



Jeff Russell congratulates Bob Kelley

Harris Faults Simple Views Of Racism

THE OPTIMISTIC VIEW OF RACE relations adopted by Black conservatives in recent years is too simple, failing to take into account a "complex and troubling relationship" with whites that is rooted as much in economics and politics as in slavery.

So concluded Prof. Carl Harris's "Historical Critique of Black Conservatism," at this year's first History Associates luncheon last October.

Using the work of San Jose State Prof. Shelby Steele as an example of the thinking of an "energetic, highly articulate, intelligent" group that includes Supreme Court Justice Clarence Thomas, Prof. Harris explained that Black conservatives share a belief that dependence on government protection against racism is now a greater threat to Blacks than racism itself.

"In Shelby Steele's view, racism has been receding since the civil rights movement of the 1960s, and is now more like a 'mad bee' than a 'raging lion,'" he said.

"He thinks of government programs as 'winter coats in April.' They were

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FACULTY RESEARCH LECTURER

Hooray for Bob Kelley!

HISTORY'S ROBERT KELLEY, a historian's historian who has published major works on topics as disparate as Anglo-American culture and California water policy while consistently being ranked as one of UCSB's top teachers in his 35-year career here, has been chosen Faculty Research Lecturer for 1992-93.

"This is unquestionably a crowning achievement," Prof. Kelley said after

receiving the highest honor that the Academic Senate can bestow on one of its members. "I am immensely grateful."

Speaking for the selection committee, which he chaired, History Prof. Jeffrey Russell called Prof. Kelley "the leader among political historians at

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Remak to Tell Associates About a 'Very Civil War'

A WAR THAT HAD FEW BATTLES and even fewer casualties will be the topic of this month's History Associates luncheon lecture as History Prof. Joachim Remak tells about the civil war that gripped Switzerland in 1847.

Entitled "A Very Civil War," the talk will analyze circumstances that made the Swiss experience very different from the ordeal that the United States would suffer in its own Civil War some 15 years later.

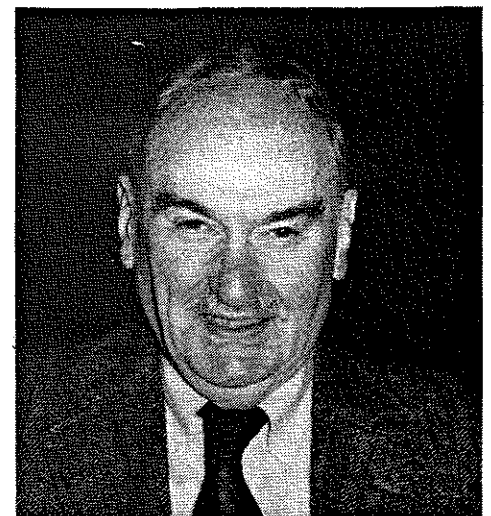
Although both wars involved issues of states' rights versus federal powers, the Swiss war ended quickly, drew little attention from the outside world, and left none of the painful scars that as much as a century later kept the American South alienated from the rest of the United States.

A European diplomatic historian, Prof. Remak has written extensively on the history of Germany in the 20th

century. His books include *The Origins of World War I*, *The Nazi Years*, and *The Origins of the Second World War*.

"I got fed up with histories that showed what idiots people could be,"

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Prof. Joachim Remak

FROM THE CHAIR

LAST YEAR FORMER PRESIDENT GARDNER CALLED UPON UC faculty to upgrade undergraduate instruction, and the History Department responded by creating a Freshman Seminar program.

We have scheduled five such courses this year and limited enrollment to 12. The seminars meet for two hours each week from the second through the ninth weeks and yield two units of credit (i.e., half the meeting time and half the credits of most seminar courses).

Thus students will be finished with these seminars before the last week of classes and the rush to prepare for finals.

This quarter, Abe Friesen is introducing beginning students to "Martin Luther and the German Reformation," and Bill Bonadio offers "Free Speech and the First Amendment."

In the spring quarter, students will be able to choose between Luke Roberts on "Samurai Japan," Zaragosa Vargas on "Topics in Twentieth-Century Chicano History" and me on "Elizabeth I and the English People."

I've taught freshmen and women many times, but usually in a large lecture hall. I'm looking forward to sitting around a table with a group of students all of whom are in the early stages of their UCSB careers and talking about Elizabethan England. It will, I'm sure, be a lot of fun.

