

HIST1001: Europe and the World

Callaghan

Semester 2 - 2023



THE UNIVERSITY OF
NEWCASTLE
AUSTRALIA

The School of Humanities, Creative Industries and Social Sciences is committed to providing an inclusive environment in which all cultures are accorded respect and all students and staff are expected to act with honesty, fairness, trustworthiness and accountability in dealings with others. The School recognises and respects the unique histories and cultures of Aboriginal and Torres Strait Islander peoples, their unbroken relationship with the lands and the waters of Australia over millennia, and the validity of Aboriginal ways of knowing. We are dedicated to reconciliation and to offering opportunities for Aboriginal and Torres Strait Islander peoples to access and succeed in higher education.

OVERVIEW

Course Description

This course explores the history of European encounters with the wider world, from the 'discovery' of the Americas in 1492 to the present. It investigates the people, events, myths, and ideas that have shaped European and world history. While adhering to a chronological structure, the overall approach will be thematic, covering topics that have informed Europe's complex and often troubled interactions with the peoples and places beyond its borders.

Requisites

This course replaces HIST1080. If you have successfully completed HIST1080 you cannot enrol in this course.

Contact Hours

Callaghan Lecture

Face to Face On Campus

1 hour(s) per Week for 12 Weeks starting Week 1

Tutorial

Face to Face On Campus

1 hour(s) per Week for 11 Weeks starting Week 1

Weeks 1-9, 11-12

Unit Weighting Workload

10

Students are required to spend on average 120-140 hours of effort (contact and non-contact) including assessments per 10 unit course.

COURSE OUTLINE

www.newcastle.edu.au

CRICOS Provider 00109J

CONTACTS

Course Coordinator **Callaghan and Online**
Dr Sacha Davis
Sacha.Davis@newcastle.edu.au
(02) 4921 5217
Consultation: I'm happy to consult in person or by Zoom. Please don't hesitate to email me (or ask me in class) to arrange a suitable time.

Teaching Staff **Callaghan**
Sebastian Meredith
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Consultation: Please email me (or ask in class) to arrange a suitable time.

Other teaching staff will be advised on the course Canvas site.

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SYLLABUS

Course Content European encounters with the wider world shaped Europe itself. Whether investigating the 'discovery' of the Americas, and/or the building of states, empires and nations, you will study the origins and nature of Europe's interactions with the lands and peoples beyond its borders. With a focus on primary sources, the course will introduce you to some of the key events, issues and themes of the European past that still resonate today.

You will also begin to learn the foundational themes, methods and skills necessary for the study of history at the tertiary level. The course enables you to explore the historical origins of Europe's role in world affairs today. With Europe occupying a central, if contested, role on the world stage today, you will investigate the origins of this role through understanding the multiple ways that Europeans encountered the world around them.

Topics covered include:

- war, violence and invasion;
- political upheaval and transformation;
- religious beliefs and practices;
- trade, missions and empires;
- cultural encounters and exchanges;
- territorial discovery, expansion and colonisation;
- slavery, migration and diasporas;
- European encounters with the Middle East, Asia and Africa;
- decolonisation and informal empire;
- social, religious and cultural transformations in Europe and beyond.

Course Learning Outcomes **On successful completion of this course, students will be able to:**
1. Identify the main themes of Europe's encounters and interactions with the wider world.
2. Critically evaluate relevant primary and secondary sources.
3. Apply basic historical research and information literacy skills.
4. Communicate clear and concise arguments in written form relevant to the history discipline.

Course Materials

Required Reading:

- There are set readings for every week of the course, starting from week 2. Copies of all essential readings can be found in Course Readings on Canvas. The same readings are available for purchase as a printed course reader from the print centre: www.uni-print.com.au. I encourage you to purchase a copy of the reader, as it facilitates good reading and note taking practice.

ASSESSMENTS

This course has 3 assessments. Each assessment is described in more detail in the sections below.

	Assessment Name	Due Date	Involvement	Weighting	Learning Outcomes
1	Essay Structuring Exercise (30%)	Friday 11 August (Week 4), 11.59pm	Individual	30%	1, 2, 4
2	Short answer questions (25%)	The test will be available online between 1-6pm on Friday 27 October (week 13). Once you commence, you will have 1 hour to complete the test. The test will automatically close at 6pm, so you must commence by 5 pm to have the full hour to complete.	Individual	25%	1, 2, 4
3	Essay (45%)	Friday 22 September (Week 10), 11.59pm	Individual	45%	1, 2, 3, 4

Late Submissions

The mark for an assessment item submitted after the designated time on the due date, without an approved extension of time, will be reduced by 10% of the possible maximum mark for that assessment item for each day or part day that the assessment item is late. Note: this applies equally to week and weekend days.

Assessment 1 - Essay Structuring Exercise (30%)

Assessment Type Purpose

Written Assignment

Each discipline has its own particular approaches and rules regarding how ideas are expressed. For historians, the essay is the core form of written expression. This assignment provides the opportunity to develop essay writing skills, especially the logical and effective presentation of your essay thesis. (By "thesis", I mean the argument your essay seeks to "prove").

Description

Choose a topic week from the course guide and respond to the Essay Structuring Exercise - Question. Your response is in the form of a carefully structured Essay, following the guidelines on Canvas. To support your argument, utilize the Essential primary and secondary sources for that week, in addition to three other secondary sources from the Additional reading or your own search for material. Your essay must use 1 1/2 line spacing and be fully referenced using Chicago footnotes and bibliography style; a guide is available on Canvas

Before writing this assignment, please be sure to review the Lecture Writing Module on Canvas, and to follow the essay writing checklist (also on Canvas).

Please note: you cannot write your Essay on the same topic as your Essay Structuring Exercise; (e.g. if you choose to write on the Aztecs for the Essay Structuring Exercise, you cannot write on the Aztecs for your Essay).

Weighting

30%

Length

1,000 words, including footnotes but excluding bib

Due Date

Friday 11 August (Week 4), 11.59pm

Submission Method

Online

Assessment Criteria	Please submit the assignment via Canvas.
Return Method	A rubric for the essay structuring exercise will be made available from Canvas.
Feedback Provided	Online Online - Within 3 weeks of submission.. Feedback on the assessment will be provided via Canvas.

Assessment 2 - Short answer questions (25%)

Assessment Type	Quiz
Purpose	To test your understanding of the material covered in the course, in the lectures and particularly the tutorials.
Description	You will be required to write four (4) short paragraph answers (250 words each) to questions based on a selection of themes outlined in the final lecture. In order to prepare for the test, it is essential to attend lectures and tutorials, and to keep up with the weekly readings. You are encouraged to take thorough notes throughout the course to aid your revision for the quiz. Please Note: you must answer the test in your own words. Tests are submitted to Turnitin to ensure that plagiarism does not occur.
Weighting	25%
Length	1 hour – approx. 1,000 words
Due Date	The test will be available online between 1-6pm on Friday 27 October (week 13). Once you commence, you will have 1 hour to complete the test. The test will automatically close at 6pm, so you must commence by 5 pm to have the full hour to complete.
Submission Method	Online The test will be available on Canvas.
Assessment Criteria	You will be marked according to the historical accuracy, sophistication and cohesion of your answers in relation the broad themes addressed in the course lectures and tutorials.
Return Method	Not Returned
Feedback Provided	No Feedback - Within three weeks of sitting the test.. Students will be provided with a final mark for the quiz.

