

BRIDGING WORLD HISTORY

EPISODE #26

World History and Identity

Producer: Kelsey Kline

Writer: Stephen Most

Editor: Greg Day

Host: Veronica Dujon

Narrator: Lew Frederick

Produced by Oregon Public Broadcasting for Annenberg/CPB

AUDIO	TIME CODE
ANNENBERG LOGO	01:00:00.00
OPB LOGO	01:00:15.00
WEB TAG	01:00:23.00
NARRATOR: HOW HAVE THE FORCES OF GLOBALIZATION SHAPED IDENTITIES IN THE 21ST CENTURY?	01.00.27.00
PATRICK MANNING: Everyone has an identity; everyone may have several identities. But identity is a statement of your place in society. It comes out of your historical experience and your personal experience.	01.00.33.00
NARRATOR: HOW CAN THE STUDY OF WORLD HISTORY CREATE A COMMON HUMAN IDENTITY FROM THE DIVERSE AND MULTIPLE IDENTITIES OF THE MODERN WORLD?	01.00.53.00
HOST: IDENTITY—AT THE MOST BASIC LEVEL—HAS TO DO WITH THE RELATIONSHIP BETWEEN AN INDIVIDUAL AND ANY NUMBER OF DIFFERENT GROUPS TO WHICH THAT INDIVIDUAL BELONGS. FROM THE MOST INTIMATE AND PERSONAL—FAMILY; TO THE WIDEST POSSIBLE—HUMANITY; IDENTITIES OVERLAP, SHIFT AND CHANGE ACROSS TIME AND SPACE, OVER GENERATIONS AND ACROSS CULTURES.	01.01.27.00
PATRICK MANNING: It's perhaps first of all expressed in ethnic identity, but can be religious identity, lifestyle identity, gender identity. Historians are finding, change for individuals and communities under the pressure both of such forces as migration, life cycle, and personal choices.	01.01.54.00

