

# NEHA News

The Newsletter of the New England Historical Association

SEPTEMBER, 1983

VOL. X, No. 2

FALL MEETING: OCTOBER 22, 1983  
ROGER WILLIAMS COLLEGE  
BRISTOL, RHODE ISLAND

Roger Williams College will host the Fall Meeting of the Association. The program is printed inside. Vice President Ronald Formisano has organized an exciting interdisciplinary program. Local arrangements have been handled by Charles Watson and Joshua Stein. Registration forms have been sent out to the membership. Pre-registration is not essential for attending the meeting, but luncheon reservations must be made in advance. Late reservations may be phoned in (401-456-9714) to the Executive Secretary.

Roger Williams College is in a spectacular setting on Mount Hope Bay near the Mount Hope Bridge. The luncheon will be served by waiters and will consist of prime rib (luncheon cut) and appropriate trimmings.

ELECTION OF OFFICERS for 1984-85 will be held at the brief Business Meeting. Biographies of nominees are published in this newsletter. Ballots will be distributed at the registration desk.

THE EXECUTIVE COMMITTEE will meet on Saturday, December 3, 1983 at Rhode Island College. An agenda and luncheon reservation form will be mailed to the officers. Comments, suggestions and items for new business from the membership are invited and welcome. Pass them along to President Emiliana P. Noether, Department of History, U-103, University of Connecticut, Storrs, CT 06268.

Members who have not paid dues for 1983 are reminded to do so. Tax-exempt contributions to the ANNIVERSARY FUND are solicited and welcome.

COMING MEETINGS:

April 14, 1984

Worcester, Massachusetts

Proposals for papers and sessions in all areas of history for the Spring 1984 Meeting should be sent to Vice President Ronald Formisano, Department of History, Clark University, Worcester, MA 01610. Proposals should be accompanied by a completed paper or a detailed summary of papers or sessions.

THE NEW ENGLAND HISTORICAL ASSOCIATION is included in the Directory of Affiliated Associations of the American Historical Association. NEHA will have a display table at the AHA Convention in San Francisco this December. Stop by to say hello and help promote our regional association.

THE NATIONAL COORDINATING COMMITTEE reports that the Senate passed a bill on July 21 establishing a commission to coordinate plans for the bicentennial of the Constitution in 1987. On August 4, the House passed a parallel bill. Several amendments were added to the original bill, thus requiring another vote in the Senate. The amendments raised the number of commission members from 16 to 23 and gave the authority for selecting the commission to the President. The NCC also reports that Senator Eagleton introduced a resolution to commemorate the one hundredth anniversary of Harry S. Truman and to name a committee to plan the commemoration.

THE SOUTHERN ASSOCIATION OF WOMEN HISTORIANS announced the establishment of two prizes for publication honoring Julia Cherry Spruill and Willie Lee Rose. Contributions to the endowment to support the prizes may be sent to Judith F. Gentry, Department of History, University of Southern Louisiana, Lafayette, Louisiana 70504.

# ASSOCIATION OFFICERS

1983 - 1984

President: Emiliana P. Noether, University of Connecticut

Vice President: Ronald P. Formisano, Clark University

Executive Secretary: Kenneth F. Lewalski, Rhode Island College

Secretary: Paul Fideler, Lesley College (May 1984)

Treasurer: Catherine Prelinger, Benjamin Franklin Papers (May 1985)

## EXECUTIVE COMMITTEE

Joseph Harrington, Framingham State College (May 1984)

Robert J. Imholt, Albertus Magnus College (May 1984)

Darrett Rutman, University of New Hampshire (May 1984)

Douglas Sweet (ex officio), Nominating Committee Chair

William Pease, University of Maine, Orono (May 1985)

Alan Reinerman, Boston College (May 1985)

John Voll, University of New Hampshire (May 1985)

## NOMINATING COMMITTEE

Barbara Solow, Boston University (May 1984)

Douglas Sweet, U.S. Equal Opportunities Commission (May 1984)

Gwendolyn Jensen, University of New Haven (May 1985)

Caroline Sloat, Sturbridge Village (May 1985)

Gary T. Lord, Norwich University (May 1986)

Mary Morgan, New England Genealogical Society (May 1986)

## EXECUTIVE OFFICE and NEHA NEWS

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FALL MEETING PROGRAM

ROGER WILLIAMS COLLEGE

OCTOBER 22, 1983

8:15 - 9:15 REGISTRATION, coffee and donuts

9:15 - 10:35 SESSIONS 1, 2, 3

### 1. DEATH IN SIENNA: RELIGION, RITUAL, PROPERTY

Chair: Stephen Epstein, Lecturer in History, Harvard University  
"Five Centuries of Dying in Sienna: Some Historiographical Reflections." Sam Cohn, History, Brandeis University  
Comment: Paula DiCori, Center for European Studies, Harvard Univ

### 2. HISTORICAL PERIODIZATION

Chair: Fred A. Cazal, Jr. History, University of Connecticut  
"Transition to 'The Modern World': Justification and Utility of an Historical Concept." William Green, History, Holy Cross College  
Comment: Fred A. Cazal, Jr.

