human Experience
Menomonie Area School District	Western Civilization	Varies	No	People and Nations
Mequon-Thiensville School District	World History	9 or 10	Yes	The Human Experience
Merrill Area School District	World History	9	N/A	The Human Experience
Milwaukee Public School District	World History	9 or 10		
<i>(Textbook selection done at the teacher level. World Studies can be done at either 9th or 10th grade level. Offered as year-long courses are: World History, World Geography, and World Cultures. Students are required to take one of these three courses)</i>				
Bay View	World History	N/A	N/A	Connections to Today <i>Used by most of Milwaukee's high schools</i>
Custer	World History	N/A	N/A	Connections to Today
Hamilton	World History	N/A	N/A	Connections to Today
	Honors World History	N/A	N/A	Civilization Past and Present
Juneau	World History	N/A	N/A	Connections to Today
King	World History	N/A	N/A	Connections to Today
Madison	World History	N/A	N/A	Connections to Today
Marshall	World History	N/A	N/A	Connections to Today
Milwaukee Tech	World History	N/A	N/A	Connections to Today
	World Studies	N/A	N/A	A Global Mosaic
MHSA	World History	N/A	N/A	Connections to Today
North	World History	N/A	N/A	Only lists texts for World Geography course
Pulaski	World History	N/A	N/A	Connections to Today
Riverside	World History	N/A	N/A	Connections to Today
	World Studies	N/A	N/A	A Global Mosaic
South	World Geography	N/A	N/A	No Title Given

School District	Course Title	Grade	Required?	Text Used
Vincent	World History	N/A	N/A	The Human Experience
	World Studies	N/A	N/A	A Global Mosaic
Washington	World History	N/A	N/A	Connections to Today
Mineral Point Unified School District	World History	N/A	N/A	The Human Experience
Monona Grove School District	World History	N/A	N/A	Perspective on the Past
Montello School District	World Cultures	9	N/A	N/A
Mount Horeb School District	Foundations of Nonwestern Civilization and Western Civilization	9	N/A	Prentice Hall World History*
Mukwonago School District	World History	10	Yes	Connections to Today
	“Alevel” World History	N/A	N/A	Patterns of Interaction
	Honors Classes	N/A	N/A	Western Civilization: A History of European Society - 1999
Necedah Area School District	World History	Varies	No	Connections to Today
Neillsville School District	World History	N/A	N/A	Connections to Today
Nekoosa School District	World History	N/A	N/A	The Human Experience
New Auburn School District	World History	N/A	N/A	World History: A Story of Progress
New Holstein School District	European and Russian/ Middle Eastern	9	Yes	The Human Experience
	Far East and Latin American	10	Yes	The Human Experience
New Lisbon School District	World History *	N/A	N/A	Exploring World History
Oak Creek-Franklin Joint School District	Western Civilization	Varies	No	The Human Experience
	AP European History	Varies	No	A History of Western Civilization
Omro Public School District	World History	10	Yes	The Human Experience
Ootsburg School District	World History	10	Yes	History of the World, Glorious Republic-1990
Peshtigo School District	World History	10	Yes	The Human Experience
Prentice School District	World History	10	No	History of the World
Princeton School District	World History	10	Yes	Continuity and Change
Rice Lake School District	World History	11	Yes	Patterns of Interaction
Saint Croix Falls School District	World History	N/A	N/A	Connections to Today
Sauk Prairie School District	World History	10	Yes	Connections to Today
School District of Waukesha (3**)	World History	10	Yes	Patterns of Interaction
Seneca School District	World History	9	N/A	The Human Experience
Sevastopol School District	World History	N/A	N/A	The Human Experience
Shawano-Gresham School District	World History	N/A	N/A	The Human Experience
Sheboygan Falls School District	World History	10	Yes	The Human Experience
Siren School District	World History	12	Yes	Peoples and Nations
Sparta Area School District	World History	9	Yes	N/A
Tomah Area School District	World Studies	10	No	World Geography
Tricounty School District	World Studies	Varies	Required among 3 course choices	Pageant of World History
Waterford School District	World History	10	Yes	Patterns of Interaction
Wausau School District (2**)	World History	10	N/A	The Human Experience
Wauwatosa School District (2**)	Global Studies	10	N/A	Connections to Today
White Lake School District	World History: Beginning to Present	10	Yes	History of the World