<p>HOST: HOW PEOPLE VIEW THEMSELVES, AND HOW OTHERS PERCEIVE THEM ARE SUBJECT TO CONSTANT FLUX UNDER THE FORCES OF HISTORICAL CHANGE.</p> <p>THROUGH TODAY’S DIGITAL CONNECTIONS, GLOBALIZATION ENABLES NEW IDEAS TO PENETRATE SOCIETIES ALL AROUND THE GLOBE. BUT TECHNOLOGY IS ONLY ONE OF MANY ASPECTS OF GLOBALIZATION THAT SHAPE HUMAN IDENTITIES IN THE MODERN WORLD.</p>	01.02.18.00
<p>PATRICK MANNING: There’s much more to globalization in the 20th century than changing technology. Identities changed as war, genocide, colonization and de-colonization, looking for work, sending your children to the next country for education, all of these are factors which change the location and the outlook of communities, change the historical and personal experience of people.</p>	01.02.43.00
<p>HOST: BUT TECHNOLOGY HAS MADE POSSIBLE THE EMERGENCE OF TRANSNATIONAL COMMUNITIES. PEOPLE WHO SHARE ETHNIC OR RELIGIOUS AFFINITIES AND CONNECT WITH EACH OTHER ACROSS NATIONAL BOUNDARIES. AT THE SAME TIME, THE VERY FORCES THAT ACCELERATED THE INTEGRATION OF THE PEOPLES OF THE WORLD HAVE ALSO SHARPENED AWARENESS OF DIFFERENCES AMONG THEM.</p> <p>TWO CONTRASTING STORIES CAST LIGHT ON THE DYNAMIC TENSION BETWEEN GLOBALIZATION AND IDENTITY: THAT OF THE CHINESE IN THE 19TH AND 20TH CENTURIES WHO EMIGRATED FROM THEIR HOMELAND, EVENTUALLY CREATING A TRANSNATIONAL IDENTITY; AND THE CHECHENS, AN ETHNIC GROUP SEEKING TO CREATE A NATIONAL IDENTITY WITHIN THEIR TRADITIONAL HOMELAND.</p> <p>HOW DO WORLD HISTORIANS UNDERSTAND AND INTERPRET ISSUES OF IDENTITY IN THIS GLOBAL AGE? THE MANY NARRATIVES OF THE PAST NOT ONLY FLOW INTO WORLD HISTORY, THEY ALSO INFLUENCE THE INDIVIDUAL IDENTITIES OF PEOPLE TODAY. BY TRACING A COMPLEX YET SHARED HUMAN PAST, WORLD HISTORY CAN PROVIDE A CONTEXT FOR UNDERSTANDING CONTEMPORARY IDENTITIES.</p>	01.03.13.00
<p>HOST: WHETHER VOLUNTARY OR FORCED, MOVEMENT ACROSS GEOGRAPHIC BOUNDARIES HAS HISTORICALLY INFLUENCED THE FORMATION OF IDENTITIES.</p> <p>SCHOLARS REFER TO THE LARGE-SCALE MOVEMENT OF PEOPLES AS A DIASPORA--A WORD THAT MEANS LITERALLY THE SCATTERING OF SEEDS.</p> <p>THE COMPLEX MULTIPLE IDENTITIES TYPICAL OF CONTEMPORARY SOCIETIES ARE STILL SHAPED BY LOCATION AND DISLOCATION.</p> <p>ONE OF THE MOST WIDESPREAD VOLUNTARY MIGRATIONS WAS BETWEEN THE MID-19TH AND THE MID-20TH CENTURIES, WHEN ROUGHLY TWENTY MILLION CHINESE EMIGRATED TO PLACES AROUND THE GLOBE. THIS EXPERIENCE PROFOUNDLY SHAPED THEIR IDENTITIES AS CHINESE. EXPOSURE TO NEW PEOPLES AND NEW WAYS OF LIFE BROUGHT HEIGHTENED AWARENESS OF WHAT IT MEANT TO BE CHINESE.</p> <p>THE CHINESE HAD LONG VENTURED OUT AS TRADERS— FOR EXAMPLE,</p>	01.04.31.00