Another side of the work of faculty in this department which should not be overlooked is service to other programs on the campus and to the University of California on a systemwide basis.

Elliot Brownlee, for example, spent much of last year in Oakland as Vice-Chair of the systemwide Academic Senate, and he is spending even more time as Chair of the same body this year.

Bob Collins is in Washington DC as director of UCSB's Washington Center. Among many other duties, he teaches and advises 40 or more UCSB undergraduates who are doing internships and coursework in the nation's capitol. If you're heading that way, look him up (202-296-4321; FAX 202-296-4377) so he'll know we haven't forgotten him.

Here on campus, Pat Cohen is serving as chair of the Women's Studies Program, and Nancy Gallagher and Sharon Farmer will also be teaching one course each in Women's Studies.

Frank Dutra has served as acting chair of Latin American and Iberian Studies, and Rod Nash is chair of Environmental Studies.

Zaragosa Vargas has just been appointed an Assistant Dean in the College of Letters and Science.

Josh Fogel chaired Asian Studies for two years before taking up his NEH Fellowship this year, and he has taught Yiddish in the German department.

Luke Roberts is also teaching the Japanese language in that department as well as Japanese history here.

We're all over the place, aren't we?

J. Sears McGee



Lisa and Robert Kallet-Marx

If It's Ancient History, It Must Be Kallet-Marx; But Which One?

"BOY, THAT LISA KALLET-MARX is really something," an admiring grad student said recently, referring to the Department's new ancient Greek historian. "She's not just teaching Greek history, but Roman, too!"

Wrong.

Lisa Kallet-Marx is really something, all right. The product of a nationwide search to replace veteran Greek historian Frank Frost, she comes to UCSB after stints at two of the nation's most prestigious colleges—Smith and Swarthmore. Wide-ranging in her interests and training, she has published on topics as varied as the Athenian Tribute Lists and women in Athenian society. Her book, *Money, Expense, and Naval Power in Thucydides 1-5.24*, is being published by University of California Press.

But if the name Kallet-Marx is attached to a Roman history course, then the instructor can only be Lisa's spouse, Robert Kallet-Marx, who was recruited by UCSB's

Classics Department the same year that History hired Lisa.

Equally special, Robert Kallet-Marx is a Roman Republican historian and former Rhodes Scholar who was teaching at the University of Toronto—considered by many to be the best Classics Department in North America—when hired by UCSB. His book, *Hegemony to Empire*, a reappraisal of the method of provincial government during the Republic, also is being published by University of California Press.

There was similar confusion in the Classics Department

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Adoption, Events, and the Peruvian *Longue Durée*

BY SHARON FARMER

(Ed. Note: After almost a year in Peru to complete the adoption of her daughter, Roxana, Associate Prof. Sharon Farmer returned to UCSB this Fall to resume her life as a historian of medieval European history. She plans to write a book about her experiences.)

NOTES FROM MY PERUVIAN journal (November 11, 1991-October 1, 1992):

Huaraz, April 6, 1992

There was a presidential military coup in Lima last night. Local terrorists bombed the electric tower in Yungay (about 10 miles from here) in retaliation, and we have thus been without electricity for 24 hours. I don't know yet how the political events will affect Roxana's adoption.

Huaraz, April 27

The courts, which have been closed since the coup, were supposed to reopen today, but they didn't. There were fireworks around 3 a.m. this morning, and I was convinced, in my half-sleep, that the Sendero had bombed the courthouse. I could see Roxana's dossier going up in flames.

Huaraz, July 23, 1992

It's the second of two days of 'armed strike'—imposed on the people by the Sendero. No one came to work today, I haven't been outside for two days, and the buses aren't coming in from Lima—so we must wait even longer for the analysis of Roxana's footprints, which was supposed to arrive in the mail two weeks ago!

There were numerous bombs in Lima yesterday, and we heard about five here during the night. I lay in bed thinking about the Mormon missionaries who were recently killed by terrorists, and wondering when and if my missionary hosts will be targeted. The image of the little girl who lost her leg in Miraflores [a suburb of Lima] kept flashing through my mind, and I trembled for the safety of Roxana.

Huaraz, September 5

We've been without electricity for 36 hours. Food is spoiling, and the babies have giardia [an intestinal parasite] again. Yesterday, Gladys washed Roxana's diapers by hand, with water boiled on the stove. I'll have to do the same this afternoon if the power isn't restored.