Assessment 3 - Essay (45%)

Assessment Type	Essay
Purpose	To further develop your skills in using primary and secondary material and to present your interpretations using conventions of historical argument.
Description	Select an essay topic from the list at the end of this course outline; research your response to the question using primary and scholarly secondary sources material and present it as historical argument. Use at least eight sources in total. Your essay must use 1 1/2 line spacing and be fully referenced using Chicago footnotes and bibliography style; a guide is available on Canvas In order to assist your research, a library skills module will be made available to you via Canvas. You may also find it helpful to review the Lecture Writing Module. Please Note: you cannot write your Essay on the same topic as you wrote on for your Essay Structuring Exercise.
Weighting	45%
Length	2,000 words, including footnotes but excluding bib
Due Date	Friday 22 September (Week 10), 11.59pm
Submission Method	Online The assessment is to be submitted via Canvas.
Assessment Criteria	A rubric will be made available via Canvas.
Return Method	Online
Feedback Provided	Online - Within 3 weeks of submission. Feedback on the assessment will be provided via Canvas.

ADDITIONAL INFORMATION

Grading Scheme

This course is graded as follows:

Range of Marks	Grade	Description
85-100	High Distinction (HD)	Outstanding standard indicating comprehensive knowledge and understanding of the relevant materials; demonstration of an outstanding level of academic achievement; mastery of skills*; and achievement of all assessment objectives.
75-84	Distinction (D)	Excellent standard indicating a very high level of knowledge and understanding of the relevant materials; demonstration of a very high level of academic ability; sound development of skills*; and achievement of all assessment objectives.
65-74	Credit (C)	Good standard indicating a high level of knowledge and understanding of the relevant materials; demonstration of a high level of academic achievement; reasonable development of skills*; and achievement of all learning outcomes.
50-64	Pass (P)	Satisfactory standard indicating an adequate knowledge and understanding of the relevant materials; demonstration of an adequate level of academic achievement; satisfactory development of skills*; and achievement of all learning outcomes.
0-49	Fail (FF)	Failure to satisfactorily achieve learning outcomes. If all compulsory course components are not completed the mark will be zero. A fail grade may also be awarded following disciplinary action.

*Skills are those identified for the purposes of assessment task(s).

Attendance

Attendance/participation will be recorded in the following components:

- Tutorial (Method of recording: As a backup to the university's attendance recording, a roll will be circulated weekly.)

Communication Methods

Communication methods used in this course include:

- Canvas Course Site: Students will receive communications via the posting of content or announcements on the Canvas course site.
- Email: Students will receive communications via their student email account.
- Face to Face: Communication will be provided via face to face meetings or supervision.

Course Evaluation

Each year feedback is sought from students and other stakeholders about the courses offered in the University for the purposes of identifying areas of excellence and potential improvement.

As a result of student feedback, the following changes have been made to this offering of the course:

- The previous course offering was well received, and although I make small updates every year, no significant changes were required. I look forward to your feedback about this year's offering.

Oral Interviews (Vivas)

As part of the evaluation process of any assessment item in this course an oral examination (viva) may be conducted. The purpose of the oral examination is to verify the authorship of the material submitted in response to the assessment task. The oral examination will be conducted in accordance with the principles set out in the [Oral Examination \(viva\) Procedure](#). In cases where the oral examination reveals the assessment item may not be the student's own work the case will be dealt with under the [Student Conduct Rule](#).

Academic Misconduct	All students are required to meet the academic integrity standards of the University. These standards reinforce the importance of integrity and honesty in an academic environment. Academic Integrity policies apply to all students of the University in all modes of study and in all locations. For the Student Academic Integrity Policy, refer to https://policies.newcastle.edu.au/document/view-current.php?id=35 .
Adverse Circumstances	<p>The University acknowledges the right of students to seek consideration for the impact of allowable adverse circumstances that may affect their performance in assessment item(s). Applications for special consideration due to adverse circumstances will be made using the online Adverse Circumstances system where:</p> <ol style="list-style-type: none">1. the assessment item is a major assessment item; or2. the assessment item is a minor assessment item and the Course Co-ordinator has specified in the Course Outline that students may apply the online Adverse Circumstances system;3. you are requesting a change of placement; or4. the course has a compulsory attendance requirement. <p>Before applying you must refer to the Adverse Circumstance Affecting Assessment Items Procedure available at: https://policies.newcastle.edu.au/document/view-current.php?id=236</p>
Important Policy Information	<p>The Help button in the Canvas Navigation menu contains helpful information for using the Learning Management System. Students should familiarise themselves with the policies and procedures at https://www.newcastle.edu.au/current-students/no-room-for/policies-and-procedures that support a safe and respectful environment at the University.</p>

This course outline was approved by the Head of School. No alteration of this course outline is permitted without Head of School approval. If a change is approved, students will be notified and an amended course outline will be provided in the same manner as the original.

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Weekly Schedule

Week	Week Begins	Lecture	Tutorial	Assessment Due
Module 1: Origins of Empire				
1	18 July	The Rise of Europe	Introduction	
2	25 July	Europe and Its Overseas Empires	Voyages of Exploration	
3	1 Aug	The Conquest of Latin America	Europeans and American Indians	
Module 2: Conquering the World				
4	8 Aug	Slavery and the Atlantic	The Atlantic Slave Trade	Essay Structuring Exercise Friday 11 August
5	15 Aug	The Age of Revolutions	The Atlantic Revolutions and the Rights of Man	
6	22 Aug	China and the West	The Opium Wars	
Module 3: Globalisation of Empire				
7	29 Aug	The British Empire	British India and the Raj	
8	5 Sep	The New Imperialism	Colonialism and Genocide in Africa	
9	12 Sep	The World at War	The Armenian Genocide	
Module 4: Decline of Empire				
10	19 Sept	Dividing the Middle East	Reading Week – no tutorial	Major Essay Friday 22 September
Mid Semester Break Monday 26 September – Friday 7 October				
11	10 Oct	The End of Empire	Decolonisation	
12	17 Oct	The Empire Strikes Back	"Clash of Civilisations"?	
13	24 Oct			Class Test – Online Friday 27 October, available between 1-6pm.

TUTORIAL PROGRAMME

The tutorials are the main place where learning occurs for this course. The lectures provide a broad overview, but it is in the tutorials that we go into the depth necessary to gain a thorough understanding of the course material. It is in the tutorials that we lay the groundwork for the course assessments. The tutorials are your first port of call in raising any questions you have about the course. It is very difficult to do well in this course without regular tutorial attendance. In order to get the most out of the tutorials, it is important to come prepared to participate in group discussion. To do this, it is necessary to do the reading beforehand, and come with initial responses to the tutorial questions.

Week 1: Introduction

This week you'll meet your fellow tutorial students, and discuss the course assessments.

We will also begin with our course content, so it is important to come prepared by having done the readings beforehand. Most weeks we will have primary and secondary sources. As this week is primarily an introduction, we start off with only one primary source. We consider Marco Polo's account of Kinsay [Hangchow] in China, and ask what impression the Chinese made on him. This gives us a window into European impressions of the non-European world before the Age of European Exploration.

Essential Readings

Primary Source:

Marco Polo: The Glories Of Kinsay [Hangchow] (c. 1300) Medieval History Sourcebook.
<https://sourcebooks.fordham.edu/source/polo-kinsay.asp>

Questions:

1. How did the city of Kinsay strike Polo? What details were important to him, and why did he focus on these?
2. What comparisons does Polo draw between Kinsay and its inhabitants, and Europeans?

Week 2: Voyages of Exploration

This week we consider the early Portuguese and Spanish voyages of exploration: Portuguese explorer Vasco da Gama's discovery of a maritime route from Europe to India in 1497-1499 and Columbus' accidental discovery of the New World in 1492. We ask what motivated these journeys, and we concentrate on how Europeans and non-Europeans viewed each other.

Essential Readings

Primary Sources:

Christopher Columbus: Extracts from the Journal of his first voyage, 1492. Modern History Sourcebook
<https://sourcebooks.fordham.edu/source/columbus1.asp> [Please note: I have abridged the reading further (on Canvas); the longer version may be found by following the link.]