<p>ESTABLISHING MERCHANT COMMUNITIES IN SOUTHEAST ASIA. BUT LARGE-SCALE MIGRATION OF CHINESE LABORERS TO PLACES OUTSIDE OF ASIA BEGAN ONLY IN THE 19TH CENTURY. WHAT WERE THE CAUSES OF THESE MIGRATIONS?</p>	
<p>DOUGLAS LEE: People left China in the 19th century because of adverse conditions resulting from natural conditions of famine, over population, foreign invasion, civil wars. So, the situation was very difficult and people had no choice but to leave to look for opportunities to earn a living abroad.</p>	01.05.38.00
<p>HOST: DURING THE SECOND HALF OF THE 19TH CENTURY, TWO MILLION CHINESE MIGRATED TO A WIDE VARIETY OF DESTINATIONS. THESE INCLUDED SIBERIA AND MANCHURIA, THE MALAY PENINSULA AND THE INDONESIAN ARCHIPELAGO, THE PHILIPPINES, AUSTRALIA, HAWAII, MEXICO, PERU, AND THE WEST COAST OF THE UNITED STATES. MANY CHINESE WENT TO THESE PLACES AS INDENTURED WORKERS TO BUILD RAILROADS, WORK IN CANNERIES, MINE FOR ORE, FARM, OR FISH. SOME CHINESE ALSO WENT AS CRAFTSMEN OR MERCHANTS.</p> <p>DURING THIS PERIOD BOTH FORMAL AND INFORMAL SUPPORT NETWORKS DEVELOPED WHEREVER THERE WERE CHINESE IMMIGRANT COMMUNITIES. THESE NETWORKS MANAGED THE MIGRATION PROCESS AND HELPED NEW ARRIVALS MAKE THE TRANSITION TO UNFAMILIAR CULTURES.</p> <p>FOR INSTANCE, CHINESE MERCHANT NETWORKS SUPPLIED LABORERS TO LOCAL CONTRACTORS IN IMMIGRANT COMMUNITIES, AND ALSO ESTABLISHED A WHOLE RANGE OF FINANCIAL ENTERPRISES, INCLUDING BANKS AND SMALL STORES.</p>	01.05.57.00
<p>DOUGLAS LEE: Most of the immigrants were men; they didn't have families or women with them. And so, coming over here they had to have some sense of order. And in order to accomplish this, they established four kinds of organizations. One was the family association or clan association, which identified each person according to their family and helped provide kind of an artificial family with welfare needs like food, clothing, job references, and the like. Then there were district associations, which were aligned with native places, where you're from, like counties in China. But many times, because each county had their own dialects, they became also speech communities. And then there were secret societies. There were large ones that were more like fraternal organizations, and then there were smaller ones that were more like gangs or cliques.</p>	01.07.00.00
<p>HOST: THE FIRST GENERATION BORN INTO EACH OF THESE CHINESE DIASPORA COMMUNITIES BEGAN TO DEVELOP A HYBRID IDENTITY: AS CHINESE AND AS CITIZENS OF THE SURROUNDING SOCIETY. MARY LEONG SHARES HER EXPERIENCE.</p>	01.07.51.00
<p>MARY N. LEONG: Originally my father and my mother were both born in Toisan and they came from the village that was called Hoiyeen, which means Smoky River. When I was 5 years old my father says, "You're 5 now, its time for you to go to Chinese school." In those days we went to American school from about 8:30 to 2:30. We came home and had dinner then from 5 to 8 we went to Chinese school. So I went there from age 5 to age 16 and I actually graduated with a diploma. We had to read and write. We had to compose. We learned how to hold our brushes. We learned the history of China. We learned the</p>	01.08.07.00

<p>customs of China. I'm born Chinese first – that's my heritage. And I'm very proud of being Chinese but I'm proud of being Chinese American because I have the best of both worlds.</p>	
<p>HOST: WHEREVER THEY SETTLED, THE IMMIGRANTS MAINTAINED CONNECTIONS WITH THEIR HOME VILLAGES IN CHINA. BUT BY THE EARLY 20TH CENTURY, DIASPORA CHINESE WERE DEVELOPING A SENSE OF IDENTITY THAT TRANSCENDED THEIR HOME VILLAGES. THEY BEGAN TO SEE THEMSELVES INCREASINGLY AS CITIZENS OF A NEW CHINESE NATION.</p> <p>MANY DIASPORA COMMUNITIES ARDENTLY SUPPORTED THE CHINESE NATION DURING THE FIRST AND SECOND WORLD WARS. BUT FOR MANY, THE COMMUNIST REVOLUTION IN 1949 BROKE THEIR TIES TO THE HOMELAND.</p> <p>IN THE LATE 20TH CENTURY CHINA EMERGED FROM THE CHAOS OF MAOIST POLITICAL AND ECONOMIC CAMPAIGNS, AND OPENED UP TO COMMERCIAL, POLITICAL, AND CULTURAL EXCHANGES. TIES WERE RENEWED BETWEEN DIASPORA CHINESE AND THEIR HOMELAND, AND A NEW TYPE OF IDENTITY BEGAN TO EMERGE.</p>	01.09.05.00
<p>MARY N. LEONG: And I remember the first time I went back to China; I went to Beijing and Xian. I saw all the people, they were wearing the same color clothes – very drab blue – everybody on a bicycle. I went back ten years later – completely changed.</p>	01.09.57.00
<p>HOST: AS A NEW GENERATION OF CHINESE STUDENTS BEGAN TRAVELING AND LIVING ABROAD—A SENSE OF ETHNIC IDENTITY BECAME MORE IMPORTANT. THIS IDENTITY WAS NO LONGER TIED TO THE CHINESE NATION. RATHER, BEING OF CHINESE DESCENT WAS WHAT MATTERED.</p> <p>THE CULTURAL COMPONENT OF THEIR IDENTITY WAS NO LONGER LOCAL—AS IN THE VILLAGE OF ONE'S ANCESTORS—AND NO LONGER NATIONAL, AS IN THE CHINA OF MAO ZE DONG. INSTEAD, THIS CULTURAL IDENTITY WAS NOW GLOBAL.</p> <p>THIS NEW IDENTITY WAS SHAPED BOTH BY WHERE THEY LIVED—FROM VANCOUVER TO SINGAPORE—AND BY NEW COMMUNICATION TECHNOLOGIES THAT ENABLED THEM TO BE PART OF A TRANSNATIONAL CULTURE.</p>	01.10.15.00
<p>DOUGLAS LEE: Most of the Chinese still appreciate traditional Chinese language and culture in their families, their private lives, but much of their attention is focused on adapting to and assimilating into the societies in which they live in, through language acquisition, through upward mobility, education, and jobs. This is very, very important for the development of a new identity amongst the overseas Chinese.</p>	01.11.00.00
<p>HOST: THE TRANSNATIONAL IDENTITY OF MANY CHINESE TODAY SUGGESTS A NEW WAY OF LOOKING AT MIGRATION UNDER THE IMPACT OF GLOBALIZATION. YET GLOBALIZATION HAS ALSO POWERFULLY ALTERED THE IDENTITIES OF PEOPLES WHO NEVER EXPANDED OUT INTO THE WORLD, BUT WHO FOUND INSTEAD THAT THE WORLD RUSHED IN ON THEM. HOW ARE IDENTITIES TRANSFORMED UNDER THE PRESSURES OF GLOBAL POLITICAL CHANGE?</p>	01.11.28.00