### 3. THE SUBCULTURES OF COLONIAL NEW ENGLAND: AN HYPOTHESIS

Chair: Peter Onuf, Humanities, Worcester Polytechnic Institute  
"The Subcultures of Colonial New England: An Hypothesis."  
Martyn Bowden, Geography, Clark University  
Comment: Arthur J. Krim, American Studies, Boston University  
David Williams, American Civilization, Brown University

10:35 - 10:50 COFFEE BREAK

10:50 - 12:30 SESSIONS 4, 5, 6

### 4. RECENT TRENDS IN FILM AND TELEVISION CRITICISM

Chair: Daniel Czitrom, History, Mount Holyoke College  
"Reception Difficulties: Creating a Humanistic Response to Television in America." David Marc, American Civilization, Brown U  
"Pods and Blobs: The Ideology of American Science Fiction Films in the 1950s." Peter Biskind, Editor-in-Chief, American Film Magazine  
Comment: Daniel Czitrom  
Paul Buhle, Director, Labor-Oral History Project, N Y U

### 5. FAMILY, RELIGION AND THE ENLIGHTENMENT IN ANGLO-AMERICAN CULTURE

Chair: Irene Brown, Human Development and Family Relations, U Conn  
"The Platonists and the Ladies: Communicating Philosophy."  
Ruth Perry, Director, Women's Studies, MIT  
"Bonds of Fellowship: The Reverend Joseph Fish and Sarag Osborn, 1750-1767." Barbara Lacey, History, St. Joseph College  
Comment: Irene Brown  
Laurel Thatcher Ulrich, History, Univ of New Hampshire

### 6. MODERN ITALY: THE MEZZOGIORNO SINCE WORLD WAR II

Chair: Alan Reinerman, Boston College  
"The Mezzogiorno Since World War II: Alice in Wonderland."  
Saul Engelborg, History, Boston University  
Gustav Schachter, Economics, Northeastern University  
Commentator TBA

12:30 WINE AND CHEESE RECEPTION

1:00 LUNCHEON AND BUSINESS MEETING

2:15 - 4:00 PLENARY SESSION: HIROSHIMA

MODERATOR:: Douglas Little, History, Clark University  
"The Legacy of Hiroshima: From Roosevelt to Reagan."  
Martin Sherwin, History, Tufts University  
Comment: The Audience

VERMONT HISTORICAL SOCIETY  
-3- MONTPELIER, VERMONT

The Nominating Committee presents the following slate of candidates for offices in the Association for 1984-85:

President: Ronald P. Formisano, Clark University  
Vice President: Ridgway F. Shinn, Jr., Rhode Island College  
Secretary: Paul A. Fideler, Lesley College

Executive Committee [two positions, two year terms]:

Richard D. Brown, University of Connecticut  
Ralph B., Casey, Pittsfield High School  
Alice McGinty, U.S. Air Force Geophysics Laboratory  
George H. Merriam, Fitchburg State College

Nominating Committee [two positions, three year terms]:

Charles E. Clark, University of New Hampshire  
James S. Leamon, Bates College  
Mary Miller, Salem State College  
John W. Tyler, Groton School

RONALD P. FORMISANO is Professor and Director of American Studies at Clark University. He has been Vice President and program chair for the current year. Recent publications include The Transformation of Political Culture: Massachusetts Politics, 1790s-1840s; and co-editor of The Evolution of Urban Politics: Boston, 1750-1980.

RIDGWAY F. SHINN, Jr. is Professor of History and Distinguished Service Professor at Rhode Island College. He was one of the initial planners and organizers of NEHA. He has published in four areas: History of the British Empire and Commonwealth, Social Studies Curriculum, Theology and Religion, and Academic Administration. Some recent publications include "Changing the King's Title, 1926" in The Irish Jurist XVI (Summer 1981) and "Arthur Berriedale Keith (1879-1944)" in Edinburgh University Journal (December 1982).

PAUL A. FIDELER is Professor of History at Lesley College and has been Secretary of the Association for one term. An abstract of his paper on Tudor poverty appears in this issue. He has published articles and reviews in Societas: A Review of Social History, Change, AHR and Sixteenth Century Journal.

RICHARD D. BROWN is Professor of History at the University of Connecticut. Some recent publications include: Modernization: The Transformation of American Life, 1600-1865; Massachusetts: A Bicentennial History and co-editor of Printing and Society in Early America.

RALPH B. CASEY received a PhD from Rutgers University. He is chairman of Social Studies at Taconic High School in Pittsfield and also teaches at

Berkshire Community College. His paper on Wolsey's social policy, delivered at the Fitchburg meeting, is abstracted in this issue. In 1979 he taught English History at Banbury School in England.

ALICE MCGINTY is Chief of the Information Service Section of the Air Force Geophysics Laboratory in Bedford, Mass. She has a PhD from Tufts and taught at

Bentley College. She chaired the NEHA Nominating Committee for three years.

GEORGE H. MERRIAM is Professor of History and former academic dean at Fitchburg State College. He presented a paper on the 1922 Railroad Strike in Maine at the NEHA Spring Meeting, 1977. He is completing a history of Waterville Maine Shops for publication.

CHARLES E. CLARK is Professor of History at the University of New Hampshire and served as chair of the Department and Coordinator of Humanities as well. He has published Eastern Frontier: The Settlement of Northern New England, and Maine: A Bicentennial History.

JAMES S. LEAMON is Professor of History at Bates and writes on Maine History. He has published articles in William and Mary Quarterly and Maine Historical Society Newsletter.

MARY MILLER has the rank of Professor at Salem State College. She has a PhD from Boston University, and a Harvard-Radcliffe Certificate of Business Administration. She has published articles in the Journal for the History of Discovery and in Delaware History.

JOHN W. TYLER has a PhD from Princeton and is chair of the History Department at Groton School. He is the author of Connecticut Loyalists: An Analysis of Loyalist Land Confiscations and other articles on the Revolutionary period.

## PRESIDENTIAL ADDRESS

THE RESURGENCE OF ISLAM----REVOLUTION OR REFORMATION?