Extracts from *A Journal of the First Voyage of Vasco da Gama 1497-1499*, Trans. E. G. Ravenstein (New York: Burt Franklin, 1898/Project Gutenberg 2014) <https://www.gutenberg.org/files/46440/46440-h/46440-h.htm> [Please note: I have abridged the reading further (on Canvas); the longer version may be found by following the link.]

Secondary Sources:

Claudia Rogers, "Christopher Who?" *History Today* 67, No.8 (2017): 38-49

M. N. Pearson, M.N The Portuguese in India (New York : Cambridge University Press, 2006), 5-39.
https://encore.newcastle.edu.au/iii/encore/record/C_Rb3896865?lang=eng

1. How did the manuscript writer view the people of Calicut? What kinds of details about them was he interested in, and why?
2. How why did the Zamorin respond to da Gama's gifts?
3. What were Columbus's objectives in voyaging to the west?
4. How does Columbus describe the islands and the people he encountered? What details interested him, and why were they of interest?
5. According to Rogers, how might the Tainos have viewed Columbus?
6. According to Pearson, what motivated the Portuguese voyages of exploration in the Indian Ocean?

Essay Structuring Exercise - Question: What motivated early Spanish and Portuguese voyages of exploration? [Hint: focus on Da Gama and Columbus' voyages. Consider the motives both of the explorers and the countries that backed them.]

Further Reading

Axelson, Eric. *Congo to Cape: early Portuguese explorers* (London: Faber [1973]).

Bell, Christopher Richard Vincent. *Portugal and the quest for the Indies* (London: Constable, 1974)

Childs, Wendy R. "1492-1494: Columbus and the discovery of America." *Economic History Review* 48, No. 4 (1995): 754-768.

Contente Domingues, Francisco. "Vasco da Gama's Voyage: Myths and Realities in Maritime History." *Portuguese Studies* 19 (2003): 1-8.

Crosby, Alfred W. *The Columbian voyages, the Columbian exchange, and their historians* (Washington, DC: American Historical Association, c1987) [electronic resource]

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- Davies, Hunter. *In search of Columbus* (London, England: Sinclair-Stevenson, c1991)
- Dor-Ner, Zvi. *Columbus and the age of discovery* (New York: W. Morrow, c1991)
- Flint, Valerie I. J. "The medieval world of Christopher Columbus." *Parergon* 12, No. 2 (Jan 1995): 9-27.
- Koning, Hans. *Columbus: his enterprise: exploding the myth* (New York: Monthly Review Press, c1991)
- McAlister, Lyle N. *Spain and Portugal in the New World, 1492-1700* (Minneapolis: University of Minnesota Press, c1984) [electronic resource]
- Newton, Arthur Percival. *The great age of discovery* (New York, B. Franklin [1970])
- Sale, Kirkpatrick. *The conquest of paradise: Christopher Columbus and the Columbian legacy* (New York: Plume, 1991) [Multiple Copies]
- Suranyi, Anna. *The Atlantic Connection: A History of the Atlantic World, 1450-1900* (London: Taylor & Francis Group, 2015), Chapter 2. [Electronic Resource]
- Thomas, David A. *Christopher Columbus: master of the Atlantic* (London: Deutsch, 1991)
- Wilford, John Noble. *The mysterious history of Columbus: an exploration of the man, the myth, the legacy* (New York: Knopf, c1991)

Further Primary Sources

- Columbus, Christopher. *Select letters of Christopher Columbus: with other original documents relating to this four voyages to the new world*, ed. R.H. Major (Surrey [England]: Ashgate, 2010), [electronic resource]
- Stanley, Henry E. J. *The Three Voyages of Vasco Da Gama and His Viceroyalty from the Lenda accompanied by Original Documents*. (London: Hakluyt Society/Brookfield: Ashgate 2010) [electronic resource]

Week 3: Europeans and American Indians

Contact between Europeans and Native Americans in the 16th century was one of the most dramatic clashes of societies and cultures, and from the Indian perspective one of the most tragic, in world history. Europeans came with technologies, animals, diseases, and a religion that was completely foreign to Native Americans. Some Indians proved adaptable, but on the whole disease and violence had a devastating impact.

This week we read extracts of Aztec and Spanish accounts of the Spanish Conquest of Mexico. The Aztec accounts are extracts from *The Florentine Codex*, assembled after the conquest by Friar Bernardino de Sahagún from Aztec informants. (These accounts attempt to explain why the conquest occurred. Historians have suggested that we must treat them with caution, as they seek to shift responsibility for the defeat on Moctezuma personally.) The Spanish accounts are from the Letters of Cortés back to the King of Spain, describing the conquest of the Aztecs. (We also need to treat these accounts with caution, as Cortés wished to paint his actions in the best possible light, given his mission was unauthorised.) When reading these documents, pay attention to whose views we are hearing, and what motives they may have had for presenting things the way they did.

Inga Clendinnen's essay draws attention to the contrasting cultural assumptions embedded in Spanish and Mexican military tactics during Cortés campaign against the Aztec capital, Tenochtitlan.

Essential readings

Primary Sources

Fray Bernardino de Sahagún, *The Florentine Codex* [Extracts]. American Historical Association
<https://www.historians.org/teaching-and-learning/teaching-resources-for-historians/teaching-and-learning-in-the-digital-age/the-history-of-the-americas/the-conquest-of-mexico/florentine-codex> [Please note: This abridged reading is available in the course reader or in **Course Content** on Canvas; the longer version may be found by following the link.]

Second Letter of Hernán Cortés [Extracts]. American Historical Association
<https://www.historians.org/teaching-and-learning/teaching-resources-for-historians/teaching-and-learning-in-the-digital-age/the-history-of-the-americas/the-conquest-of-mexico/letters-from-hernan-cortes> [Please note: This abridged reading is available in the course reader or in **Course Content** on Canvas; the longer version may be found by following the link.]

Secondary source

Inga Clendinnen, "Fierce and Unnatural Cruelty": Cortés and the Conquest of Mexico, *Representations*, 33 (1991), 65-84.

Tutorial discussion questions

1. How did the Aztecs, including Moctezuma, view and respond to the Spanish Conquistadors?
2. What impressions did the Spanish have of Aztec religion? How did Cortés attempt to use Aztec beliefs to his advantage?
3. Inga Clendinnen explores how attitudes have changed over time to the Spanish conquistadors defeat of native Mexicans. What were these attitudes?
4. How did the Spanish view of warfare differ to that of the native Mexicans? What were the consequences of this?

Essay Structuring Exercise - Question: Were the Spanish justified in concluding that the defeat of Native Mexicans demonstrated European superiority over Indigenous Americans? [Hint: to answer this question, it's very helpful to explain by what criteria you will measure "superiority".]

Additional readings

Primary Sources

M. Leon-Portilla (ed.), *The Broken Spears: The Aztec Account of the Conquest of Mexico* (Boston, 1990). Hernan Cortes, *Letters from Mexico*, translated and edited by Anthony Pagden (New Haven, 1986), 206-265 Bernal Díaz del Castillo, *The Conquest of New Spain*, 85-125, 216-244, 278-307

Secondary Sources

David Carrasco, *The Aztecs: A Very Short Introduction* (Oxford, 2012), chs. 1 and 7.

Eduardo Galeano, *Open Veins of Latin America* (New York, 1996), 11-20.

Ross Hassig, *Mexico and the Spanish Conquest* (Normal, 2006), 45-194.

Mark A. Burkholder and Lyman Johnson, *Colonial Latin America* (New York, 2004), 44-80. Hugh Thomas, *Conquest: Montezuma, Cortés, and the Fall of Old Mexico* (New York, 1993).