<p>HOST: ONE EXAMPLE OF IDENTITIES TRANSFORMED BY THE PRESSURES OF GLOBAL POLITICAL CHANGE COMES FROM THE EXPERIENCES OF THE CHECHEN PEOPLE IN RUSSIA.</p> <p>BEFORE THE EVENTS OF THE LATE 20TH CENTURY, THE IDENTITY OF THE CHECHENS HAD BEEN TIED TO THEIR EXTENSIVE FAMILY AFFILIATIONS AND TO THEIR ISLAMIC FAITH. BUT THE CHANGING FACE OF THE DISINTEGRATING SOVIET UNION LINKED THE IDENTITY OF MANY CHECHENS TO ANOTHER COMPELLING INFLUENCE: AN EMERGING NATIONALISM.</p> <p>THESE FACTORS HAVE POWERFULLY AFFECTED BOTH THE CHECHEN'S OWN SENSE OF IDENTITY AND THE PERCEPTIONS THAT OTHERS HAVE OF THEM.</p> <p>WHO ARE THE CHECHENS? THERE IS NO SINGLE ANSWER, OF COURSE. THE WORD CHECHEN COMES FROM THE RUSSIAN NAME FOR ONE OF THEIR VILLAGES; BUT CHECHENS CALL THEMSELVES NOKHCHI. THEY LIVE IN THE NORTH CAUCASUS MOUNTAINS BETWEEN RUSSIA AND GEORGIA. THIS HAS BEEN THEIR HOMELAND, ACCORDING TO ARCHAEOLOGICAL EVIDENCE, FOR AT LEAST SIX THOUSAND YEARS.</p> <p>HISTORICALLY, LOWLAND CHECHENS HAVE BEEN GRAIN FARMERS; THOSE LIVING IN THE HIGHLANDS, SHEEPHERDERS. THEIR PRIMARY IDENTITY CAME FROM MEMBERSHIP IN SMALL VILLAGES, WHERE EVERYONE KNEW EVERYONE ELSE.</p> <p>THEY WERE AN INDEPENDENT PEOPLE WITH THEIR OWN LANGUAGE, CULTURE, AND TERRITORY, BUT NO CENTRALIZED GOVERNMENT.</p>	01.12.01.00
--	-------------