JOHN O. VOLL  
SPRING 1983

Our meeting today has interesting historical antecedents. When the NEHA NEWS began to print presidential addresses, it started with the address by the president for 1973. That person was none other than our current major organizer, Kenneth Lewalski. In May 1974 he gave us an exhortation on "Imperatives for Historians," which was good guidance then, and he continues to give the Association good guidance and leadership. The same newsletter that printed this presidential address illustrates other continuities. The program for the meeting announced in that newsletter included a paper by our new president, Emiliana Noether. Our new Vice President, Ronald Formisano, had presented a paper at the preceding meeting, and the organizer of the panel on Africa for the Spring 1983 meeting today had organized a panel for that meeting as well.

Historians like to find continuities, sometimes where they exist, and sometimes where we invent them. The interpretation of the Islamic experience is an area where the search for continuities and discontinuities can be seen. There is in the West a sensitivity to Islamic resurgences that has a special character. A great continuity in the Western historiography of Islam is reflected in popular journalism over the past century. There has not been a decade in that period in which one does not find reports coming out of Cairo or Istanbul or Tehran of the "gathering clouds" of an Islamic resurgence. Almost inevitably this was described in terms of a threat to Western civilization in some form. The past year was a centennial of what might be considered the first "Ayatollah fear figure of Western journalists": the Sudanese Mahdi. There always seems to be some "Mahdi" or Ayatollah or "Mad Ayatollah" who is rousing fears in the minds of Western popularizing interpreters of the Islamic experience.

Western paranoia about Islamic resurgences is a very interesting subject that needs much more analysis. However, I wish to discuss the Islamic experiences of the past decade. I believe that in the past decade there has been something that can legitimately be called a resurgence of Islam. There are visible and sometimes seemingly superficial manifestations: in the Islamic world, more people are praying regularly, more people are fasting, more people are wearing Islamically-appropriate clothing. More people are doing things that they think of as being clearly and authentically Islamic.

There are many ways of interpreting these phenomena. My approach at present is to concentrate on conceptual frameworks and vocabularies. In this context, I would like to suggest that the title that I have given this address is spurious, a journalistic come-on. It is spurious, that is, not authentic, because in my view it should not contain a question mark; and the word "or" should be replaced by an "and." However, for rhetorical purposes, it is useful to set up some type of contrasting issue which then the speaker can resolve with a flourish at the end of his or her speech. I will reverse that. Let me give you the conclusion of the address right now and then give an exegesis on that conclusion.

Conclusion 1: The resurgence of Islam is in fact a revolution. It is not simply a revolution in the sense of demonstrations in the streets or the overthrow of some political elite or system. It is an honest-to-God (literally an "honest-to-God") revolution in which a whole perspective, a whole vocabulary, a whole paradigm (to use Thomas Kuhn's term) has been ripped apart and is in the process of being replaced by another.

Conclusion 2: Parallel to that revolution (and not "despite" it), there is a dramatic reformation taking place within Islamic thought. It may not be as visible as the revolution -- but it has equal significance.

What is this revolution? There are a few aspects that I would like to mention. We do not have time for a thorough explanation but I hope that I can introduce some of the critical dimensions of what I see as this "revolution".

To begin with, it represents a revolution in terms of perceptions and interpretations of the social order, both on the part of Muslims and non Moslems. It involves "revolutionary" questions in terms of the way we think about the process of modernization. In the 1960s you did not have to be a Marxist radical to believe that the role of religion in society was being reduced. Most theoretical analysis in the mid 1960s told us that secularization was an integral part of the process of modernization. The gradual separation of the formal institutions and traditions of religion from the operations of political power was seen as inevitable if not already accomplished. However, to turn the theological slogan of the late 1960s around, one of the messages of the 1970s was that at least in political and social terms, "God did not die." In fact He religionized politics. Thus we have a revolution in the way people look at Islam. Islamic forces have come to dominate the political and social scene in the Middle East because of modernization rather than in conflict with modernization. The resurgence of Islam utilizes modern media, it is expressed by "modernized social elements", and its force is aided by the social transformation of the twentieth century. Most participants in the resurgence do not see a contrast between Islamic and modern. They are both Islamic and modern.

This change involves an evolution of the vocabulary or repertoire of symbols and concepts that provide the basis for political and intellectual discourse in the Islamic world.

In the period following World War I, up to the mid 1950s, the dominant vocabulary of politics and intellectual thought was "nationalist." The nationalist vocabulary was used when people began to define goals. When people discussed what was needed or desired, they spoke in terms of the self-determination of peoples in order to create independent nation-states. The dominant package of symbols and ideas revolved around concepts of nationalism. Even those who opposed ideas of the emerging intellectual elite began to argue in terms of this vocabulary.

This dominant nationalist vocabulary began to lose its effectiveness in the 1940s. In the central Islamic world in particular, it began to be replaced by a new package of concepts and symbols that we might call the radical socialist package. Even the most conservative of monarchies began to speak in the new vocabulary. King Faysal in Saudi Arabia issued, when he was Prime Minister of the country in 1963, a ten point program which indicates a clear awareness of the appeal of the new vocabulary. King Hasan II, at about this same time, provided a new constitution for Morocco which articulates the goals in a way that clearly is aimed at appealing to those who speak in the socialist vocabulary.

Political debate in the 1960s within the Islamic world utilized the emerging socialist repertoire of concepts and symbols. There were still strong lines of continuity with the nationalist themes, but these seem to be in a subordinate position. There was also still some Islamic vocabulary, but at the time it sounded rather archaic. People who seriously used a fundamentalist Islamic vocabulary were seen as reactionaries, or at best as anachronisms who would soon disappear from the scene.