Camilla Townsend, 'Burying the White Gods: New Perspectives on the Conquest of Mexico,' *American Historical Review*, 108 (2003): 659-87.

Matthew Restall, "Under the Lordship of the King: The Myth of Spanish Completion," in Matthew Restall, *Seven Myths of the Spanish Conquest* (New York, 2004), ch. 4.

Week 4: The Atlantic Slave Trade

Reminder: The essay structuring exercise is due on Friday of Week 4.

In the fifteenth century, the Atlantic Ocean became a world trade artery, for the first time. This tutorial deals with the unprecedented transatlantic trade in African slaves, which involved the capture and sale of millions of people. In the sources this week, a European slave trader presents his point of view, highlighting some of the attitudes that allowed him to trade in human lives. The juxtaposing viewpoint is from that of a former African slave.

Essential readings

Primary sources

'The Slave Trader's View: John Barbot', in Peter T. Stearns (ed) *World History in Documents: A Comparative Reader* (New York: New York University Press, 2008), pp. 179-184.

'The African Slave Experience: Olaudah Equiano', in Peter T. Stearns (ed) *World History in Documents: A Comparative Reader* (New York: New York University Press, 2008), pp. 184-89.

Secondary sources

David Eltis, 'Africa, Slavery, and the Slave Trade, mid Seventeenth to mid-Eighteenth Centuries', in Philip D. Morgan and Nicholas Canny (eds), *Oxford Handbook of Atlantic History* (Oxford: Oxford University Press, 2011), pp. 271-86.

Tutorial discussion questions

1. What is slavery? Why do you think most slaves were Black Africans?
2. Who was John Barbot? How did the slave trade work, according to his explanation?
3. According to Barbot, why was it better for a slave to be transported by Europeans than enslaved by African slave owners?
4. What fate did African slaves often fear awaited them?
5. Who was Olaudah Equiano? What does Equiano tell us about European treatment of slaves? How might their treatment be explained?
6. What was the relationship between European slavers and African states? Why did European slave traders gravitate to strong African states?
7. What was the gender balance of the transported slaves, why was this the case and how did it compare to slavery in Africa itself?

Essay Structuring Exercise - Question: Why did the Atlantic slave trade come into existence, and how did it work commercially?

Additional reading

Primary sources

Olaudah Equiano, *The Interesting Narrative of the Life of Olaudah* (New York, 2007).

'Quobna Ottobah Cugoano,' in Adam Potkay and Sandra Burr (eds), *Black Atlantic Writers of the Eighteenth Century*., 125- 29.

Secondary sources

Thomas Benjamin, *The Atlantic World: European, Africans, Indians and their Shared History, 1400-1900* (Cambridge, 2009), 326-49.

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- David Northrup (ed.), *The Atlantic Slave Trade* (Boston, 2002).
- John Thornton, *Africa and Africans in the Making of the Atlantic World* (Cambridge, 1998).
- Patrick Manning, *Slavery and African Life: Occidental, Oriental, and African Slave Trades* (Cambridge, 1990).
- Robin Blackburn, *The Making of New World Slavery: From the Baroque to the Modern, 1492-1800* (London, 1997).
- Barbara L. Solow (ed.), *Slavery and the Rise of the Atlantic System* (New York, 1991).
- Edward Reynolds, *Stand the Storm: A History of the Atlantic Slave Trade* (New York, 1993). David Eltis, *The Rise of African Slavery in the Americas* (Cambridge, 2000).
- Herbert S. Klein, *The Atlantic Slave Trade* (Cambridge, 1999).
- Thomas Hugh. *The Slave Trade: The History of the Atlantic Slave Trade, 1440-1870* (London, 2006). Douglas Egerton, et al., *The Atlantic World: A History, 1400-1888* (2007), 461-93.
- Christopher L. Brown, *Moral Capital: Foundations of British Abolitionism* (Chapel Hill, 2006), 333-89.
- Lisa A. Lindsay, *Captives as Commodities: The Transatlantic Slave Trade* (Saddle River, N.J., 2008), ch. 4. Johannes Postma, *The Atlantic Slave Trade* (Gainesville, 2005), ch. 5.
- Vincent Carretta, *Equiano, the African: Biography of a Self-Made Man* (London, 2006), 236-69.
- David Davis, *Inhuman Bondage: The Rise and Fall of Slavery in the New World* (Oxford, 2006), chs. 11- 12, 14.
- Herbert S. Klein, *The Atlantic Slave Trade* (Cambridge, 1999), ch. 8.
- Suzanne Miers and Richard Roberts (eds.), *The End of Slavery in Africa* (Wisconsin, 1988).
- Martin Klein (ed.), *Breaking the Chains: Slavery Bondage and Emancipation in Modern Africa and Asia* (Wisconsin, 1993).
- Joel Quirk and David Richardson, 'Anti-slavery, European Identity and International Society: A Macro-historical Perspective', *Journal of Modern European History*, 7 (2009), 68-92.
- Seymour Drescher, *The Mighty Experiment: Free Labor Versus Slavery in British Emancipation* (Oxford, 2002).
- Gelien Matthews, *Caribbean Slave Revolts and the British Abolitionist Movement* (Baton Rouge, 2006).

Week 5: The Atlantic Revolutions and the 'Rights of Man'

This week looks at the major political change that first took shape in France and then in the Americas in the last part of the eighteenth century. The documents focus on the revolutionary principles and some contemporary objections to them. Both the American and the French Revolutions enunciated universal principles of human rights. There are similarities, but also differences.

In the wake of these two Revolutions, the first (and only) successful slave revolt broke out in Haiti. For this week, read **either** the chapter on the American **or** the Haitian Revolution.

Essential readings

Primary source

'The Atlantic Revolutions', in Peter T. Stearns (ed), *World History in Documents: A Comparative Reader* (New York: New York University Press, 2008), pp. 223-231.

Secondary source

David Armitage, 'The American Revolution in Atlantic Perspective', in Philip D. Morgan and Nicholas Canny (eds), *Oxford Handbook of Atlantic History* (Oxford: Oxford University Press, 2011), pp. 516-32.

David Geggus, 'The Haitian Revolution in Atlantic Perspective', in Philip D. Morgan and Nicholas Canny (eds), *Oxford Handbook of Atlantic History* (Oxford: Oxford University Press, 2011), pp. 533-49.

Tutorial discussion questions

1. What is a revolution?
2. What did 'rights' mean to the American 'Founding Fathers' (1774) and the French revolutionaries (1789)? Were 'rights' the same for both the Americans and the French?
3. What reservations did Edmund Burke have about the 1789 French Revolution?
4. What concerns did the French plantation owner express about the Haitian Revolution?
5. How 'revolutionary' was the 1776 American Revolution? How 'Atlanticist' was the American Revolution?
6. What was the relationship between the Haitian and the French revolutions?

Essay Structuring Exercise - Question: To what extent, if at all, was the Haitian revolution inspired by the American and French Revolutions?

Additional reading

Primary sources

Richard D. Brown (ed.), *Major Problems in the Era of the American Revolution, 1760-1791: Documents and Essays* (Lexington, Mass., 1992), 148-72.

Jeremy D. Popkin, *Facing Racial Revolution: Eyewitness Accounts of the Haitian Insurrection* (Chicago, Ill.: University of Chicago Press, 2007).

Lynn Hunt (ed.), *The French Revolution and Human Rights* (Boston, 1996), 52-55.

Laurent Dubois and John D. Garrigus (eds), *Slave Revolution in the Caribbean, 1789-1804* (Basingstoke, 2006), 95-99.

Earl Leslie Griggs and C. H. Prator (eds), *Henry Christophe and Thomas Clarkson: A Correspondence* (New York, 1968), 128-35.