<p>RAMZAN MAGOMEDOV: My name is Ramzan Magomedov. I was born in Chechnya in 1969. My predecessors, ancestors, have as far as I known always lived in Chechnya through generations. When I was 8, our family moved to Russia. That however didn't change my perception of who I am. I am Chechen and will remain so as long as I live. Wherever we go as people, one thing that is very important to us is to remain who we are and think of ourselves as Chechens first and foremost. As you go to different countries, as example coming to United States does change a lot of course, of how you think about yourself. But remaining Chechen is a big part of how I think about myself.</p>	01.13.22.00
<p>HOST: IN THE 13TH CENTURY, SOME CHECHEN FAMILIES BEGAN CONVERTING TO ISLAM, INTEGRATING THE FAITH INTO THEIR PRE-EXISTING NORMS OF GENDER ROLES, COMMUNITY LEADERSHIP AND FAMILY HONOR.</p> <p>DURING THE EXPANSION OF THE RUSSIAN EMPIRE BETWEEN THE 16TH AND 19TH CENTURIES, CHECHENS FOUGHT TO DEFEND THEIR TERRITORIES.</p> <p>IT WAS DURING THESE CENTURIES OF RESISTANCE THAT LARGE-SCALE CONVERSION TO ISLAM OCCURRED. MOST CHECHENS EMBRACED SUFISM, A MYSTIC-BASED FORM OF ISLAM THAT EASILY INTEGRATED THE CULTURES OF CONVERTS.</p> <p>AFTER THE RUSSIAN REVOLUTION IN 1917, CHECHENS OPPOSED THE ANTI-RELIGIOUS CAMPAIGNS OF THE COMMUNISTS, AS WELL AS THE FORCED COLLECTIVIZATION OF THEIR FARMS.</p> <p>AS PART OF A CAMPAIGN TO SLOWLY EXTINGUISH ISLAM IN CHECHNYA, SOVIET AUTHORITIES CREATED AN "OFFICIAL ISLAM." THIS WAS SUPPORTED BY THE SOVIET STATE, BUT PURPOSELY MAINTAINED AT AN INADEQUATE LEVEL OF SUPPORT.</p> <p>SOVIET OFFICIALS BELIEVED THAT THIS STRATEGY WOULD LEAD TO A DETERIORATION OF ISLAMIC RELIGIOUS LIFE. BUT INSTEAD, CHECHENS CREATED A "PARALLEL ISLAM" INVISIBLE TO, AND BEYOND THE REACH OF, STATE CONTROL. THIS HIDDEN PRACTICE ACTUALLY EXPANDED ISLAM DURING THIS TIME OF ANTI-ISLAMIC POLICY.</p> <p>IN 1944 JOSEPH STALIN DEPORTED THE ENTIRE CHECHEN POPULATION TO KAZAKHSTAN AND UZBEKISTAN.</p>	01.14.17.00
<p>RAMZAN MAGOMEDOV: It was cold, it was really cold outside and there was a knock on the door. My grandmother opened the door and there was an officer and two soldiers who told her that she has fifteen minutes to gather whatever she can – whatever she can carry. And take her child and be on that truck that is sitting out there, one of the trucks that was in the village, and they'll be taken to the city and they are being deported as they said to Siberia. Of course, in actuality it was to Kyrgyztan and Kazakhstan but to Chechens it really didn't make any difference at all it was still deportation, a forceful deportation to a faraway land that they had no affiliation with at all. When my grandmother talked about it, I don't remember a single time when she didn't cry. Every time, even many, many years later, brought tremendous pain to her to remember those events.</p>	01.14.49.00
<p>HOST: A QUARTER OF THEIR POPULATION, WHICH HAD NUMBERED ONE MILLION CHECHENS, DIED AS A RESULT OF THIS BRUTAL EXILE.</p>	01.16.53.00