However, rather than disappearing, the fundamentalist Islamic vocabulary provided the basis for the symbol package that emerged as dominant by the late 1970s. During the 1970s, a revolution took place in the way most Muslims think about, and talk about, politics and the social order. Radicals who, in the 1960s, avoided talking about the Quran are now putting everything in terms that are so Islamic that the Saudi monarchy is sometimes made to sound relatively secularist and modernist. There has been a major transformation of the whole language of political discourse.

It is an interesting and sometimes chastening experience to look back at old lectures that one has given, or to re-read textbooks which at sometime in the past seemed to catch the essence of what you were thinking at the time. I have looked back at one such textbook which I used in the late 1960s. It was, and still is, a good introduction to the politics of the 1960s in the Arab world. It is Nationalism and Revolution in the Arab World by Hisham Sharabi, a perceptive scholar of modern Arab politics. His final chapter is on the language of politics. He presents a definition and discussion of the key words in the language of Arab politics as of 1966. These words are: fatherland, patriotism, Arab nationalism, Arabism, Unity, Nasserism, federal union, independence, sovereignty, dignity, honor, traitor, imperialism, communism, anti-Arabism, opportunism, reactionism, feudalism, progressiveness, conspiracy, revolution, people, leader, and state. Do you notice something? There is not a single one of these terms that has a direct and overt Islamic meaning. Some have implicit Islamic dimensions, but there is no term that is clearly and exclusively Islamic in this list. Some even imply the non-existence of Islamic symbols as effective or meaningful conceptualizations. If you were to write a similar chapter today, at least half of this vocabulary would be replaced by overtly Islamic terminology. That, it seems to be, is a revolution.

The revolution tends to be visible, especially in its militant guise. However, it is troublesome to me as a teacher when I see people concentrate their attention on the violent events and ignore many other dimensions of the contemporary Islamic experience. This is especially important, in my view, because I believe that another significant development was taking place during the 1970s whose impact has not been as dramatically visible as the revolutionary side of Islamic resurgence. During the 1970s, a new generation of thinkers emerged within the context of the growing importance of Islamic vocabulary and symbols. Some of these were younger intellectuals who were just starting their work, while others are a "new generation" in only a figurative sense. During the 1970s, writings and ideas of some older Islamic thinkers were discovered to have relevance in the new context. They too are part of what might be thought of as a "new wave" of Islamic thought.

As this "new wave" gathered momentum, it started with the basic Islamic repertoire of concepts and symbols as they had been defined by earlier generations (especially fundamentalist thinkers). The new generation then moved to a massive reformulation of this Islamic symbol system, going significantly beyond the traditionalist and relatively conservative orientation of earlier overtly Islamic thought. There was a standard, "old fashioned" fundamentalism which was quite distinctive. It presented a clear program with a list of specific rules to be enforced or actions taken. This

package included the prohibition of intoxicating beverages and gambling, as well as the imposition of the traditional public punishments for various crimes as they were defined by the medieval interpretations of the Quran.

What has happened in recent years is that a number of thinkers within Islam have started with the same dedication as the "standard fundamentalists" to a literal interpretation of the Quran, to a vigorous rejection of the corruptions of the West, and to a firm affirmation of the authenticity of the Islamic message as presented in the Quran and the traditions of the Prophet Muhammad. However, they have argued that the single specific rule should not be the focus. They maintain that what is needed is an interpretation of Islam and its message in terms of the Quranic message as a whole. In this they are also being fundamentalists since they base this on a real "fundamental" of the faith: the idea of tawhid. In classical Islamic thought tawhid is the recognition and the active awareness of the one-ness of God. In "standard fundamentalism" in the modern context, the doctrine of tawhid was basically used to show that Muslims are monotheists. The new Islamic reformation is expansively and militantly based on tawhid in that it emphasizes that everything has to be approached from the viewpoint of the one-ness of God: you cannot separate religion from politics, nor politics from economics, nor the elite from the poor. The new interpretation of tawhid rejects any social, political, economic or religious principle that is not based on a foundation of active unity and unification. This stress on the necessary unity of all experience and institutions and on the necessity of basing that unity on the message of God as revealed in the Quran is the heart of the call of this new Islamic reformation.

One of the most prominent of the "tawhidi" scholars is Ali Shari'ati who provided a tawhidi ideological basis for the Iranian revolution. He has been well translated and his works are important for non-Muslims to read. One section in his essay Marxism and Other Western Fallacies provides insight into his forceful thinking:

"We are clearly standing on the frontier between two eras. One where both Western civilization and communist ideology have failed to liberate humanity, drawing humanity instead into disaster, and causing the new spirit to recoil in disillusion and one where humanity in search of deliverance will try a new road and take a new direction and will liberate its essential nature. Islam does not content itself with answering only one philosophical or spiritual need. It strives to realize the worldview of tawhid and of human primacy within real life. The future involves disregarding and discarding capitalism and Marxism. The future is neither predestined nor prefabricated. Instead it remains to be built."

Later in the essay he adds: "The task of the true intellectuals of Islam is to formulate this future. After a renaissance of belief and emergence from isolation and reaction, Islam should be able to take part in the current war of beliefs and in particular to command the center."

I have read this rather long selection because we frequently use the holy war mentality and vocabulary when we discuss the resurgence of Islam. The Islamic mode of this new reformation is militant and sometimes difficult to deal with. At the same time, I find it hard to reject this vision of a united humanity aiming at eliminating distinctions between rich and poor, or among the "races of man". This is a goal which should be shared and supported by people within Western civilization. The clouds of an Islamic resurgence are not always a threat to humanity; "mullahs" are not always "mad" (regardless of Western preconceptions). This, then, is my exhortation for today: we need to see the Islamic resurgence as a revolution and a reformation, but this does not mean that it is necessarily our enemy.