Secondary sources

Thomas Benjamin, *The Atlantic World: European, Africans, Indians and their Shared History, 1400-1900* (Cambridge, 2009), 503-8, 525-38.

Colin Bonwick, *The American Revolution* (Houndmills, 2005), 64-94.

David Armitage, *The Declaration of Independence: A Global History* (Cambridge, Mass., 2007), 25-62.

Pauline Maier, 'The Making of an American Revolution, 1772-1776,' *From Resistance to Revolution: Colonial Radicals and the Development of American Opposition to Britain, 1765-1776* (London, 1973), 228-70.

George B. Tindall and David E. Shi, *America: A Narrative History* (New York, 2007), 174-2.

Eric Foner, *Give Me liberty! An American History* (New York, 2006), ch. 4.

Bernard Bailyn, *The Ideological Origins of the American Revolution* (Cambridge, Mass., 1967), 18-21, 272-319.

Gad Heuman, *The Caribbean* (London, 2006), chs. 6-7

Laurent Dubois, *Avengers of the New World: The Story of the Haitian Revolution* (Cambridge, Mass., 2004).

Laurent Dubois, *A Colony of Citizens: Revolution & Slave Emancipation in the French Caribbean, 1787-1804* (Chapel Hill, 2004).

David Geggus, *Haitian Revolutionary Studies* (Bloomington, 2002), ch. 1.

David Gaspar and David Geggus (eds), *A Turbulent Time: The French Revolution and the Greater Caribbean* (Bloomington, 1997), chs. 1 and 2.

David Geggus and Norman Fiering (eds), *The World of the Haitian Revolution* (Bloomington, 2009).

Wim Klooster, *Revolutions in the Atlantic World: A Comparative History* (New York, 2009), chapter 4.

Michel Rolph Trouillot, *Silencing the Past: Power and the Production of History* (Boston, 1995), 31-69, 83-107.

C. L. R. James, *The Black Jacobins: Toussaint L'Ouverture and the San Domingo Revolution* (London, 1980).

D. Franklin W. Knight and Colin A. Palmer (eds), *The Modern Caribbean* (Chapel Hill, 1989), ch. 2.

Carolyn E. Fick, *The Making of Haiti: The Saint Domingue Revolution from Below* (Knoxville, 1990), chs. 3 and 4.

James Sidbury, 'Saint Domingue in Virginia: Ideology, Local Meanings, and Resistance to Slavery, 1790-1800,' *Journal of Southern History*, 63.3 (1997), 531-52.

Michael Zuckerman, 'The Power of Blackness: Thomas Jefferson and the Revolution in St. Domingue,' *Almost Chosen People: Oblique Biographies in the American Grain* (Berkeley, 1993), 175-218.

Jack Greene, 'The American Revolution,' *The American Historical Review*, 105.1 (2000), 93-102.

Franklin W. Knight, 'The Haitian Revolution,' *The American Historical Review*, 105.1 (2000), 103-15.

Week 6: The Opium Wars

One of the key events in the nineteenth century was Europe forcing its way into China, a crucial stage in expanding Western imperialism. Europe had little to offer China, while Chinese luxury goods and silk found a growing market in Europe. It eventually led to war in which the British, who produced opium in India, forced China to accept the product in return for silver, with which it bought Chinese goods.

There are two different views of the Opium War in this weeks' reading. The first is a selection of official Chinese documents; the second is by an English participant, J. Elliot Bingham, who has his own views on Chinese society and the benefits of the West. In the secondary reading, Leslie R. Marchant sees the Anglo-Chinese Opium Wars as philosophical and an ideological clash between two cultures. Ten years on, Julia Lovell provides a critique of Marchant.

Essential readings

Primary sources

'China: Official Statements', in Peter T. Stearns (ed) *World History in Documents: A Comparative Reader* (New York: New York Press, 2008), 244-47.

'Britain: A View from a Participant', in Peter T. Stearns (ed) *World History in Documents: A Comparative Reader* (New York: New York Press, 2008), 247-51.

Secondary sources

Leslie R. Marchant, 'The War of the Poppies', *History Today*, 52:5 (May 2002), pp. 42-29.

Julia Lovell, 'The Opium Wars: From Both Sides Now', *History Today*, 62:6 (June 2012), p. 72.

Discussion questions

1. Why did the Chinese Emperor oppose the opium trade? Why do you think he calls the merchants 'barbarians'?
2. How did Chinese and British accounts of the First Opium War differ?
3. How did Confucianist Wei Yuan plan to resist the "barbarians"?
4. How does Marchant explain the opium trade and the accompanying wars?
5. Were the 'Opium Wars' only about opium?
6. What advantages did the European and American powers have over China?

Essay Structuring Exercise - Question: Why did British and Chinese views of the opium trade differ so strongly from one another?

Additional reading

Primary sources

Pei-kai Cheng and Michael Lestz, with Jonathan D. Spence (eds), *The Search for Modern China: A Documentary Collection* (New York, 1999).

Arthur Waley, *The Opium War through Chinese Eyes* (London, 1958).

G. E. Gaskell, 'A Chinese Official's Experience during the First Opium War', *American Historical Review*, 39 (1933), 82-86.

See also, Douglas Johnson (ed.), *The Making of the Modern World*, Vol.1. Europe discovers the world; Vol 2. The World of Empires (London).

Secondary sources

John King Fairbank, *China: A New History* (Cambridge, Mass., 2005), 198-208.

Immanuel Chung-yueh Hsu, *The Rise of Modern China* (Oxford, 2000),

Jack Gray, *Rebellions and Revolutions: China from the 1800s to 2000* (Oxford, 2002), 39-47.

Frank Dikötter, *Narcotic Culture: a History of Drugs in China* (London, 2004).

Sander L. Gilman and Zhou Xun (eds), *Smoke: A Global History of Smoking* (London, 2004), 84-91.

Kwong, K.S., 'The Chinese Myth of Universal Kingship and Commissioner Lin Zexu's Anti-Opium Campaign of 1839', *English Historical Review*, 123 (2008)

James Hevia, *English Lessons: The Pedagogy of Imperialism* (Durham, N.C., 2003), Part I.

Week 7: The British Raj in India: 'White Man's Burden' and Famine

This week we look at British rule in India in the late nineteenth century, after the suppression of the Sepoy mutiny of 1857 against British East India Company rule. The Raj refers to the period of British rule on the Indian subcontinent between 1858 and 1947. The question we are looking at this week is whether the British in India were benign? Under the guise of the 'civilizing mission' Europeans implied that the native populations were incapable of governing themselves. Europeans thus defined themselves as superior in relation to Indigenous populations. And yet India was wracked by terrible famines, the cause of which are hotly contested. (See the map in the Week 7 Course Content folder on Canvas.)

The poem by Kipling is one of the most famous apologies for the New Imperialism in Africa and Asia. Kipling assumes that the colonizing powers did the natives a favour by bringing 'civilization' to them. The second primary source is a review of *Indian Famines: Their Causes and Prevention* (1901) by Romesh C. Dutt (1848-1909), an Indian civil servant, economic historian, writer, and translator.

Essential readings

Primary source

Rudyard Kipling, 'The White Man's Burden', http://www.kiplingsociety.co.uk/poems_burden.htm

Washburn Hopkins, review of *Famines in India* by Romesh C. Dutt, *Political Science Quarterly*, 1901, Vol. 16, No. 2, pp. 349-354

Secondary sources

John Darwin, *The Empire Project. The Rise and Fall of the British World System, 1830-1970* (Cambridge: Cambridge University Press, 2009), pp. 180-99.

Laxman D. Satya, 'Imperial Railways, Political Economy, Ecology, Famine and Disease in British India,' *ICFAI Journal of History*, July 2009, Vol. 3, Issue 3/4, pp. 80-97.