<p>WHEN CHECHEN SURVIVORS WERE ALLOWED TO RETURN HOME IN 1957, THEIR LAND AND OTHER RESOURCES HAD BEEN GRANTED TO RESETTLED RUSSIANS. NONETHELESS, MOST CHECHENS STILL REGARDED THEMSELVES AS SOVIET CITIZENS.</p>	
<p>RICHARD BULLIET: For Soviet citizens, the idea of being a citizen of a republic was in no way a contradiction to being a citizen of the Soviet Union because they had separate republics even though they were effectively one political entity.</p>	01.17.15.00
<p>HOST: NOT ALL CHECHENS AGREED WITH THIS OUTLOOK. THE PERIOD OF EXILE HAD SEEN THE EMERGENCE OF A SMALL SECT, THE WAHHAB, OR IN RUSSIAN, VAKHAB. LIKE THE WAHHABISM OF SAUDI ARABIA, THIS NEW CHECHEN SECT WAS FUNDAMENTALIST IN NATURE. THE WAHHABIS WERE OPENLY HOSTILE TO THE SUFI SECTS, DISAGREEING WITH THEIR MODERATION OF THE FAITH AND THEIR INCORPORATION OF PRE-MUSLIM CHECHEN TRADITIONS. THE WAHHABIS ADVOCATED A RETURN TO WHAT THEY CALLED "TRUE ISLAM," AND BELIEVED IN THE NEED TO END RUSSIAN DOMINATION.</p> <p>AS THE SOVIET UNION FRACTURED INTO SEPARATE NATIONS INCLUDING GEORGIA AND UKRAINE, SOME CHECHENS SEIZED THIS OPPORTUNITY FOR SELF-DETERMINATION. IN 1991, THEIR NATIONALIST PRESIDENT DZOKHAR DUDAYAEV PROCLAIMED CHECHNYA'S INDEPENDENCE. RUSSIANS SAW THIS AS A THREAT TO THEIR FUTURE FOR TWO REASONS: CHECHNYA'S LOCATION ALONG THE LINES SUPPLYING MOST OF RUSSIA'S OIL, AND WHAT THEIR INDEPENDENCE WOULD DO TO THE STABILITY OF THE RUSSIAN FEDERATION.</p>	01.17.35.00
<p>RICHARD BULLIET: For Russia to allow Chechnya to become independent would be to begin to unravel the whole structure of the Russian Federation. And they are reluctant to do that, both on political grounds and also on the grounds that Chechnya is a particularly valuable piece of real estate for them.</p>	01.18.41.00