* Unable to confirm title

** Number of High Schools

A SCORE OF ONE IS BAD; TWO IS NEUTRAL OR IN BETWEEN; AND 3 IS GOOD

	Multicultural Extremes	Nanking, Iwo Jima, Okinawa, Bataan Death March and Internment Camps	Portrayal of Africa	Population Control, Women's Rights, and Women in China	Communism is Good for Women	Women Under Islam	Arab-Israeli Conflict and No "Three No's of Khartoum"	Treatment of Radical Islam and Islamic Terrorism	Treatment of Christianity and Religion Generally – Religious Wars	Failure to Explain the Evils of Communism	The Blessings of Chairman Mao	Ending the Cold War	Latin America and the Castro-Pinochet Treatment	Dealing with Columbus	Democracy and America as Special
<i>Civilization: Past and Present</i>	3	2	2	2	2	2	1	2	3	2	3	NA	1	1	1
<i>Exploring World History</i>	1	2	2	2	2	2	1	2	2	2	1	1	1	2	1
<i>Global Insights</i>	1	1	1	1	1	2	1	1	1	1	1	1	1	1	1
<i>History of the World</i>	2	2	2	2	2	2	1	2	3	3	2	1	2	3	1
<i>Patterns of Interaction</i>	2	3	2	2	1	1	1	2	2	2	2	1	2	3	1
<i>Pageant of World History</i>	3	2	2	2	2	2	1	2	2	3	2	2	2	3	1
<i>The Western Perspective</i>	2	2	2	2	1	2	1	3	2	2	2	2	2	2	2
<i>The World's History</i>	1	3	2	1	1	3	1	2	3	2	1	1	1	1	1
<i>A Global Mosaic</i>	1	1	1	1	2	1	1	1	1	1	1	1	1	1	1
<i>A Story of Progress</i>	2	2	2	2	2	2	1	2	2	2	2	2	2	2	1
<i>Connections to Today</i>	2	1	2	2	1	1	1	2	3	3	3	1	1	2	1
<i>Continuity and Change</i>	3	3	2	2	3	3	1	2	2	3	2	2	3	1	1
<i>Patterns of Civilization</i>	2	1	3	1	1	3	1	3	2	1	3	1	1	2	1
<i>People and Nations</i>	3	2	2	2	2	2	1	2	2	2	1	3	3	3	1
<i>Perspectives on the Past</i>	2	1	2	2	1	1	1	2	2	2	2	2	1	3	1
<i>The Human Experience</i>	1	1	2	2	2	1	1	1	1	1	1	1	1	1	1
<i>Traditions and New Directions</i>	2	2	2	2	3	3	1	2	2	2	1	NA	1	2	2

NOTES

1. The author would like to thank Grove City College students Steve Doster, Kyle Gaul, Melissa Harvey, and Matt Scheff for their help in surveying Wisconsin school districts, as well as the help of staff at WPRI.
2. See: Jennifer McDowell, "Soviet Civil Ceremonies," *Journal for the Scientific Study of Religion*, Vol. 13, No. 3, 1974, pp. 265-79; and Powell, "Rearing the New Soviet Man," in Bociurkiw and Strong, *Religion and Atheism in the USSR and Eastern Europe*, pp. 160-65.
3. Shapovalov's book is published by Rowman-Littlefield; Constante's by University of California Press.
4. Alexander Solzhenitsyn, *Solzhenitsyn Speaks to the West* (London: The Bodley Head, 1978), p. 70.
5. 1999 Freedom House Survey, published in the *Journal of Democracy*, January 2000, pp. 187-200.
6. Quoted in David McCullough's *John Adams*. McCullough provides an excellent treatment of the founders and slavery. One of the best contemporary treatments is Tom West's *Vindicating the Founders*, published by Rowman-Littlefield.
7. James Billington, "Christianity and History," 125th anniversary lecture series, Grove City College, Grove City, Pennsylvania, September 27, 2001.
8. Radzinsky speaking in interview for A&E Biography of Joseph Stalin, "The Red Terror."
9. Gorbachev, *Memoirs*, p. 328; and Gorbachev, *On My Country and the World*, pp. 20-1.
10. Lenin wrote these in 1913 letters to Maxim Gorky. Quoted in James Thrower, *God's Commissar* (Lewiston, NY: Edwin Mellen Press, 1992), p. 39.
11. "A Restored Look for the Long-Ignored Churches of Russia," *Associated Press*, July 23, 1976, p. B3.
12. See: Courtois et al, *The Black Book of Communism* (Harvard University Press, 1999), p. x.
13. Malia in Courtois, *Black Book*, p. x.
14. Aside from WWII deaths attributed to Hitler, most estimates are that he killed 6-10 million Jews, Slavs, gypsies, and various others he dubbed "misfits."
15. See: J. A. Llorente, *A Critical History of the Inquisition of Spain* (1823), pp. 575-83.
16. Carl Bernstein, "The Holy Alliance," *Time*, Feb. 24, 1992, pp. 28-35.
17. See earlier reference to the 1999 Freedom House Survey.
18. This, of course, includes only school districts that responded to our survey or that were reached through repeated but successful attempts to get information. Only texts that could be obtained for review are listed.

ABOUT THE INSTITUTE

The **Wisconsin Policy Research Institute** is a not-for-profit institute established to study public-policy issues affecting the state of Wisconsin.

Under the new federalism, government policy increasingly is made at the state and local levels. These public-policy decisions affect the life of every citizen in the state. Our goal is to provide nonpartisan research on key issues affecting Wisconsinites, so that their elected representatives can make informed decisions to improve the quality of life and future of the state.

Our major priority is to increase the accountability of Wisconsin's government. State and local governments must be responsive to the citizenry, both in terms of the programs they devise and the tax money they spend. Accountability should apply in every area to which the state devotes the public's funds.

The Institute's agenda encompasses the following issues: education, welfare and social services, criminal justice, taxes and spending, and economic development.

We believe that the views of the citizens of Wisconsin should guide the decisions of government officials. To help accomplish this, we also conduct regular public-opinion polls that are designed to inform public officials about how the citizenry views major statewide issues. These polls are disseminated through the media and are made available to the general public and the legislative and executive branches of state government. It is essential that elected officials remember that all of the programs they create and all of the money they spend comes from the citizens of Wisconsin and is made available through their taxes. Public policy should reflect the real needs and concerns of all of the citizens of the state and not those of specific special-interest groups.