Discussion questions

1. What is the 'white man's burden'? What imagery does Kipling use to describe the natives? What does the poem tell us about British rule in action?
2. How did Romesh C. Dutt explain the famines in India, and how does the reviewer respond to his explanations?
3. According to Darwin, what did India contribute to the British Empire in the second half of the 19th century?
4. According to Darwin, what was the 'Civilian Raj' and how did it see its role in British India?
5. What connections does Laxman see between British railway development and famines in British India?

Essay Structuring Exercise - Question: Why did famines occur in India under the 19th century Raj?

Additional reading

Primary Sources

Sir Edwin Arnold, 'The Famine in India,' *The North American Review*, 1897, Vol. 164, No. 484, pp. 257-272

Romesh Dutt, *Indian Famines. Their Causes and Prevention* (London, 1901).

Secondary sources

Mike Davis, *Late Victorian holocausts: El Niño famines and the making of the third world* (London, 2002), esp. Ch. 1 'Victoria's ghosts' (e-book)

Peter Gray, 'Famine and land in Ireland and India, 1845-1880: James Caird and the political economy of hunger,' *Historical Journal*, 2006, Vol. 49, no. 1, pp. 193-215. [PDF]

Saurabh Mishra, 'Cattle, Dearth, and the Colonial State: Famines and Livestock in Colonial India, 1896-1900,' *Journal of Social History*. Summer 2013, Vol. 46 Issue 4, pp. 989-1012.

Douglas Northrop, *An Imperial World. Empires and Colonies Since 1750* (Oxford, 2012), Ch. 1. 'The Raj'; Ch. 2 'The Scramble for Africa' (e-book)

Parama Roy, et al (eds) *Alimentary Tracts: Appetites, Aversions, and the Postcolonial* (2014), esp. Ch. 3: 'Dearth: Figures of Famine' (e-book).

Christina Twomey and Andrew J. May, 'Australian Responses to the Indian Famine, 1876–78: Sympathy, Photography and the British Empire,' *Australian Historical Studies*, June 2012, Vol. 43, Issue 2, pp. 233-52.

Week 8: Colonialism and Genocide in Africa

This week we look at colonialism and genocide in Africa. The history of European colonialism in Africa is of unprecedented socio-economic, political, and cultural change, mass violence, and exploitation. Until recently, the historiography of colonialism and genocide has portrayed the Africans as passive and apathetic victims of European power and violence. But was this always the case?

The primary sources this week are (1) a response to Kipling's 'The White Man's Burden'. Edward Morel (1873-1924), was a British journalist. An opponent of imperialism, *The Black Man's Burden* was written in 1903. His work particularly drew public attention to the abuses of European colonization in Africa. (2) 'The U.N. Convention On Genocide', finally adopted in 1948 and based on the definition of genocide first developed by the Polish Lawyer Raphael Lemkin (1900-1959).

The secondary source looks at a number of cases of mass violence in Africa. It argues that despite the mass killings, Africans always found ways to preserve their cultures and to reconstitute their social organizations.

Essential readings

Primary sources

Edward D. Morel, *The Black Man's Burden*, <http://www.csun.edu/~jaa7021/hist434/Morel.pdf>

Mariam L. Milliren, 'The U.N. Convention on Genocide,' *World Affairs* (1947), Vol. 110, No. 4, pp. 293-296.

Secondary source

Dominik J. Schaller, 'Genocide and Mass Violence in the 'Heart of Darkness': Africa in the Colonial Period', in Donald Bloxham and A. Dirk Moses (eds), *The Oxford Handbook of Genocide Studies* (Oxford: Oxford University Press, 2010), pp. 345-64.

Discussion questions

1. According to Morel, what was the 'Black man's burden'? How does Morel refute Kipling?
2. What role does Morel assign to technology and the environment in the exploitation of Africa by the West?
3. What is 'genocide'? Is it a useful term? What is cultural genocide?
4. How does Schaller explain the difference between genocide and mass violence in Africa from that in Australia and North America?
5. Is colonialism fundamentally genocidal?

Essay Structuring Exercise - Question: What is the relationship between European colonialism and mass violence? Give one or two examples in the African context.

Additional reading - Secondary sources

Joseph Conrad, *Heart of Darkness*, first published 1899 (Harmondsworth, UK: 2007, 2011) – ebook.

Caroline Elkins, *Britain's Gulags. The Brutal End of Empire in Kenya* (London: Pimlico, 2005).

Adam Hochschild, *King Leopold's Ghost: A Story of Greed, Terror, and Heroism in Colonial Africa* (Boston: Houghton Mifflin, 1999).

Isabel V. Hull, *Absolute Destruction. Military Culture and the Practices of War in Imperial Germany* (Ithaca, NY: Cornell University Press, 2005).

Michael Lieven, "'Butchering the Brutes All Over the Place": Total War and Massacre in Zululand, 1879', *History*, 84: 276 (1999), 614-33.

Donal Lowry (ed.), *The South African War Reappraised* (Manchester: Manchester University

Press, 2000). Jules Marchal, *Lord Leverhulme's Ghosts: Colonial Exploitation in the Congo* (London: Verso, 2008).

Dominik J. Schaller, 'Colonialism and Genocide: Raphael Lemkin's Concept of Genocide and its Application to European Rule in Africa', *Development Dialogue*, 50 (December 2008), 75-93.

Dominik J. Schaller, 'From Conquest to Genocide: Colonial Rule in German Southwest Africa and German East Africa', in A. Dirk Moses (ed.), *Empire, Colony, Genocide. Conquest, Occupation, and Subaltern Resistance in World History* (New York: Berghahn, 2008), 296-324.

Jürgen Zimmerer and Joachim Zeller (eds), *Genocide in German South-West Africa: The Colonial War of 1904-1908 and its Aftermath* (Monmouth: Merlin Press, 2008).

Week 9: The Armenian Genocide

In the wake of the celebrations surrounding Gallipoli, Australians have largely forgotten another anniversary, that of the Armenian genocide. The Armenian genocide took place between 1915 and 1917, when the majority of the Armenians living in the Ottoman Empire were killed or forcibly deported from their homes to inhospitable locations in the Syrian desert and elsewhere within Ottoman territory. The secondary reading this week suggests that Armenians were deported when no danger of outside interference existed, but was this the case?

The two primary sources this week give different accounts of the killing. Lieutenant Said Ahmed Mukhtar al-Ba'aj, an Ottoman officer, was one of four Arab Muslim soldiers who defected to the Russian Army. The Russians turned the men over to the British, who interviewed them. In December 1916, the officer testified about his role in the deportation of Armenians from Trebizond and Erzerum. The second primary source is extracts from a 1920 manifesto and speech by Kemal Ataturk (1881-1938), the 'father' of modern Turkey.

Essential reading

Primary Sources

'Following Orders', <https://www.facinghistory.org/for-educators/educator-resources/readings/following-orders>

Ataturk on the Armenian Genocide – manifesto and speech 1920 (extracts) - Cited in Fatma Ulgen, 'Reading Mustafa Kemal Atatürk on the Armenian genocide of 1915', *Patterns of Prejudice* (2010), Vol. 44, No. 4, 2010: 380-381.

Secondary Sources

Hilmar Kaiser, 'Genocide at the Twilight of the Ottoman Empire', in Donald Bloxham and A. Dirk Moses (eds), *The Oxford Handbook of Genocide Studies* (Oxford: Oxford University Press, 2010), pp. 365-85.

Robert Manne, 'A Turkish tale. Gallipoli and the Armenian Genocide', *The Monthly*, February 2007, pp. 20-28.