<p>HOST: DURING THIS TIME, TWO SECTS, THE SUFI KUNTA HAJI AND THE FUNDAMENTALIST WAHHAB HAD BECOME EQUALLY POWERFUL WITHIN CHECHNYA. EACH HAD HUNDREDS OF THOUSANDS OF FOLLOWERS, BUT PHILOSOPHICALLY AND RELIGIOUSLY THEY WERE WORLDS APART. THE KUNTA HAJI WERE PACIFIST AND BELIEVED THERE MIGHT BE SOME WAY TO MAINTAIN THEIR CHECHEN IDENTITY AND YET BE AFFILIATED WITH THE RUSSIAN FEDERATION. BUT THE WAHHAB BELIEVERS WERE STRONGLY IN SUPPORT OF ELIMINATING ALL RUSSIAN TIES.</p> <p>THE RUSSIAN MEDIA BEGAN TO PORTRAY CHECHENS AS GANGSTERS AND THUGS. THIS SERVED TO RE-SHAPE PUBLIC PERCEPTION OF THE CHECHEN IDENTITY, NOT ONLY IN RUSSIA BUT AROUND THE WORLD. THIS PAVED THE WAY FOR THE INVASION OF CHECHNYA BY THE RUSSIAN ARMY IN 1994.</p> <p>THE RUSSIAN MILITARY ASSAULT FORCED MANY CHECHENS TO RECONSIDER THEIR OWN IDENTITY: WERE THEY CITIZENS OF RUSSIA OR OF THE CHECHEN REPUBLIC?</p> <p>BY THE END OF THE 20TH CENTURY, THE BATTLES WITHIN CHECHNYA HAD BECOME EVER MORE COMPLEX. THE KUNTA HAJI AND THE WAHHAB WERE STRUGGLING FOR RELIGIOUS AND POLITICAL DOMINATION. BOTH MILITANT AND TERRORIST ISLAMIC GROUPS FROM OTHER COUNTRIES HAD STEPPED IN, HOPING TO USE THE CHECHEN WAR TO LEVERAGE THEIR OWN AGENDAS.</p>	01.18.59.00
<p>RICHARD BULLIET: Most Muslims around the world support the Chechens in their struggle to be independent. But only a very small number actually go to Chechnya and engage in fighting, and then they see it as a struggle for Islam whereas the Chechens themselves more often perhaps see it as a struggle for national independence.</p>	01.20.21.00
<p>HOST: MANY CHECHENS EMBRACED A NEWLY-FORMED NATIONALIST IDENTITY. THEY SAW A COMPLETE BREAK WITH RUSSIA AS A PURELY POLITICAL AND ECONOMIC MOVE, RE-ESTABLISHING AN INDEPENDENT CHECHEN NATION. BUT MANY CHECHENS, ESPECIALLY THE HUNDREDS OF THOUSANDS LIVING IN REFUGEE CAMPS, STILL HELD ON TO THEIR TRADITIONAL FAMILY-CENTERED COMMUNITIES.</p>	01.20.44.00
<p>RICHARD BULLIET: The war is being fought on the ground with guns and bombs, but it's also being fought ideologically among people who are engaged in this. And we don't know whether the Chechen identity or the Muslim identity will ultimately be the one that becomes most important in this area.</p>	01.21.06.00
<p>HOST: SO HOW TO DEFINE THE CHECHEN IDENTITY IN THE 20TH CENTURY? ANY ONE DEFINITION OVERSIMPLIFIES THE COMPLEXITIES OF THEIR RELIGIOUS, CULTURAL, AND NATIONAL IDENTITIES, AND OBSCURES THE MULTI-LAYERED TENSIONS WITHIN CHECHEN SOCIETY.</p>	01.21.28.00
<p>HOST: IN THE 20TH CENTURY, AS THE PROCESS OF GLOBALIZATION BROUGHT PEOPLE FROM ALL NATIONS TOGETHER IN NUMEROUS WAYS, INDIVIDUALS SHARED THEIR STORIES, EXPRESSING THEIR IDENTITIES. AND THESE NARRATIVES WERE UNDERSTOOD IN A BROADER, TRANSNATIONAL CONTEXT.</p>	01.21.49.00