Major historical events affect the progress of private lives, the quality of life, our dreams and even our fantasies. I know. I was in Peru between November 11, 1991 and October 1, 1992. It was the time of cholera, polio and measles; the time of terrorism; the time of Fujimori's *autogolpe* (coup); and the time of a major adoption scandal, which dominated the local press between mid-February, 1991 and April 5, 1992. I was in Peru 11 months—although I'd been told, before I went down there, that my adoption of Roxana (born October 6, 1991) would take only six weeks.

How should I—a professional historian—attempt to explain the enormous delay in the progress of Roxana's



Sharon and Roxana Farmer

adoption; the radical diversion of eleven months of my life?

Certainly headline events mattered. The *autogolpe* swallowed up the month of April, closing down the judicial system, thereby putting a halt to all adoption procedures. And it came back to haunt me in September, after the adoption was formally completed and Roxana was legally mine: she lacked written authorization to leave the country, and it took 10 days, rather than two, for the proper document to arrive, because Fujimori's judicial "reform" had finally cost my judge his job.

The hype about the adoption scandal helps to account for a good five months' delay.

In mid-February the newsmedia became obsessed with claims that a North American lawyer living in Peru was "trafficking" in babies, and that he had over 40 Peruvian judges

on his payroll. Many of the claims against this particular lawyer were poorly founded, but they affected every adoption in Peru.

For fear of being associated with tainted adoption cases (or caught taking bribes), judges and district attorneys held back their signatures and demanded mountains of documentation

to prove that babies hadn't been stolen, and that the women claiming to be their biological mothers really were.

It was just my luck that Roxana was from one Andean region and our court was in another: for this reason our attempts to amass the documentation requested by three different district attorneys (they kept losing their jobs to the reform) took longer than most.

Even the Sendero Luminoso terrorists affected the progress of Roxana's adoption. Frequent power outages meant that important documents couldn't be photocopied; armed strikes occasionally closed down the courts and the postal system; the bombing of telephone towers sometimes crippled our attempts to communicate with our lawyer in the town where Roxana was born.

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Coping With Suspicion, Terror and the *Longue Durée*

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Events mattered. But they were not the whole story. As a historian I was originally trained in the French “*Annales* school” method of doing history. It is a method that emphasizes the “*longue durée*”—that is to say, deep structures of culture and behavior. And indeed, everywhere that I turned in Peru I found that the deeper cultural structures affected how events resonated, and in turn, how they affected my life.

To understand the importance of February’s adoption scandal, for instance, we have to know more than just the bare facts: that babies are sometimes stolen in Peru (but not nearly as often as people believe they are) and women are sometimes paid to impersonate biological mothers in court.

We have to understand just what is making Peruvians so nervous about international adoptions—and we find that it has as much to do with Peruvian cultural attitudes as with the “facts” of international adoption.

First, many Peruvians have great difficulty believing that white North Americans and Europeans would adopt brown indigenous babies because they want to love them and raise them as their own.

Wild rumors are always circulating—that North Americans want to take these babies home and raise them as servants, that Peruvian children are showing up in white slave markets in Amsterdam, that the

organs of these babies are being sold to Italian and U.S. hospitals. These rumors feed on the prejudices built into Peru’s post-Conquistadora culture, on Latin American attitudes towards kinship, and on indigenous legends.

The culture of the Conquistadors is still so strong in Peru that the central government of mestizos and Europeans hardly seems to serve the indigenous people who make up the majority of the population. And mestizos and Europeans are often so prejudiced against indigenous peoples (or “*cholos*” when they migrate to the cities) that they would barely think about adopting indigenous babies, except perhaps (as was the case a few generations back) as servants.

Moreover, Latin American culture places enormous emphasis on blood kinship

and other intensely personal local ties. It is hard, therefore, for many Peruvians to imagine that international adoptive families would work in the same way that other nuclear families do, since the essential blood and local ties aren’t there.

Finally, the indigenous people’s distrust of lighter skinned outsiders finds its home in an abiding myth called “*pishtako*.” According to that myth, a *pishtako* is a white person who kills native Peruvians and collects their “fat,” which is then used in automobiles and airplanes.

It’s a very short step from the widespread belief in *pishtako* to the idea that gringo hospitals in North America and Europe are buying up the organs of brown Latin American babies.

One final cultural factor—an emphasis on public honor, and a desire to avoid public shame—helps to explain some of the negative attitudes that some Peruvians have towards adoptions and gringos who adopt.