Discussion questions

1. According to Lt. Said al-Ba'aj, who was giving orders about 'deportations' and 'Armenians'? Given he was an Ottoman army defector, how reliable do you think this source is?
2. How did Kemal Ataturk view the Armenians and Allied accusations of a 'shameful act' in 1915?
3. According to Hilmar Kaiser, how have historians differed over the Armenian genocide?
4. According to Hilmar Kaiser, what were the major factors contributing to the outbreak of Turkish 'ethnic cleansing' and 'genocide' against the Armenian minority? How and why was the context of World War One significant?
5. Are the landings at Gallipoli and the 'Armenian Genocide' connected as Robert Manne suggests? If so, why haven't Australian historians made this connection?
6. According to Manne, why do the modern Turkish state and nationalist historians still deny the Armenian Genocide?

Essay Structuring Exercise - Question: Why did the Armenian Genocide occur?

Additional reading

Primary sources

'Henry Morgenthau Recounts Aspects of Nationalist - Driven Ethnic Cleansing of Armenians in Turkey, 1915,' in *Sources in the History of the Modern Middle East* (Boston: Cengage Learning, 2011), pp. 144-49.

Donald E. Miller, Lorna Touryan Miller (eds), *Survivors: An Oral History of the Armenian Genocide* (Berkeley: University of California Press, 1993).

Stanford J. Shaw and Ezel Kural Shaw, *History of the Ottoman Empire and Modern Turkey, Volume II: Reform, Revolution, and Republic: The Rise of Modern Turkey, 1808-1975*, pp. 255-339.

Secondary sources

Toni Alaranta, 'Mustafa Kemal Atatürk's Six-Day Speech of 1927: Defining the Official Historical View of the Foundation of the Turkish Republic', *Turkish Studies* (2008) Vol. 9, No. 1, 115–129

Donald Bloxham, *The Great Game of Genocide: Imperialism, Nationalism, and the Destruction of the Ottoman Armenians* (Oxford Scholarship online 2

Hans-Lukas Kieser, 'Join the dots between Gallipoli and the Armenian genocide', *The Conversation*, 24 April 2015, <https://theconversation.com/join-the-dots-between-gallipoli-and-the-armenian-genocide-40067>

Fatma Ulgen, 'Reading Mustafa Kemal Atatürk on the Armenian genocide of 1915', *Patterns of Prejudice* (2010), Vol. 44, No. 4, 2010, 369-391.

James J. Reid, "Total War, the Annihilation Ethic and the Armenian Genocide, 1870-1918," in Richard G. Hovannisian, ed., *The Armenian Genocide: History, Politics, Ethics* (New York: St. Martin's Press, 1992), pp. 21-52.

Razmik Panossian, *The Armenians: From Kings and Priests to Merchants and Commissars* (New York: Columbia University Press, 2006), pp. 228-42.

Richard G. Hovannisian, 'The Armenian Question in the Ottoman Empire, 1876-1914,' in Richard G. Hovannisian (ed.), *The Armenian People from Ancient to Modern Times*, 2 vols (New York: St. Martin's Press, 1997), ii. pp. 203-38.

Week 10: Reading Week

Reminder: *Your Essays are due on Friday of Week 10.*

This week we have no tutorial. Rather, we have a reading week to allow you to concentrate on completing your essays.

Week 11: Decolonisation

After the Second World War, European Empires rapidly unraveled. In some cases, European states willingly disengaged from their colonies. More often, they were forced, either by political pressure or by violence. Our first two primary sources set out British colonial policy after the war. The third primary source, the Final Communiqué of the Bandung Conference, sets out the aspirations of colonized peoples for independence. In our secondary source, Caroline Elkins notes the general pattern of unwillingness to end empires, especially in the presence of settler societies.

Essential Reading

Primary Sources:

"Political Development in Africa", in Nicholas White, *Decolonisation: The British Experience Since 1945* (London: Routledge, 1999), 109.

"The official aim of British Colonial Policy," in White, *Decolonisation*, 109-110

Final Communiqué of the Asian-African conference of Bandung (24 April 1955) Centre Virtuel de la Connaissance sur l'Europe (CVCE) http://www.ena.lu/final_communique_asian_african_conference_bandung_24_april_1955-2-1192 [This is an extract; the full version may be found by following the link.]

Secondary Source

Caroline Elkins, "Race, Citizenship and Governance: Settler Tyranny and the End of Empire." In *Settler Colonialism in the Twentieth Century: Projects, Practice, Legacies*, ed. Caroline Elkins and Susan Pedersen (London: Routledge: 2005), 203-222.

Tutorial Questions

1. According to Frederick Pedler, why was a new colonial policy urgently required in Africa?
2. What, and why, was the official aim of British Colonial Policy?
3. How does the Final Communiqué of the Bandung Conference reflect the experiences of colonialism?
4. How did racial hierarchies become so entrenched in European colonies in Africa in the first half of the twentieth century? Why did colonial racism intensify after the Second World War?
5. Why were European imperial powers so determined to "hang on" in Africa?

Essay Structuring Exercise - Question: How and why did the aims of colonising powers and white settlers differ in the post-war period?

Further Reading

[See also the list of readings for essay question 17]

Primary Source:

Fanon, Frantz, Jean-Paul Sartre, and Constance Farrington. *The Wretched of the Earth*. Harmondsworth: Penguin, 1967.

Secondary Sources:

Betts, Raymond F. and Maggie Grundy, *France and Decolonisation, 1900-1960*. London: Macmillan, 1991.

Cooper, Frederick, *Decolonization and African Society: The Labor Question in French and British Africa*. Cambridge: Cambridge University Press, 1996.

Hart, Jonathan Locke, *Empires and Colonies*. Cambridge: Polity, 2008, Ch 7: "Decolonization or Neo-imperialism: 1945 to the Present."

Klose, Fabian, *Human Rights in the Shadow of Colonial Violence: The Wars of Independence in Kenya and Algeria*. 1st ed. Philadelphia: University of Pennsylvania Press, 2013.

Smith, Andrew W. M. and Chris Jeppesen, ed. *Britain, France and the Decolonization of Africa: Future Imperfect?*, London, [England]: UCL Press, 2017.

Springhall, John. *Decolonization since 1945: The Collapse of European Overseas Empires*. Basingstoke: Palgrave, 2001.

Thomas, Martin and Andrew S. Thompson, ed. *The Oxford Handbook of the Ends of Empire*. First ed. Oxford: Oxford University Press, 2018.

Week 12: “The Clash of Civilizations”?

Islam and terrorism have become central to world history and raises huge questions about the relationship of the major civilizations. Samuel Huntington argued in the early 1990s that new international fault lines of conflict would not be between nations or groups of nations with shared economic ideology (e.g. the capitalist west versus the communist eastern bloc) but between “civilization identities”: Western, Confucian, Japanese, Islamic, Hindu, Slavic-Orthodox, Latin American, possibly African. Huntington has been fiercely criticised, however, for uncritically accepting the claims of extremists. We consider also Edward Said’s critique of Huntington’s thesis as the “Clash of Ignorance.”

Essential readings

Primary sources

‘Terrorism and Anti-Terrorism’, in Peter T. Stearns (ed.), *World History in Documents: A Comparative Reader* (New York: New York Press, 2008), pp. 397-404.

Secondary sources and commentary

Samuel Huntington, “The Clash of Civilizations?,” *Foreign Affairs*, 72:3 (1993), 22-49. Edward Said, ‘The Clash of Ignorance,’ *The Nation* (4 Oct. 2001), 11-13.

Discussion questions

1. What is Bin Laden’s interpretation of Islam? How does he justify violence against the West?
2. How did British PM Tony Blair and American President George W Bush react to terrorism?
3. How does Ramadan’s argument compare to bin Laden’s definition of Islam? To the arguments of Blair and Bush?
4. What is Huntington’s argument? How persuasive do you find it? Why might it be that some of these civilization identities are religions and others are not?
5. What is Said’s response to Huntingdon? When was it written? Why is that relevant? How persuasive is Said’s argument?