## SESSION SUMMARIES

### SOCIO-ECONOMIC AND POLITICAL CHANGE IN NEW ENGLAND AT THE END OF THE EIGHTEENTH CENTURY

John W. Tyler (Groton School) "Smuggling, Free Trade Ideology, and the Political Loyalties of Boston Merchants, 1760-1776" maintained that the public statements of Boston merchants, during the decade and a half preceding the American Revolution, moved away from expressions of generalized discontent concerning their commercial place within the British Empire to a gradual recognition of the economic necessity of revolution. Based on a collective biography of nearly 425 Boston merchants active in overseas trade during the period 1760-1774, the paper identified smugglers (specifically identified for the first time through an analysis of surviving insurance records), merchants trading with southern Europe and leading dry goods merchants as predisposed by their economic interests to become champions of the American cause. Gradually a loose coalition emerged against the patriots: dry goods merchants of lesser importance, relatives of government officials, factors of British merchant firms (especially Scots), and auctioneers. By 1773, the Tea Act prompted a concerted effort by smuggling interests to represent the ministry's plan as a scheme to establish government sponsored monopolies in the colonies. The aftermath of the Tea Party induced patriot leaders to battle for the acceptance of a continent wide plan of commercial non-intercourse with Great Britain and the West Indies, from which it was just a short economic step to eventual withdrawal from the empire itself.

Wilfred Bisson (Keene State College), "The Coming of Order on the Northern Frontier: The Experience of Keene, New Hampshire" dealt with the evolution of an orderly society in northern New England. During the Revolution a breakdown of law and order occurred in Keene. But rather than destroying consensus and corporate unity, the Revolution in the end promoted corporate harmony where none had existed before and strengthened, rather than weakened, community authority.

During the Revolution the position of the church suffered, the codes of behavior, especially sexual behavior, were violated with impunity, while self-appointed vigilantes launched savage witch hunts against suspected Tories. Political quarrels rent the town as the question of whether Keene would be a part of New Hampshire or annexed to Vermont was fought out. Rival town governments were established and clashes and riots excited the partisans of both sides. When order was finally re-established by the New Hampshire government, there followed almost immediately a religious revival and the establishment of a Masonic lodge in Keene.

These factors worked to promote domination of Keene by its cultural elite. During the 1790s Keene became one of the most Federalist of New Hampshire towns, dominated by a very strong alliance of the Congregational church and the increasingly affluent merchant class.

Henry Halko (Simmons College), noting Tyler's analytical stress of considerations such as place of birth, specific economic activity, religion, and family ties in the development of his collective biography of Boston merchants, questioned Tyler's singular reliance on economic factors as the most suitable guide to the merchants political sympathies. Professor Bisson's rejection of the possible existence of a "peaceable kingdom" in Keene before the Revolution, despite the presence of social conditions producing such a kingdom in other New England towns studied to date, led Halko to ask for more detailed information. Bisson's explanatory model [of a disrupted community in its early history gradually developing into an ordered one] might equally be read in other terms: internal conflict in Keene during the Revolution as illustrative of the "who-shall-rule-at-home" dimension of Becker's dual revolution thesis.

Henry J. Halko, Simmons College

## NEW DIRECTIONS IN AFRICAN HISTORY

"Krumen 'Down The Coast'": Eastern Liberian migrants from many different groups worked along the West African coast in the nineteenth and early twentieth centuries. European shippers, merchants, missionaries and officials called these men Krumen and depended upon their work at the ports and in the

nearby interior of the Gold Coast, Lagos and Oil Rivers. Krumen performed varied unskilled work on one or two year contracts. Uneven economic developments along the coast rather than forced recruitment or demands of taxation at home stimulated the labor flow from Liberia. Low wages unacceptable to Africans down the coast were attractive to Krumen whose towns back home grew slightly more prosperous than the Americo-Liberian settler communities dependent on local resources. Capitalists such as A.L. Jones of the powerful Elder Dempster Lines could manipulate such conditions. A Krumen culture developed, incorporating life down the coast and life back home. Traditional institutions accommodated to and incorporated the pattern of migration. Meanwhile, Krumen utilized their experiences down the coast in the service of more valued home communities. The migrants' dependence on the British was partly due to their isolation in a strange land and the economic opportunities which they felt they gained, but it also resulted from their perception of the British as possible allies against the Liberian Government which increasingly threatened to control their labor and dominate their home town. As briefcase studies indicate, Krumen efforts to marshall British aid against the Liberian Government had limited success and Krumen towns gradually came under tighter Liberian control.

Jane J. Martin, Boston University

"Here Everyone Walked with Fear: The Mozambique Labor System and the Workers of Lourenco Marques, 1945-1962": From 1945 to 1962, a rapid increase in state investment to modernize and expand local transportation and communications as a prerequisite to more profitable, appropriate exploitation of Mozambican resources encouraged a parallel increase in diverse private investment. The resultant increased demand for skilled and semi-skilled labor encouraged higher wages, more job training and improved security for many workers. Rising employment opportunities strained contemporary controls which had been devised to minimize wages and limit access to urban employment for all blacks.

Black residents and migrants in Lourenco Marques were aware of changing circumstances and tried to exploit their diverse skills and information networks to take advantage of new opportunities. Interviews-- combined with a five percent systematic sample of employment, migration and penal records for the entire urban registered labor force for the same period--revealed a rich panorama of sophisticated individual and group strategies for upward mobility despite colonial constraints, and demonstrated who did what, how, and sometimes why. While the impact of increased labor demand on black workers in Lourenco Marques was uneven, blacks, whether local or migrant, skilled or unskilled, still had reason to "walk with fear."