Peru is now one of the poorest countries in Latin America, and it has thousands and thousands of orphaned poor children for which the government and the social system can’t provide. Practically speaking, Peruvian authorities should rejoice that people in other countries are willing to relieve Peru’s internal burden by taking babies out of Peru and giving them better lives.

But international adop-

tions draw the wrong kind of attention to Peru: they expose its shame—its inability to take care of its own. I had friends who were deeply affected by this pervasive desire to avoid shame: when they first arrived in Peru they sought special permission to remove the child they were about to adopt from his orphanage, because children in that orphanage were dying of cholera.

I was an outsider, so what obligations did Edmundo have towards me, or even towards Roxana?

The director of the orphanage refused to grant that permission because he didn’t want anyone to know that his orphanage had a cholera problem.

The cultural emphasis on shame and on blood and local ties affected my relationship with my provincial lawyer (Lima lawyers are a bit more cosmopolitan), thereby exacerbating the effects of every crisis that we encountered.

I was an outsider, so what obligations did Edmundo have towards me, or even towards Roxana? Every two weeks or so Edmundo

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If you are a grad trying to get in touch with an old classmate, or a community member or alum with an article or story, why not drop us a line?

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During Six Weeks in Peru that Lasted 11 Months

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would threaten to drop my case, because it might bring shame on his practice, and I found that my attempts to appeal to him on a humanitarian basis (Roxana would end up in a Peruvian orphanage for the next 18 years) had very little effect.

But the major cultural attitude affecting my relationship with Edmundo, and with others as well, was what one anthropologist of Latin American culture has called an emphasis on "event" rather than on "schedule."

As an historian of rituals and popular culture I should have rejoiced in this emphasis on the "event": it means, on one level, that elaborate celebrations and fiestas are an integral part of Peruvian life.

But as an uptight North American who just wanted to get on with things (or a desperate mother who wanted to go home), I found that this propensity to drop everything in order to have a fiesta sometimes tried my patience.

I was fascinated, in late May, by the two-week-long celebration of the feast of Huaraz's major religious image (El Señor de la Soledad); I enjoyed the bonfires and native dances that marked St. Juan's day in late June; and I made an effort to consider the importance of patriotism during the week-long celebration of Peru's independence day in late July.

But by late August, when the feast of St. Rose of Lima hindered my efforts finally

to leave Huaraz for the last time, I clenched my fists and screamed, "Don't these people ever work?"

The emphasis on event over schedule also helps to explain why Peruvians are frequently late for appointments, or simply don't show up at all: whatever they are doing at the time (the "event") takes precedence over whatever else they might be doing. I was not the only adopting parent in Peru who had to learn that we were "events" in our law-

yers' worlds only as long as we were close enough to look them in the eye.

Roxana was five weeks old when she was first placed in my arms on November 11, 1992, and eleven months old when the judge finally signed our adoption papers on September 4, 1992. Five days later she was legally mine, but there was still more paperwork to accomplish in order to get her passport and visa. We came home to Santa Barbara on October 1, 1992.

While Roxana and I waited out our final days in Peru, the government captured and imprisoned Abimael Guzmán, the founder of the Sendero Luminoso terrorist movement; and it was considering legislation that would reform international adoption procedures. There is thus the possibility that new events will ameliorate the experiences of adopting families in Peru.

But I'm not ready to place any bets.

Harris on Black Conservatism

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needed when racism was more prevalent, but now all they do is burden Blacks and make them uncomfortable."

But racism continues to play a social and political role in this country, Prof. Harris said, and this means programs like Affirmative Action are still necessary.

The writings of Shelby Steele's twin brother Claude, a professor of psychology, have been more sensitive to this aspect of racism, which goes back to the early 19th century, he said.

"Only one-fourth of Southern white families owned slaves," Prof. Harris explained. "The heavy majority without slaves got no economic benefit from the system.

"So the white slave-owning elite fostered the idea that difference in skin color

was more important than differences in wealth. All whites were equal and could share in the prestige of the aristocracy."

This lower status for Blacks played a similar role for immigrants in the North, he said.

"Every immigrant knew when he came in that he was not at the bottom but above somebody else," Prof. Harris said. "The 'melting pot' was made possible because of white unity against Black inequality."

This stigma survives, and is the reason people continue to devalue the accomplishments of Blacks and to treat them as underachievers, he said. For this reason, Claude Steele argues for more teaching of Black art and culture in the university curriculum.