<p>EVENTS SUCH AS REVOLUTIONS, WORLD WARS, AND ENVIRONMENTAL DISASTERS HAVE MADE IT CLEAR THAT THOUGH INDIVIDUAL IDENTITIES WERE DIVERSE, HUMANITY WAS LINKED BY A SHARED FATE. EVENTS ANYWHERE COULD AFFECT PEOPLE EVERYWHERE.</p> <p>WILLIAM H. MCNEILL AND HIS SON J. R. MCNEILL REPRESENT TWO GENERATIONS OF WORLD HISTORIANS. THEIR WORK HAS RESULTED IN TWO DIFFERENT PERSPECTIVES ON WORLD HISTORY. THE FATHER EMPHASIZING DIFFUSION – OF IDEAS, TECHNOLOGY, CULTURE – AS THE PRIMARY AGENT OF GLOBAL HISTORICAL CHANGE - THE SON, FOCUSING ON ENVIRONMENTAL CHANGE ON A GLOBAL SCALE. HEIDI ROUPP, FOUNDER OF WORLD HISTORY CONNECTED, JOINS THEM TO DISCUSS THESE DISTINCT APPROACHES AND THEIR COLLABORATION ON AN OVERVIEW OF WORLD HISTORY.</p>	
<p>HEIDI ROUPP: Since writing your path-breaking world history <i>The Rise of the West</i> how have you changed your interpretation of world history?</p>	01.22.58.00
<p>WILLIAM MCNEILL: I think the principal change is that over the decades as I worked on the subject, I felt less and less satisfied in having world history built around a series of contemporary interacting civilizations, civilizations as the actors around which the stories were built. And more and more it seemed to me that the links between the separate civilizations were more powerful and more influential and shaped the total, transformation of human experience in a way that treating one civilization separately from another did not permit.</p>	01.23.07.00
<p>HEIDI ROUPP: Now how do you think the field has changed since <i>The Rise of the West</i>?</p>	01.23.44.00
<p>J.R. MCNEILL: The biggest transformation in the 40 years since <i>The Rise of the West</i> is one that <i>The Rise of the West</i> helped to advance and that is a re-orientation of attention within world history to the theme of interaction among societies, among cultures, among civilizations which is now ever more so the main thrust of world history writing, world history research, and world history teaching.</p>	01.23.48.00
<p>WILLIAM MCNEILL: And contemporary experience.</p>	01.24.18.00
<p>HEIDI ROUPP: And world history. And contemporary experience.</p>	01.24.20.00
<p>J.R. MCNEILL: And contemporary experience.</p>	01.24.21.00
<p>HEIDI ROUPP: Well, John, how is globalization important in this mix?</p>	01.24.22.00
<p>J.R. MCNEILL: Well, in several ways I suppose. First of all, as everybody knows, we live in an age of globalization and that means that the interactions amongst peoples, cultures, societies are happening faster than previously and, in greater quantities so that the importance of understanding other folks and how to deal with other folks is at a premium in this day and age. We've had true globalization involving all the main inhabited parts of the world for 500 years. So it's an ongoing process and by no means is this the climax of it.</p>	01.24.27.00

<p>WILLIAM MCNEILL: And it's becoming more powerful every day and has not just across the past 500 years but across the whole history of humankind. Communication has been intensifying, accelerating, its carrying capacity has been expanding, not uninterruptedly, sporadically from the time people first learned to speak.</p>	01:25:15:00
<p>J.R. MCNEILL: Probably the single greatest contribution that a good understanding and presentation of world history could make is to reduce some of the sharp edges in the ethnic and ethno religious identities. And these are often dearly felt and cause all manner of frictions within multiethnic societies and between societies. But an appreciation of the extent to which we were all a product of a common heritage can, I think, blunt some of the sharpness of ethno religious difference. And if it could, that would be a worthy outcome.</p>	01:25:37:00
<p>HOST: OVER TIME AND AROUND THE GLOBE, THE HISTORICAL FORCES THAT ACCELERATED THE INTEGRATION OF THE PEOPLES OF THE WORLD HAVE ALSO SHARPENED THE AWARENESS OF DIFFERENCES AMONG THEM.</p> <p>WORLD HISTORY SEEKS TO BRIDGE THE TENSIONS BETWEEN THESE TWO DYNAMIC PROCESSES.</p> <p>SO THE STUDY OF WORLD HISTORY IS IN ITSELF A PRODUCT OF HISTORY. IT MIGHT BE SAID THAT IT IS HUMANITY'S ATTEMPT TO FULLY UNDERSTAND ITSELF IN AN AGE OF GLOBALIZATION.</p>	01:26:28:00
WEB TAG	01:26:57:00
PROGRAM CREDITS	01:26:58:00
SPECIAL THANKS	01:27:33:00
OPB LOGO	01:27:48:00
ANNENBERG LOGO	01:27:55:00
1-800 ORDER TAG	01:28:10:00
END	01:28:25:00