Jeanne Marie Penvenne, Nantucket, Massachusetts

"Agricultural History: Reunion and the Comoro Islands": This paper is excerpted from a dissertation in progress on the history of vanilla production in Reunion and the Comoro Islands following the emancipation of slaves in Reunion (1848) and Grande Comore (1904). Comoran farmers resisted attempts by expatriates to create a monocultural system. Customary land tenure laws discouraged the sale of land to expatriates. The introduction of vanilla into the island coincided with a decline in regional trade and thus provided an opportunity to maintain and even increase income levels. In this way, the majority of Comorans, including slaves, could continue working for the household unit as producers -- not as wage laborers. In Reunion, the smallholder sector created at the time of emancipation could not compete with the established plantation system. The former slaves had no rights in

land and they did not begin experiments of vanilla production with an established pool of labor resources as the Comoran farmers did. As a result of these vulnerabilities, the Reunionnais smallholder sector was crushed before it was ever able to compete.

Mari Borstelmann, Department of Defence

Comment: The presentations of Mari Borstelmann, Jeanne Penvenne and Jane Martin on the role of labor in the economies of western Africa and the Indian Ocean islands of Reunion and Comoro are valuable additions to our knowledge of the area. They present a new approach to the understanding of African labor in 19th and 20th century colonial Africa which goes beyond statistics and ideology. Among the factors which determined the use of Africans on

plantations and on individual estates were the specific needs of the world market (vanilla in Reunion, for instance) and the character of the farming community (the Comoros), the climate of forced labor, and fear in Portuguese Mozambique, and the pattern of migration of the Liberian Krumen along the West African coast. The selection of sources lends itself to more concrete economic insights and a better comprehension of the contributions of African labor to the colonial economy.

Ann Beck, University of Hartford

## ENOSIS: THE DESIRE FOR UNION WITH GREECE

"Enosis in Cyprus: Dhali, A Case Study": This study relates the macro-history of the state to the micro-history of a community, using data based on extensive taped interviews. The history of enosis in Dhali, a small rural community in Cyprus, can be divided into three periods: before 1960, from 1960 to 1974, and from 1974 to the present. Before 1960, amongst the Greek-Cypriot majority of Dhali, cultural identity with Greece was not differentiated from desire for independence from British rule and desire for incorporation into the Greek state (enosis), despite the ambivalence of Dhali communists. After independence, political identity with Greece was gradually dissociated from cultural identity in response to ethnic polarization, inter-communal fighting, sympathy with Makarios' policy of non-alignment, and antipathy toward the efforts of the proscribed EOKA B to achieve enosis through terrorism. Since 1974, the partial dismemberment of the state, the transformation of the traditional village economy to one based on wages and salaries, the growth in numbers and power of the Dhali communists, the decline in the traditional bases of authority, the church and the schools, the maturation of a generation since independence, together with increased foreign contacts through education and commerce, have combined to produce a growing "Cypriot" nationalism amongst Greek-Cypriots and a repudiation of enosis.

Anita Walker, University of Connecticut

## RESPONSES TO POVERTY IN SIXTEENTH AND SEVENTEENTH CENTURY ENGLAND

"Cardinal Wolsey and Lower Class Discontent": This paper sheds light on Cardinal Wolsey's policy of law enforcement by examining his response to the lower class discontent that surfaced in 1527-28 as a result of unemployment in the cloth trade and widespread hunger. It argues that Wolsey's accomplishments in this area have been both neglected and underrated. While the traditional view of Wolsey, originated by A.F. Pollard and perpetuated by such historians as G.R. Elton, holds that he was too preoccupied with foreign affairs to deal effectively with domestic matters and that as an administrator he was a "true amateur", this paper argues that his handling of this crisis was a "well-coordinated, multi-faceted attack on a serious threat to public order" and that it reveals the work, not of an amateur, but rather "an experienced master who knew how to make the most effective use of the administrative and legal resources available to him."

Wolsey's response to this crisis was twofold: to conduct a thorough survey of available grain supplies and see that surpluses were moved to local markets; and to prevent or suppress unlawful assemblies or riots on the part of the poor who were idled by the depression in the cloth industry. The paper illustrates Wolsey's close personal supervision of a network of commissioners in the localities as they carried out their responsibilities. These royal servants, such as the Duke of Norfolk, employed a variety of police techniques, including open surveys and secret searches. The paper concludes that Wolsey ought to be judged on 16th century terms, as Penry Williams suggests, and not by the standards of a modern state, as Elton does. Wolsey was not a revolutionary or an innovator in the manner of his successor Thomas Cromwell, but then he never intended to be. He was a traditional, medieval lord chancellor under whom the machinery of household government functioned very well indeed.

Ralph B. Casey, Pittsfield High School

"Poverty and the Tudor 'Common Weal': A prominent aspect of the Tudor

'Common Weal', the outburst of reform ideas, policy, and propaganda that blossomed between the 1510s and 1550s, was the concern with poverty and vagrancy. This concern resulted from an increased flow of poor people into London and the towns, where the value environment had long been unfriendly to poverty, and a general sense of alarm about social problems caused by shifts in underlying assumptions about property, obligation, status, and social causation. Making use of humanist explanations of poverty's environmental causes and the need to rescue the poor through policy, protestant devaluation of begging, and resuscitation of the parish as the natural poor relief agency, the policymakers of the 1530s and 1540s initiated a number of efforts to reduce poverty and vagrancy. The most innovative plan, which would have set up and funded a national "council to avoide vacabonds", replete with make-work and health care for the idle, failed to pass parliament in 1536. Nevertheless, it indicates the degree to which new thinking was being brought to bear on the poverty issue. Taken as a whole, this output of plans and statutes reveals a predominately humanistic tone in the 1530s and a discernible protestant hue by the later 1540s -- and thus suggests a corrective to G.R. Elton's assertion of the protestant roots of the 'common weal' movement in the 1530s.