"Without such courses,

the curriculum reinforces the stigma, signaling Black students that their culture is something to be left behind them."

During a question-and-answer period, Prof. Harris said he agreed with Claude Steele that the stigma against Blacks is not going to die down by itself. Affirmative Action has helped, despite the costs, he said, because "without it we would not have so many Blacks in positions of power and prestige today, as the Black conservatives themselves recognize."

Remak Lecture

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Prof. Remak explains. "I wanted to study something that showed what smart and sensible behavior could accomplish."

Calling his recently completed book on the Swiss war "a sort of counter-history," Prof. Remak said it originally was going to be just one chapter of a three-part study of intelligent actions.

The two other parts would deal with the founding of the International Red Cross and the peaceable separation of Norway and Sweden in 1905.

"I thought I would do the Swiss war in six months," he said. "But it has taken almost four years."

During those years, Prof. Remak made several trips to Switzerland to gather materials.

Prof. Remak retired in 1991 after more than 25 years at UCSB, including seven as chair of the Department. His awards include a Guggenheim Fellowship, the Higby Prize of the American Historical Association and the Borden Award of Stanford's Hoover Institution, given for his 1959 book on *Sarajevo, The Story of a Political Murder*.

This second talk in the 1992-93 luncheon-lecture series will be held 12 noon on Wednesday, Dec. 9, at the Sheraton Hotel, 1111 E. Cabrillo. Tickets are \$13 for members and \$15 for non-members.

Reservations can be made through the UCSB Office of Community Relations at 893-4388.

Kallet-Marxes

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ment this term, when Lisa offered a course in Thucydides.

"Our grad students kept asking why the new Roman historian was giving a course in Greek history," Classics Chair John Sullivan reports.

The confusion is due to steps the two departments took when Lisa and Bob were hired.

In order to take advantage of the unique opportunities they posed, History and Classics gave affiliated status in their departments to each spouse, and arranged for the two to trade places for at least one course a year.

"Bob and I consider ourselves classicists as much as historians," Lisa explains.

"Neither of us wanted to give up the ability to teach in either discipline."

Adds Bob, "We couldn't believe it when both departments told us they liked the idea of a cooperative arrangement. We kept asking over and over, 'Are you sure?'"

In fact, says History Chair Sears McGee, History and Classics see the pair as a way to expand offerings in hard times.

"When you add in Hal Drake in Roman imperial history, we now have more range in ancient Mediterranean history than we've ever had," he notes.

All of which seems to be worth a little confusion.

Kelley Honor

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tempting to integrate the insights of quantitative political research with "studies of the cultural dimensions of political behavior."

Particularly impressive, he said, is Prof. Kelley's latest book, *Battling the Inland Sea*, published by University of California Press in 1989, which one reviewer called "a model for doing public history."

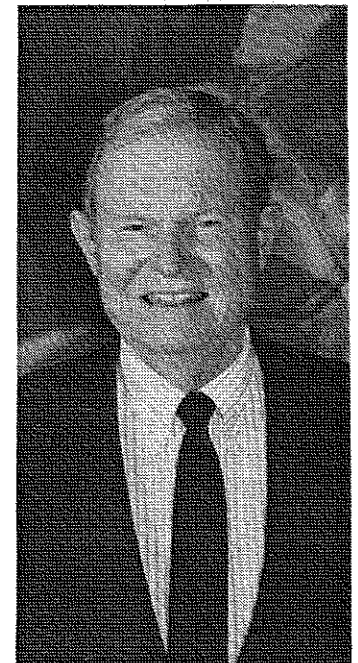
Appropriately enough, Prof. Kelley was one of the founders of the sub-discipline of public history.

"Bob Kelley devised our graduate program in Public History in 1975, and he created the undergraduate major in the History of Public Policy in 1983," History Chair Sears McGee said. "These programs significantly altered the profile of our department and played a prominent role in the national reputation we now enjoy."

Prof. Kelley, who received his BA from UCSB in 1948, is the seventh historian to be recognized as Faculty Research Lecturer since the award was created in 1955. The others are Wilbur

Jacobs (1956), William Ellison (1958), Warren Hollister (1965), Alexander DeConde (1967), Immanuel Hsu (1971) and Jeffrey Russell (1991).

He is, moreover, the first historian — and only the second Senate member — to have won both the Research Lectureship and the Plous Award, given by the Senate to the outstanding junior faculty member.



Prof. Robert Kelley



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