Essay Structuring Exercise - Question: Is the conflict between Islam and the West a “clash of civilizations” or a “clash of ignorance?”

Additional reading

[See also the readings for Essay Question 15.]

Benjamin Barber, ‘Jihad vs McWorld,’ *Atlantic Monthly*, 269 (March 1992), 53-65.

Samuel Huntington, ‘If Not Civilizations, What? Samuel Huntington Responds to His Critics,’ *Foreign Affairs*, November/December 1993.

Michael Burleigh, *Blood and rage: a cultural history of terrorism* (London, 2008), 386-

Bernard Lewis, *What Went Wrong? Western Impact and Middle Eastern Response* (Oxford: Oxford University Press, 2001).

Bernard Lewis, ‘What Went Wrong?’ *Atlantic Monthly*, 30 (Jan. 2002), 43–45.

Michael Doran, ‘Somebody Else’s Civil War,’ *Foreign Affairs*, 81:1 (January/February 2002), 22-42. Mark Juergensmeyer, *Terror in the Mind of God* (Berkeley, 2000),

Bassam Tibi, *The Challenge of Fundamentalism: Political Islam and the New World Disorder* (Berkeley, 1998), 1–19.

Essay Questions

Essay questions are listed below. There are also further reading lists below for those questions not adequately addressed by the tutorial reading lists. **Please note:** You may not choose an Essay Question on the same theme as your Essay Structuring Exercise (e.g. if you wrote your Essay Structuring Exercise on the Aztecs, you may not write your Major Essay on the Aztecs also).

1. How did Amerindians interpret the epidemics of measles and smallpox that devastated Mesoamerica in the sixteenth century? To what degree was disease responsible for the Spanish victory?
2. Did pirates and buccaneers make the sea an 'alternative world' to the power relations being developed by the seventeenth-century English maritime state?

Primary sources

Alexandre Olivier Exquemelin, *The Buccaneers of America* (London, 1972).

Daniel Defoe 'The Life of Captain Roberts,' in *General History of the Robberies and Murders of the Most Notorious Pirates* (Guilford, Conn., c2002),

Defoe, 'The Life of Mary Reed,' in *General History of the ... Most Notorious Pirates*,

Defoe, 'The Life of Anne Bonny,' in *General History of the ... Most Notorious Pirates*,

Secondary sources

Peter Linebaugh and Marcus Rediker, 'Hydrarchy: Sailors, Pirates, and the Maritime State,' in Linebaugh and Rediker, *The Many-Headed Hydra: Sailors, Slaves, Commoners, and the Hidden History of the Revolutionary Atlantic* (2000), 143-73.

Marcus Rediker, *Villains of all Nations: Atlantic Pirates in the Golden Age* (Boston, 2004)

Gabriel Kuhn, *Life Under the Jolly Roger: Reflections on Golden Age Piracy* (Chicago, 2009).

C. R. Pennell (ed.), *Bandits at Sea: A Pirates Reader* (New York, 2001).

Marcus Rediker, 'Under the Banner of King Death,' *William & Mary Quarterly*, 38.2 (1981), 203-27.

Marcus Rediker, "The Pirate and the Gallows: An Atlantic Theater of Terror and Resistance," American Historical Association, 2003:

http://webdoc.sub.gwdg.de/ebook/p/2005/history_cooperative/www.historycooperative.org/proceedings/seascapes/rediker.html

Crystal Williams, "Nascent Socialists or Resourceful Criminals? A Reconsideration of Transatlantic Piracy, 1690-1726." In *Pirates, Jack Tar, and Memory: New Directions in American Maritime History*, ed. Paul A. Gilje and William Pencak (Mystic: Mystic Seaport, 2007), 31-50.

Nuala Zahedieh, "The Wickedest City in the World: Port Royal, Commercial Hub of the Seventeenth-Century," in *Working Slavery, Pricing Freedom: Perspectives from the Caribbean, Africa, and the African Diapsora* (London, 2002), 3-20

Ulrike Klausmann et. al., *Women Pirates and the Politics of the Jolly Roger* (Montreal, 1997).

3. Were there differences in how European powers used African slavery in their early empires? Why?
4. To what degree were the American, French and Haitian Revolutions "Atlantic"?
5. What were the factors that led to the abolition of the Atlantic Slave Trade? Which factors were most influential and why?
6. Why was the Dutch East India Company established? How did it compare with other European trading companies - including the English (British) East India Company - in terms of where and how it conducted its business?

Primary sources

B Harlow and M Carter (eds), *Archives of Empire: Vol I. From The East India Company to the Suez Canal* (Durham, 2004), Pt I.

Secondary sources

Philip D. Curtin, *Cross-Cultural Trade in World History* (Cambridge 1984), chs.6-8.

Leonard Blussé and Femme Gaastra (eds.), *Companies and Trade* (Leiden, 1981).

H. V. Bowen, et al., *The Worlds of the East India Company* (2002).

H. V. Bowen, *The Business of Empire: The East India Company and Imperial Britain, 1756-1833* (Cambridge, 2005).

K. N. Chaudhuri, *Trade and Civilisation in the Indian Ocean* (1985), chs. 4 and 10.

Sushil Chaudhury and Michel Morineau, *Merchants, Companies and Trade. Europe and Asia in the Early Modern Era* (Cambridge, 1999).

K. N. Chaudhuri, *The Trading World of Asia and the English East India Company, 1660-1760* (Cambridge, 1978).

Sudipta Sen, *Empire of free trade: the East India Company and the making of the colonial marketplace* (Philadelphia, 1998).

Curtin, J., *Cross-Cultural Trade in World History* (Cambridge, 1984).

George D. Winius & Marcus M. Vink, *The Merchant-Warrior Pacified. The VOC (Dutch East India Co.) and its changing Political Economy in India* (Delhi and Oxford, 1991).

Indrani Ray (ed.), *French East India Company and the Trade of the Indian Ocean* (Mumbai, 1999).

Donald C. Wellington, *French East India Companies: An Historical Account and Record of Trade* (London, 2006).

Philip Lawson, *The East India Company: A History* (London, 1993).

Marshall, J., 'The British in Asia: Trade to Dominion, 1700-1765', in J. Marshall, *The Eighteenth Century. The Oxford History of the British Empire*, Vol. II, 487-508 – also in H.V.

J. Marshall, *The Making and Unmaking of Empires* (Oxford and New York, 2005), chs. 4 and 8.

Anthony Farrington, *Trading Places: The East India Company and Asia 1600-1834* (London, 2002).

7. What were the consequences of the Sepoy Rebellion for the way the British ruled India? How did the Rebellion change Indian attitudes towards the British?

On the Sepoy Rebellion

Primary sources

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9. What were the major factors contributing to the outbreak of the Turkish genocide against the minority Armenian population? How and why was the context of World War One significant?

10. Why was Palestine partitioned? What were the immediate consequences and why?

11. To what extent did the Vietnamese, both North and South, see America's Vietnam War as a new form of external oppression not unlike French imperialism?

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On France and Algeria

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13. Focusing on Africa in the later nineteenth century, was colonialism fundamentally genocidal?

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15. Why do people commit suicide attacks? Are they fundamentally motivated by religious or political reasons? [Note: your focus for his question should be on the "War on Terror" period, starting in the 1990s.]

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16. What impact did the October 1917 Russian Revolution have on the colonial world and why? In your answer, focus on one or two colonial countries. [Please Note: do not use the USSR or other European countries as your case studies.]
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17: Why was France so unwilling to grant Algeria independence after the Second World War?

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