Paul A. Fideler, Lesley College

"English Corporations and the Poor: The Civil War Experience": The governments of English towns have traditionally been criticized for their handling of poverty during the Interregnum; and the administration of poor relief in this period has been characterized as repressive and coldly inefficient. Despite some recent questioning of this interpretation, the traditional view has prevailed and indeed has some evidence to support it. That the problem of poverty was both real and intensified under the stress of civil war and revolution is clear enough, but a selective sampling of the responses of town corporations to this situation suggests that the pattern of response was more complex, more imaginative, and less harsh than imagined. The imposition of supposedly characteristic Puritan harshness was often only the re-introduction of older practices, or part of a general pattern of legislation not directed exclusively at the poor. While the system did at times break down, there were extensive efforts to keep it functioning,--including direct town administration of the poor rates, efforts at equalization of the burdens, and schemes to produce supplies of cheap food. Likewise there is evidence of new efforts to find ways to set the poor to work other than the more emphasized devices to control vagrancy. Detailed local research will be necessary to recover the full story, but recent evidence does suggest that the traditional contrast with respect to poor relief before and after 1640 is misleading.

Roger Howell, Jr., Bowdoin College

Comment: David Underdown (Brown University) commented on the importance of studying poverty from a variety of perspectives. Agreeing with Casey and Howell on the need for a clearer understanding of the policies of various statesmen and government agencies with regard to poor relief and the repression of popular unrest, and with Fideler on the importance of analyzing responses to poverty within the dual context of economic realities and intellectual ferment, Underdown nevertheless expressed regret that historians continue to look at the problem of poverty from the top down, instead of looking at it from its roots in society.

Barbara Diefendorf, Boston University

#### DISSENT IN THE GERMANY OF THE TWENTIES AND THIRTIES

Paul C. Vincent (Franklin and Marshall) stressed a marked difference between the Parisian Dada movement and the German one. The former was essentially nihilistic, lacking the creative rationale needed to fill the void which would result with the desired elimination of bourgeois culture. The German Dadaists, by contrast, characteristic of much early twentieth century German thought, desired a return to the "wholeness" of a previous era; a wholeness which supposedly united man first with his society, then ultimately with the universe. While much of the movement's product seems avant-garde, this paper

argued that its motivation, at least that emanating from the German Dadas in Zurich, was often reactionary.

James J. Ward (Cedar Crest College) reported on the activities of the secret Communist apparatus (apparat) which, constructed with Soviet assistance and headed by German Communists trained in Russia, had the purpose of undermining the Republic's armed services, train party cadres for insurrectionary combat, and carry out other subversive activities. The most important function of the APPARAT, however, was to control the Communist rank and file itself. It identified, isolated, and sometimes silenced dissidents and deviationists, critics of the official party line laid down by Moscow and Berlin. Ironically, the very existence of the APPARAT provided the Nazis with further corroboration of their claims to have saved Germany from a takeover by Bolshevism.

Klemens von Klemperer, Smith College

"Theological Myth, German Antisemitism, and the Holocaust": Hostile myths about the Jews have poisoned many, if not most, Christian minds since the very beginning of the split between the two great religions. For nearly two millennia, Christianity, dominant in the West, has required the theological condemnation of the Jews as vital to its own identity. These anti-Jewish myths take the most essential of Jewish strengths and turn them on their heads. These negative myths were the major reason why the Nazis chose the Jews for the Holocaust and for the silence of the indifferent. More tragic, perhaps, theological Judenhass helps explain why otherwise decent people, within Germany and without, hesitated to resist the Nazis. For, up to Hitler's decision to murder all the Jews of Europe, the ideas, feelings and actions of the Nazis were respectable. They fit the traditional mold of religious based hostility, segregation, expropriation, expulsion, and brutalization. This led to a morally disastrous position for even the best and brightest dissenters from the Hitler regime. The leading German figure in the 1930s dissent was Martin Niemöller. Although he hesitantly defended baptized Jews, he basically took the same position toward the Jewish Jews as did the Nazis. They centered their politics around the "Jewish" problem, and so any significant resistance to the regime required the defense of the Jews. Theological Judenhass made this impossible for most otherwise decent Germans.

Robert Michael, Southeastern Massachusetts University

# ASSOCIATION MINUTES

Comment: Klemens von Klemperer attempted to pull together the somewhat disparate topics by establishing three categories concerning dissent in modern Germany: 1) Dissent taking the course of German SONDERWEG [Vincent]; 2) Dissent aspiring to new forms of compulsion [Ward]; 3) Dissent and the problem of Civil Courage [Michael]. While complimenting Vincent and Ward on their presentations, Klemperer took issue with Michael's sweeping theses which did not apply the necessary scholarly controls and distinctions to a topic of unusual sensitivity.

## CLIO'S CASSETTE CONNECTION: ORAL HISTORY

Bruce Stave defended oral history against recent attacks. He conceded that oral history projects can be poorly conceived and carried out, but he argued that properly conducted programs can provide valuable source material for the study of history. Stave contended that the oral history tape or transcript is no less reliable than other historical sources if it is used properly by the historian -- one who analyzes, questions and synthesizes, who corroborates it with other oral and written sources. He raised an issue which has troubled many, namely the separation of collection and use. Until recently, the field has been shaped more by archivists and librarians than by historians. While there are other comparable examples, works like Tamara Hareven's FAMILY TIME AND INDUSTRIAL TIME and John Bodnar's WORKERS WORLD may mark a major turning point in the oral history movement. Stave believes that the emergence of the collector-user is a significant development for oral history as a field and as a technique of research. Stave challenged some of the negative criticism of oral history by people like H.T. Hoover and Oscar Handlin. Stave concluded that the historian's use of evidence is the key to the effectiveness of oral history.

Robert Asher called upon his experience in the oral history project of Connecticut workers to describe several interviews. Since 1973 the pace of technological change in the Connecticut workplace has accelerated greatly, and a higher proportion of Connecticut workers have been subjected to greater amounts of downskilling and job dislocation than in any previous era. Asher pointed out the difficulties inherent in interviewing workers who are currently employed. He also maintained that it is not enough simply to read the transcripts of this type of contemporary source material and insisted that researchers who utilize oral sources must listen to portions of the interviews in order to ascertain the emotional quality of the voices.

Comment by John Sutherland and the audience followed. Some of the discussion centered around the increasing expense of oral history, particularly in the transcription process. But a consensus seemed to emerge around Stave's contention that oral history as a data-gathering method had achieved maturity and deserved the respect of the profession.

John F. Sutherland, Manchester, CT Community College

MEMBERSHIP SUPPORT AND PARTICIPATION IS ESSENTIAL TO THE CONTINUITY AND VITALITY OF THE NEW ENGLAND HISTORICAL ASSOCIATION. JOIN NOW OR RENEW YOUR MEMBERSHIP. INFORM YOUR FRIENDS, COLLEAGUES AND STUDENTS OF OUR EVENTS.



EXECUTIVE COMMITTEE MEETING: April 15, 1983 Fitchburg State College

Present: John Voll, Emiliana Noether, Ronald Formisano, Kenneth Lewalski, Fred Cazal, Charles Watson, William Pease, Robert Imholt, Douglas Sweet, Barbara Solow, Paul Fideler.

The Minutes of the December 4 meeting were approved.

Executive Secretary's Report. Ken Lewalski outlined the Association's financial situation: \$1,536.38 current balance in the checking account; \$119.23 in savings, earmarked for the Anniversary Fund. Planning for the Fall 1983 Meeting (October 22 at Roger Williams College) and the Spring 1984 Meeting (April 14 at Clark University) is well underway. Ronald Formisano is program chair for both meetings. Charles Watson is serving as local arrangements person for the Fall meeting. NEHA has decided for the present to discontinue formal affiliation with the National Coordinating Committee of AHA because of NCC's levy of one dollar per NEHA member. Unfortunately, the association is not in a position at this time to make such a commitment. An Anniversary Fund is being gathered to help defray anticipated outlays for the projected NEHA Awards and other expenses for the Association's upcoming twentieth anniversary.

Membership Recruitment. Ken Lewalski reported that 108 new memberships have been received as the result of recruitment efforts undertaken by himself and Paul Fideler. Paul offered a brief report on options the Association might consider in seeking to expand membership among secondary and prep school teachers. It was decided to acquire lists of state history/social studies teachers to supplement the recently acquired AHA membership list for New England, and that the Association Secretary would henceforth assume responsibility for recruitment.

Future Meeting Dates and Formats. The discussion centered on the suggestion from the Executive Secretary that the Association adopt two permanent meeting dates: the third Saturday in October for the Fall and the last Saturday in March for the Spring. The suggestion was discussed at length. Other proposals were introduced. William Pease proposed that we consider one annual two-day meeting, perhaps beginning with the NEHA anniversary year. It was agreed that William Pease and Roger Howell would begin the search for a meeting site in Maine for the Fall of 1984 and that they would consider the possibility of a two-day conference. A one-day meeting in southern New England would be arranged for Spring 1985.

BUSINESS MEETING: April 16, 1983 Fitchburg State College  
President John Voll convened the meeting at 2:10 pm and introduced Vincent J. Mara, President of Fitchburg State College who offered his welcome to the Association.

John issued a call for papers for the coming meetings at Roger Williams College in the Fall and Clark University in the Spring. Proposals should be submitted to Ronald Formisano, program chair. John asked members to communicate to the Executive Secretary their opinion on whether the Association should continue its biannual one-day meetings or move to an annual two-day meeting.

James Leamon of Bates College announced plans for a meeting on Maine history (focus on the period 1783 - 1820) and called for papers.

Ken Lewalski thanked Emiliana Noether for the fine program she had organized and Don Norton for the local arrangements. He reported that 108 new members had joined the Association and appealed for donations to the Anniversary Fund to commemorate NEHA's approaching twentieth year.

John Voll delivered the Presidential Address entitled: The Resurgence of Islam---Revolution or Reformation?

[Paul A. Fideler, Secretary]



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Editor: Kenneth F. Lewalski

Contributions and suggestions are welcome and invited. The deadline for the April issue is January 11; the deadline for the September issue is June 15. Address inquiries and correspondence to the Editor and Executive Secretary.

THE NEW ENGLAND HISTORICAL ASSOCIATION is an organization of and for all historians in New England. Its membership is drawn from professional, academic and free-lance historians in all areas

and periods of history. It is not restricted to American or New England studies. The purpose of The New England Historical Association is to promote historical studies and to provide historians with the opportunity to present ongoing research and to exchange ideas and information about the study and teaching of history. Two conferences, one in the Fall and one in the Spring, are sponsored by the Association. The conferences are held at various host institutions in southern and northern New England. Membership is open to all persons in New England as well as other geographic areas. The annual dues for regular members is \$5.00 and \$3.00 for retirees and students. The Executive Office and Executive Secretary is located at Rhode Island College, Department of History, Providence, Rhode Island 02908.